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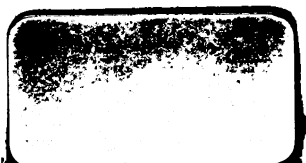
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THE

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AND

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CONTENTS.

MEMOIRS.

	PAGE		PAGE
THE Morning Visit, or Sudden		Memoir of the late Rev. William	
Death	1	Garnon	337, 385
Memoir of Philip James Spener	49	The Two Sisters	433, 481
	97, 145, 193	Memoir of Joshua Meille	529
Memoir of the Rev. George			
Mortimer, M.A.	241, 289		

MISCELLANEOUS.

	PAGE		PAGE
Thoughts on a New Year	12	The Aspect of the Age.. .. .	225
Examination of the grounds of		Popery and Infidelity	249
a Recent Conversion to Rome	15	The Spring Morning	255
Detached Thoughts	25, 80, 174	Remarkable Prediction of Arch-	
	264, 443, 553	bishop Usher	265
Fragments on Romanism	26, 130	A Sunday in Mexico	271
	177, 272	Punctuality, a Christian Duty	300
Reminiscences of Oxford as it		Notes of a Journey in the Holy	
was some years ago	31	Land, 305, 356, 415, 449, 513,	540
Ireland	33	The "Paradise" of Dante	350
Clerical Caste	55, 110	Letter to a Young Man on his	
Baptism	59	Birthday	398
"Casting all your Care upon		Testimony of an Aged Clergy-	
Him, for He careth for you"	81	man	400
Excommunication	81	Deaconesses, or Protestant Sis-	
Pascal's Letters	82	terhoods on the Continent	444
The French Revolution	156	Free Inquiry.	498
Scripture Illustrations 163, 211, 258		"In your Patience possess ye	
	343, 402, 463, 493, 531	your Souls"	538
On the Choice of Watering		Recollections of Rowland Hill	561
Places	175	Support in Trial	561
Living for Eternity	176	The Hidden Life	562
Calm amid the Storm	205	A Christian's End	562

REVIEWS OF BOOKS.

	PAGE		PAGE
The Journey of Life	27	The Rise and Fall of Rome	
1. The Fourfold Difficulty of Anglicanism; or the Church of England tested by the Nicene Creed, in a Series of Letters.		Papal	317
2. Some account of the Reasons of my Conversion to the Catholic Church. . . .	61, 116	Examination before Admission to a Benefice by the Bishop of Exeter	371
Present State of Wesleyanism	166	Tales of Kirkbeck; or, the Parish in the Fells	377
Prophetical Landmarks; containing data for helping to determine the question of Christ's Pre-Millennial Advent ..	214	Journal of a Residence at the College of St. Columba, in Ireland	408
Neglect of the Holy Scriptures the Great Source of Error in Religion	266	The Irish Pastor and the Famine	468
Popery Delineated, in a Brief Examination and Confutation of the Unscriptural and Antiscriptural Doctrines and Practices maintained and inculcated by the modern Church of Rome	269	Sabbath Scripture Readings ..	471
		The Age that's Coming; The Model Parish; The Bottle; The Drunkard's Children ..	503
		Rejoice and Weep: a Discourse delivered in the Abbey Church, Bath, at the celebration of the Jubilee of the Church Missionary Society	555
SHORT NOTICES OF BOOKS			76, 127, 224, 323, 511.

POETRY.

	PAGE		PAGE
The New Year	14	The Winter Violet	165
From De Ranci	24	Aloes and Myrrh	208
Rays of Light	60	Alleluyas	263
Thoughts on St. Matthew's Gospel .. 77, 172, 209, 254, 297, 355		The Scroll Found	348
	407, 491, 537	The Convict Ship	370
Wintry Thoughts	109	Everlasting Habitations ..	396
The Snow Cave	115	The Crucifix	442
Diplomatic Relations with Rome	129	A Vision. Ezekiel xxxvii. ..	512
		The Church Porch	554

INTELLIGENCE.

	PAGE		PAGE
The Borneo Mission	35	The Confirmation of Dr. Hampden's Appointment	90
The Waldenses	35	Popish Persecution	133
Switzerland 36, 84, 182, 286, 335		Belgium	134, 284
	384, 563	Tracts for Italy	135
Church Missionary Society ..	37	Bellary	135
Convocation	38	Diplomatic Relations with Rome	136
Ireland	39, 328, 430	A Radical Newspaper on the opening up of Diplomatic Relations with Rome	138
Episcopal Appointments	42		
France 89, 131, 178, 278, 381			
	479, 563		

	PAGE		PAGE
The Bishop of Hereford—Lord		Sardinia, Sicily, and Tuscany	287
Denman's Vindication of Cran-		China—Mr. Roberts, the Mis-	
mer	140	sionary	287
The "Times" and the Pope ..	140	Emigrants	227
Free Baths	141	Training Schools	227
Archbishop of Canterbury ..	141	Bible Society	328
Italy—Sardinia	178	Conversion from Romanism ..	331
Germany .. 184, 282, 332, 383		Denmark	331
Australia	186	Frankfort	333
The Bishop of London's Pastoral		Naples	334
Letter on the Cholera	186	Malta	335
Tractarianism	187	Syria—Beyrout—Great demand	
The London City Mission ..	188	for Bibles	336
The Irish Society	189	America—Horrors of Slavery ..	336
The Bishop of Exeter and the		Parliament	381
Rev. Mr. Shore	228	Prussia—Capture of the Arsenal	
Clergy Offences Bill	231, 324	at Berlin	383
Church Revenues	231	Alliance with Rome	472
Emigration	233, 431	The Christian Sabbath	475
Revolutionary Movements ..	234	The Emigrant and Colonial	
Royal Italian Opera	236	School Masters' Society	476
The Irish Clergy	237	The Superannuated and Disabled	
Cheltenham Training College ..	238	Clergy Institution	477
Diminution of the Romish Cler-		Lyons	480
gy	238	Endowment of the Romish	
Jesuits	238	Priesthood	521
Rome	238	Evangelical Alliance	522
The State of Protestantism in		Church Missionary Society Ju-	
Poland	239	bilee	523
The May Meetings	273	Islington Missionary College ..	526
The Newspapers—Prophecy ..	275	Cholera	526
Italy	281, 333	Austria	563
Extract of Letter from Berlin ..	285	From the "Morning Herald" ..	563
Poland—Extract of Letter from		London Committee for the Reli-	
Czerski	286	gious Improvement of Italy	
Geneva—Pecuniary embarrass-		and the Italians	566
ment of the Evangelical So-		Opium	566
cietiy	286, 384	French Literature	566

Concluding Address 567

CONDENSED INTELLIGENCE 44, 94, 142, 190.

PREFERRMENTS AND APPOINTMENTS 47, 96, 144, 192, 240, 288.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JANUARY, 1848.

THE MORNING VISIT, OR SUDDEN DEATH.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever."—1 PETER i. 24, 25.

THE object in view in giving a record of the following deeply solemn and striking scene, is not simply to portray a touching illustration of the nearness of death to life, but especially to use it in seeking to press home to the heart of the Christian reader, the extreme importance of such a heart-whole devotion to the service of our God and Father in Christ Jesus, as shall leave the believer no crowding regrets, distracting anxieties, and perplexing fears, should he or she suddenly be called to exchange time for eternal realities. That such a lesson is needed in the present day, few reflecting Christians will be disposed to deny. To the utter worldling, so solemn a scene has indeed a voice calculated to arrest a course of God-forgetting secularity; but, have professing Christians in the present day no need for a voice of warning—a word of arousing—a call to retirement from the busy, outward world into the calm of closet communion and consideration, there awhile to look over the course of their individual family and social habits, with the solemn enquiry,

JANUARY—1848.

"Am I also ready? Is all right? Were so sudden a call to the world of eternal reality to come to me—and who dare say it shall not come?—is my house so set in order, my ways so ordered before the Lord, my apprehension of His love so Scriptural and confiding, my consequent devotion to His loving service so unre-served, that I should wish nothing otherwise, at least as regards my aim for the glory of God, however feeble and imperfect the practical fulfilments of my earnest desires? Should I be found studying the Word of God for the will of God as regards both the foundation of my hope, and the direction of every step of my way? And could I realize the thoughts, of such a change only as the passing from a service rendered ever imperfect here by sin and infirmity—a service where the loving heart is perpetually wounded by falling short of accomplishing the purpose of the renewed mind—to a blessed service, face to face with the presence of my God; freed from the body of sin and death, and rejoicing with angels and perfected spirits in

A

the pure performance of His will?" It is not intended to infer that, in the thoughts of sudden death, there will be no physical shrinkings of the flesh; that, in the whole depression of the mortal tabernacle in its more sudden or more lingering dissolution, the spirit does not often partake to a great extent of that depression, notwithstanding God is pleased in many instances marvellously to manifest His power over all these natural consequences. Such an inference would be both unscriptural, and experimentally untrue. All these consequences are the weakness and infirmity, not the sinfulness, of the flesh; and we accordingly find the Lord Jesus himself, in stooping to the humility of the flesh, not sparing his own soul from a large participation in this its sinless weakness—a fact solemnly evidenced by various passages of His last agony and dying love. But it is the habitual readiness of heart—the preparedness for departure, connected with its practical influence over the believer's life, which is the lesson sought to be impressed by these few pages. We want more life among us—more unction—more spirituality; less converse with the world, and more communion with the revealed mind and will of God in the Word, as regards Scriptural doctrine and Scriptural practice. May God the Spirit revive his work among us; break the chains of worldly habits and maxims by which we are enslaved, and deepen our apprehension of God's truth and love, stirring us up to consistent simplicity and purity of creed and conduct. Such a state would involve more open-heartedness with God. There would be no secret reserves of heart, scarcely acknowledged to ourselves, but hidden away from the light of God's plain truth—no worldly indulgences allowed upon specious pretences of not offending the world by needless singularity, while, alas, such reserves, however small, effectually interfere with the closeness of our walk with God. He who trieth the heart and searcheth the reins cannot be deceived, and will not be satisfied with the part, where his love claims the whole. He in-

vites us with all our weakness, infirmity, and sinfulness, to himself. He places no bar between himself and us on these accounts, but has made provision for the effectual supply of all our need, if brought to Him. But in giving himself without reserve to us, He claims the devotion of ourselves without reserve to him. The test in Eden was small in its nature, though infinite in its results. And however apparently small the reserve we make for fancied present advantage or convenience, it is equally a sacrifice to self, instead of to God—it will effectually weaken the principle of faith, and mar the consistency of life—and God will either purge it from us by his chastening love, or humble us under it by suffering it to work out all its evil consequences to the sealing of the glory of his righteous truth, and to our shame; though he is pledged ultimately to bring his own out of the trouble their own folly has entailed upon them. It is impossible to live long in the world with any spiritual observation of God's providences, without seeing this Scriptural fact illustrated in repeated instances; and it is unquestionably the key to many of God's most mysterious dealings with his people. The exquisite 107th Psalm is the unfolding of these providential mysteries. Happy they who wisely warned, avoid the thorny path of indecision and carelessness, and devote themselves wholly and unreservedly, all that they are, and have, and do, as a living sacrifice, holy and acceptable unto God, which is their reasonable, their most blessed service. Come, then, the light of eternity in all its searching glory and purity suddenly upon the believer—it may and it will sink him in the dust of deep abasement as a sinner before his revealed God; but it is the God whom he has sought, to whom he has come, on whose love he has learned to cast himself without reserve; and the language of continued confidence is, "Father, into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth!"

Oh! that those rising into life among us, the young, would be

persuaded that the path of devotedness is the path of true peace and happiness. The experience of all God's most faithful people has sealed this truth, in their peaceful lives, and abounding support in death; while disappointments and despair have written their gloomy characters again and again on the history of those who have striven to unite the service of the world with that of their God—who have endeavoured with the pleasures of the world to mingle so much of Christian profession as shall satisfy their inquiet consciences, and reach the easy standard of religious respectability around them. That this standard is a worldly one, the simple comparison of its habits and maxims with the plain word of God will at once decide. And the result is natural though most painful. Educated and trained in a declining and lukewarm day of the Church, many of its youthful members are growing up in the bosom of professing families, both unskilful in doctrine, and worldly in practice. In many instances, as a further consequence, peculiarly constituted spirits, of highly susceptible imagination, and enthusiastic temperaments, soon disgusted with the vapid trifling of the giddy, gay world, which meets with no congeniality in their more spiritual constitution, are enchanted under the mystic spell of a revived old school, and amidst the dim mysteries of perverted doctrine associated with venerable reminiscences of the historic past, mistake for true religion the devotion of the senses to a system admirably calculated to captivate the imagination through the medium of mystic lights, flowery symbols, altar signs, the fascinations of ancient Church music, ecclesiastical antiquities, architectural beauties; in short, all that can fill the refined taste, and fling over the youthful spirit the glow of romantic illusion, till the dim aisle leads to the high altar and the host! The marvel is, that older, graver, and colder spirits should have assisted thus to deck the cold and pulseless Church with meretricious ornaments, when her ebbing life required the energy of God the Spirit to restore the animation and

energies of healthful being, by imparting the breath of the word of life. On the other hand, the secularity, the coldness, the worldliness pervading the large majority of those who profess to be members of our Church, induce numbers of warm-hearted believers to leave her safe, spiritual, and Scriptural defences, to wander forth and form sects of separation, seeking thus to distinguish themselves as a peculiar people set apart to the service of God. It is easy to rail upon such mistaken conduct, to pour contempt upon the weakness of the judgment, overcome by the warmth of the heart; but the most effectual method to reclaim schism is to seek more Scriptural life, warmth, and devotion within our own walls—to live as genuine apostolic Christians; that is, as members of Christ, remembering that the Church of England, as a professing branch of the universal Church of Christ, owns as her head only Christ, and that therefore, if we are genuine Church Christians, we are living not to ourselves, but to Him who died for us, and rose again from the dead. Where the life of Gospel truth prevails in the pulpits of our own land, there are corresponding life, warmth, and zeal working as its results. But if the Scriptural truth of God in our Church be supplanted by a cold, human system of so-called theology, if the forms of sense are substituted for the life of faith, it is the fault of man, not of the Scriptural establishment in which the sons and daughters of the Lord God Almighty are called to glorify his name by holding forth his revealed truth, and by adorning the doctrine of God our Saviour in all things. The Church of England is the established national witness for the truth and glory of God; and it is to be lamented that this fact has not been more carefully upheld by many good and devoted men in past days, who seem scarcely to have been sufficiently alive to the importance of warning from the evils of schism that class of their flock who depend wholly upon the better-informed for such instruction, and who are the soonest led away by their

feelings under a misrepresented view of the subject. The result of a tendency to dissent with the less educated classes, among whom the pure truth of the Gospel of God has been in past years faithfully preached, is a result not unfrequently but unfairly attributed to the evangelical doctrines preached; and the natural warmth of uneducated feelings is traced up and identified with the godly fervency of vital and devoted piety, in which the Christian fruit of a sound and solid judgment was eminently conspicuous. On a candid Christian examination, such a charge is wholly untenable; but, as experience is designed by God for our instruction, the omission of former days cannot be more wisely supplied than by a steady upholding of true Christian Church principles in the present day, distinctly impressing the value of a Scriptural, national Church in connection with the fact, that the Church of England, or of any country, can only prosper in proportion as those blessed truths, which were the foundation of the Reformation, are preached out, and lived out by her ministers, and become the life of her people. It is not the increase of evangelical life and energy we have to fear, but the decrease. For, let those who have been reproached by a variety of terms, but for whom a common one, "the Evangelicals," may suffice for present designation, let those who were animated with the love of the truth, grow cold upon their privileges, worldly in their individual, family, and social habits, resting upon a fancied superiority of spiritual apprehension of doctrine while there is no corresponding devotedness of heart and life, their form of sounder faith becoming daily more destitute of vital power; and, in every case, a rising generation may grow up amongst surrounding worldliness to go back to the days we have called past days of doctrinal darkness and declined practice, if not prepared to admit, through spiritual ignorance and indifference, the dominion of the apostate Church whose constitution is a religion of and to man, not of and to God. May God's people look to these things. May they arise to a

renewed recognition of their spiritual duty in the Church as the members constituting its manifestation of life or of death. May He who walks amidst the seven golden candlesticks renew their kindling from the seven lamps of fire—the Spirit of God ever burning forth in his life and love from before the throne! "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy." Let not the world grow upon your estimation; it is not to be the source of your pleasures, nor the director of your conduct. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever." Time—its pleasures, its advantages, its occupations, its cares, its anxieties, its sorrows, all are passing and perishing. Its fairest glory is but as the beauty of the delicate field-flower, already fading beneath the summer sun. But the word of the Lord, and all of life that has been connected with it, endureth for ever. The people of God are called to live to, and for, an eternal inheritance. Oh! look to yourselves, then, that "ye lose not the things you have wrought, but that ye receive a full reward." In a moment with you, Christian reader, as in the following instance, time may close, in the midst of domestic life, amid ordinary occupations, without a warning, unexpectedly to yourself and those around you! Can you say? It is well: I exchange the service of God in time, for the service of God in eternity. "Father, into thy hands I commend my spirit, for thou hast redeemed me," I am thine, in fact, and in daily loving, heart-whole acknowledgments, "O Lord God of truth."

Many of the observations of the

preceding pages may have more force in connection with the circumstances of the solemn scene about to be detailed—circumstances never to be effaced from the minds of those who, within the limits of a morning visit, were called to witness the utterly unexpected visitation of sudden death. And, probably, most of our readers, in looking back upon the usual character of conversation current in such visits, will be struck that such was the time, and such the scene, in which it pleased the God who gave life, suddenly to recal it, wholly unanticipated by any, in the case of the friend with whose last memory this simple sketch is woven. Many were the small but remarkable links of the providential chain of circumstances, which brought the writer and a beloved relative to that solemn scene of death. Just those little every-day domestic, trivial occurrences which even a pious mind scarcely realizes as equally in the hand of God with the more important events of life, ordered our arrangements contrary to our plan, so as to bring us there at the time, not sooner or later, but at the very time to receive the parting breath of our loved friend. It was a cloudy morning, in the midsummer of last year, so threatening rain that we were detained long after the time we had fixed to pay a morning visit to our recently widowed friend, who was alone at her residence, making arrangements preparatory to leaving town for the summer. Her departure not being immediate, several days were left in which we could have equally well fulfilled our promise of seeing her before she went to —; and we sat on watching the heavy morning, and had even laid aside our out-door habiliments, thinking it unnecessary to risk the damp and disagreeables of a threatening sky, when the next day would equally answer for our visit. Thus, our steps were delayed, till at length the rain not actually descending as we expected, our fly reached her door fully an hour and a half after we had arranged with her to be at her house. Our friend had consequently nearly relinquished the expectation of seeing us, and had retired

to her little writing room to finish a letter. We sent up her faithful manservant to beg her not to disturb herself till she had finished. He brought down her kindly message of love, and, that as her letter was for that day's post, she would stay and close it, and come to us in the drawing-room in a few minutes. During those few wasting moments, the eye naturally wandered round the exquisitely arranged drawing-room, resting upon various articles of taste and elegance, and particularly upon two table vases of beautiful fresh flowers, which her own hands had arranged in all the glory of their rich and varied hues. How little did we dream that we sat in the chamber prepared for death, and that even the delicate life of these beautiful flowers would survive that of the hand which had just placed them there! But a few moments elapsed when our friend entered, affectionately embraced us with many apologies for the little delay; and we then gathered in a little group, herself at the foot of a short low sofa, M. in an arm-chair at her side, and myself before them. She enquired after all the members of our family circle; and then said she was feeling much her bereavement, and, with everything around her conducive to her comfort, felt depressed and sad—she feared almost ungratefully so to Him who had supplied her with so much consolation in the circumstances of her bereavement, which had taken place three months previous. There was an exquisite naturalness peculiar to her character, which rendered this unrestrained expression of her feelings most touching.

M. and I were much moved, and as her tears fell fast, M. asked, if before conversing further together, we should unite in expressing our sympathies and sorrows before Him whose eternal friendship bound our hearts, and who could best sympathize with and comfort her. She cordially assented, expressing the comfort she felt in seeing us, and we knelt down. The true Christian will believe that it was a simple and grateful exercise to spread the need of that

sorrowing and bereaved spirit in a few earnest, unaffected supplications before our God and Father. In such moments nothing can afford the relief which the believer finds in the expression of deeply-felt necessity, breathed out, not in words of studied human language, but, as it were, in the very accents of the soul, to the God who has met all our wants with innumerable promises of hearing and answering prayer. To God those wants and necessities are previously known; but He who has so wonderfully adapted his salvation to all our constitution as the creatures of his hand, well knows that our realization of his character as our Father and our Friend, needs to be continually exercised by coming to him as children come for supply to their earthly parent; and has, therefore, invited us on all occasions with the most unlimited encouragement to individual and united prayer, promising his peculiar blessing. It surely marks no healthful state of our social intercourse as Christians, when it is unsanctified by seasons of such holy communion as these; and when friends meet and separate without remembering the example of their blessed Master, who, surrounded by his band of disciples and friends at the last supper, lifted up his eyes to heaven, and bound their listening hearts together with his parting prayer, "Father, the hour is come!" That this *informal* exercise was the constant habit of the Church in apostolic days, a reference to various passages in the Acts must decide; but, especially to Acts xxi. 5. where, on the open shore, the Tyrian Christians thus parted from the Apostle Paul and his friends. In the sequel of this morning visit, it will be well believed, that the circumstances of its commencement were looked back upon with feelings of solemn thankfulness, that such a communion of Christian faith, and love, and hope, had sanctified the parting hours of a long and close friendship.

But to resume. Among the few simple, earnest requests suited to the circumstances of the case, and well-remembered afterwards, the writer,

conceiving that, perhaps, the best means of gently drawing our friend from dwelling upon her grief was to waken her benevolent spring of interests in the good of others, prayed that she might live, set apart in Christ Jesus, to the service of God here, as preparing for a blessed and uninterrupted service in glory, when she should be called upon to exchange earth for heaven, and sorrow for eternal joy. A few moments were thus spent, and as we rose from our knees, she wiped away her tears, expressed herself much comforted and cheered; and after speaking of the refreshment she always enjoyed in the prayers of a beloved friend whom she named, she resumed her seat, and spoke on of those endeared to her by the closest of all ties, communion in Christ Jesus. Then, apprehending, with her own exquisite, truthful tact, the hint thrown out for her use, she said, "Yes, I must not live to my own selfish grief: I must think of others, and I hope to do so, and to be useful, more useful than my house ties have yet permitted me to be." Thus cordially yielding her heart to the anticipated earthly service of her heavenly Master, and ready to resist the least approach to selfishness, though her friends well knew her life had been one act of service to the glory of God in domestic devotion and duty, and that the course of her Christian benevolence was as unlimited as her opportunities. This little circumstance is introduced to mark the humility and teachableness of mind which so exquisitely distinguished the character of the subject of this simple sketch, and also to show that her whole heart was in unison with the will of her God and Father, and that the spirit truly was ready, though the flesh was weak. After a few minutes farther conversation about friends, and arrangements for her approaching journey, she asked the writer to come up with her to the little writing room, in which she spent most of her secluded hours. M. remained in the drawing-room, and we ran up stairs. We soon reached the little room, upon the table of which stood the desk on

which she had closed the letter on our arrival. Several books lay upon the table. She opened one after another; they were all books of Christian instruction, and she cheerfully discussed the character of each, as I looked over it with her. She took up one with peculiar interest. "Have you seen this?" she enquired. It was "Bonar's Night of Weeping." "It is most instructive, most beautiful," she continued. It was full of marks, either placed for her use by the friend who had given it, or by her own hand:—"Do take it home; it will afford you so much pleasure, and you can keep it as long as you wish." I thankfully accepted the little volume, and kept it in my hand, while we still bent over the writing-table, looking at others. I laid my hand upon her little Bible—"This is your Bible," I said, "after all, the best book." "Yes," she earnestly replied; and, turning from the table, we stood and talked calmly of the consolation of God's sustaining love—a sure refuge in time of trouble. She raised her eyes with an expression of meek devotion, "I can say so," she said, "He has been my support, my refuge, my comforter." A few words more passed, and she then drew my arm affectionately within her own, saying, as we descended the staircase together, "One thing I wish you to promise me. When I return from —, in two or three months, let me visit your poor with you. It is what I should so desire, and hitherto domestic duty has entirely kept me from such engagements; but it would give me so much pleasure." I replied, that home duties were unquestionably the very first in the order of God's service, if fulfilled to him, but readily assented to her proposition; and, as she opened the drawing-room door, she said, "With you, remember," in a tone of such cheerfulness, that M., whom we now rejoined, looked round and smiled to see her spirits so restored. We resumed our seats, and conversed for about twenty minutes. The whole tenor of her conversation was as usual that of Christian consistency, developing at every remark the high-

toned principles of a well-disciplined mind. Exquisite feminine gentleness, blended with a firm purpose of duty, constituted a character cast in no common mould, and to be appreciated fully by no common mind. It was a character practically felt by all within its sphere—not for striking and extraordinary displays of superiority, but for the filling up of all the daily details of life upon Christian principles, and thus shedding around the effective light of consistency. The superficial observer might wonder at the devoted consecration to duty—the Christian eye looked deeper and saw the hidden spring directing the harmonious whole. She had lived in the world, but not of the world, and the course of providential guidance which had cast her lot amongst a few Christian friends, had given the things of God a deeper hold upon her inward spirit than many were aware: the world saw the fruits of her most precious associations—the Christian mind alone could commune with her spirit. But to proceed. She spoke of her having remained in town contrary to the wish of her friends, whom she was following, instead of accompanying, that she might make all arrangements herself. She said it was a remark of her late husband's, that those who needlessly exposed their servants to temptation, by leaving things unsuperintended, were accountable for more than half their departures from integrity; and she expressed the satisfaction she felt that all the arrangements her late bereavement had entailed upon her, were now completed, previous to her departure. "All is done," she said, "and, if it please God, after my stay in —, I shall return here to quiet seclusion."

All was done—for even then the silver cord was loosening at the cistern of life: the golden bowl was broken. As we thus sat calmly and quietly conversing, she complained of giddiness and acute pain in the head. Imagining it was a fainting fit, I sprang to the sofa to her side, and the intense giddiness and pain increasing, she laid her head on my shoulder, while, with the other hand,

by her own direction, I rang for her maid. She was quite sensible, and with the assistance of her servant, we arranged the pillows of the sofa to support her, and applied *eau de Cologne*; but seeing she was evidently getting worse, we despatched the other servants immediately for medical assistance, herself directing me with their addresses, as I flew down the stairs to give the orders. Not a moment was lost, but I returned to her side, still thinking it no more than an hysterical attack, which would pass off in a few minutes. Ten minutes had elapsed from the moment of her seizure, and now, gathering her failing energies, as if herself aware of what we suspected not for a moment, she breathed out her dying prayer, for such it was, in the expressive supplications of the Litany, "Lord, have mercy upon me; Christ, have mercy upon me; Lord Jesus, have mercy upon me." The pale face settled into a marble stupor, and all was still. Five medical men attended, but no skill could avail to recal that sudden ebb of life. Once there seemed to be a slight reaction, but it was the quivering up-flash of the dying lamp. "You are better?" said the medical man who held her hand. "Yes," was the faint reply, and, "I want to speak," feebly whispered; the change in that moment was instantaneous. Mr. —, with kind thoughtfulness, probably fearing the effect of the sudden announcement upon dear M. as we stood over the couch, said, "I fear she is worse." We moved closer, but all was over. Not a shade passed over the marble brow—not a movement was visible throughout the whole frame—all was calm, still *Death*! The physician held the mirror to her lips—it was withdrawn bright as from the chiselled lips of a marble statue. In one short half-hour the beautiful tenement had been deserted, and the freed spirit had already entered the presence of her God.

It were impossible adequately to describe the beauty of the countenance in the first quarter of an hour after death. She lay reclined on the same sofa where she had so lately sat

in conversation, and from which she had never moved after the attack. The arm-chair we had drawn to receive her feet, so that the whole line of form was extended enwrapped in its deep mourning habiliments, strikingly contrasted with the marble face, throat, and hands. The whole was a model for the sculptor. There had been nothing to mark the actual moment of departure, but the gradual fading of the face into marble whiteness. The exquisitely moulded features settled, as is often the case even with age, into the exceeding beauty of youth—the line of forehead, nose, and parted lips was perfect; and it was, if I can so convey the idea, as if the spirit, in its sudden desertion of the beautiful temple, had left the impress of its character awhile on the calm and sleeping clay! It was a marvellous touch of the power of the spiritual, that you felt here dwelt dignity, high principle, worth, consistency, feminine sweetness, gentleness, love; and yet, all was clay!

The feelings with which M. and myself stood by that couch of death can be better imagined than described. We had both been enabled to preserve the self-possession so necessary in such a moment; but the shock was not the less deeply felt. All had passed so quickly, so quietly, with scarcely a whisper raised in the solemn scene, that it seemed almost impossible to realize what had occurred. The musical accents of her gentle voice seemed still falling upon our ears—her step and touch still living about us. My hand, I knew not when, had mechanically resumed Bonar's little volume, which she had so recently put within it; and when I looked down upon it, and renewed my steadfast gaze at the still form before us, the connection between life and death was so startlingly close, that the mind seemed scarcely able to sustain the solemn contact of the two contrasted ideas! The thought that she was before the throne, that the spirit which had so recently bowed with us in prayer on earth, was now bowing in glory and unspeakable joy before the presence of her God, gradually stole over the

spirit, with its softening associations, and tears at length brought relief to the overwhelming solemnity of that hour. The old and long-attached servants, who had gathered round their mistress in her dying moments, while she lay insensible, rendered the scene more affecting, by their touching, though subdued grief. The carriage, which she had kindly and thoughtfully herself ordered to be at the door to take us home, before she went her drive, arrived; and the coachman, horrorstruck, learned that his mistress was dead. He drove off to our home to inform our family of what had taken place, and we remained to see the last mournful offices performed. At five, the executor being in charge, we left the house we had entered three hours before, under such different circumstances, and deeply solemn was the feeling with which, ere we quitted the drawing-room of that morning visit, we looked round upon the altered scene. In the centre, upon a bed-frame brought down for the occasion, was laid out, arrayed for her last resting-place, the form of the friend who had there received us in apparent health. In every other respect the room was undisturbed; and the effect was thrilling. The ornaments—the elegances of taste we had admired on entering—all were the same; and the flowers still bloomed freshly and sweetly from their vases, as if in triumph over the scars of human mortality, while life, and the first beauty of death, had fast faded from the pale cheek of her who now lay awaiting the silent grave, as nothing but frail and failing clay, rapidly returning to its kindred dust. “All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever!” “Frailer than ourselves,” these flowers seemed to say, “oh! when will mortal man learn to estimate aright the momentary tenure by which only he can call life his, and rightly value the things of eternity?” Take from such a scene as this the relief which the word of God, and all its blessed truths, afforded in the

case, and it would be fearful! Connect with it that word as loved and hidden by the subject of this sketch in her heart, and it is but a threshold to immortal glory!

Reader, to this word we again direct you. Are you a worldling? Consider how unprepared such a sudden summons into the eternal world, would find you. How awful to pass at once from the occupations and pleasures, amidst which you have hid yourself from the very thought of God, into the very presence of a personal, but to you an unknown God. With all your sins upon you, and above all, the crowning and condemning sin of having neglected so great a salvation, while yet it was called “to-day.” Ignorance in this land you can never plead, while yet faithful ministers of God’s message of love abound. One sentence of Scripture will write out your eternal condemnation: “Ye would not come unto me, that ye might have life!” But, remember, that yet there is time. Come to Jesus. Come and learn in the word of God the infinite love of the heart of God to you; and, believe me, the more you learn of his holy love to you, the more your love will increase, till your language will not be the grudging inquiry, “What must I give up for Him?” but “What can I yield to Him who has given himself and eternal life to me?” And then should temporal life be suddenly required of you, you will exchange it only for eternal life, already quickened in your soul, and expanding in its own congenial atmosphere when you pass from the tenement of clay.

There is another class to which, in a day of much intellectual advancement and mental culture, a few words may be addressed. With such, spiritual religion has no attraction. They speak of it as the excitement of a warm fancy—the excess of an enthusiastic imagination. They would have feeling extinguished on the cold altar of a stoical piety; and shrink from the fervency of a devoted heart as incompatible with the sobriety of a solid judgment, or the reasoning of a healthful mind. The whole doctrinal and practical testimony of Scripture

is opposed to such a scheme, which partakes far more of the stoicism of ancient philosophy, than of the Christian system supplied to the wants of man by God the Creator of man. The Gospel comes to man as to a thinking and feeling being. The Spirit in regenerating him annihilates no faculty, either of mind or heart; but taking the whole in hand, supplies a pure spring of governing and directing influence; so that if any man be in Christ, he is not a dead, but a new creature; his understanding and affections are not quenched, but are quickened into new life—directed by a new spring, and developing themselves in action with all and more than the energy which before moved them towards the unsatisfying pursuits of time. The history of St. Paul is a striking illustration of this truth. The force of character was not quenched in his conversion, but turned into its right channel; and the healthful spring of the Spirit's indwelling enlarged his zeal, touched it with the deep movements of tenderness, unchained the judgment from the binding influence of a blind bigotry, and presented, instead of the breathing threatenings of a furious persecutor, all the energies of the sound-minded and deep-hearted apostle of the Gentiles.

Reader, are you encouraging this prejudice, and thus charging the weak pretensions of fanaticism upon the word and work of the Spirit? Believe me, however calmly and coldly you may reason now, death will come to you as to a creature possessed both of faculties of thought and faculties of feeling too! Too late those capacities may awaken to the end of their endowments, and the energies which have been considered lawful in every pursuit but that of the one thing needful, may concentrate themselves at length into the one overwhelming sense of a neglected salvation worthy only of their highest devotion. Oh! now, ere eternity asks it, study the solemn enquiry. "What shall a man give in exchange for his soul?" and test the system of cold and frigid philosophy by the genuine examples of Scripture, and the ener-

getic mission of a redeeming Saviour's dying love for you.

But there is another character in the present day, more fearful, if it be possible, than those of the wilfully ignorant in their varied forms. It is that of one whose head is enlightened with the knowledge of Gospel truth, and who is presuming on the love of God in Christ Jesus, while the heart is yet wedded to the evil world, and says to itself, "I shall have peace though I walk after my own imagination." Reader, you may deceive yourself, and die in your delusion; but, you cannot deceive God. God is not mocked. He that soweth to the Spirit shall of the Spirit reap life everlasting; he that soweth to the flesh shall of the flesh reap corruption. While your justification does not depend upon your sanctification, the subtle error of perverted doctrine; yet, nevertheless, you must be sanctified by faith in the Son of God, as well as justified by faith in him. Pull down either pillar of the porch of God's truth, justification or sanctification, and you will find no entrance to glory! Examine yourself. Prove yourself. The eye that turned to look after Sodom, let in destruction to the whole being; and, if God's Holy love have not won you to holy love, you also shall perish in the overthrow of the city! Remember Lot's wife; for what if the tenement of clay be suddenly taken down, and your spirit shall stand like hers, petrified before a heart-searching God! One spark of fire may consume the citadel, and one secret, reserved, hidden spark of evil may be nursing in you your future hell! Oh! remember that God is a consuming fire—and now live in the knowledge and likeness of his holy love.

Do these pages meet the eye of one belonging to another class—existing in the present day, and in all ages, where man makes his own religion, instead of coming to the word of God for the religion of God? Has education, family or friendly influences, or the natural contexture of your own disposition, led you to adopt a pleasing and seemly system in which holiness, and self-denial, and sanctification are

adopted as the ground of your justification with God? Be assured the hour of death, come it slowly or suddenly, will try the ground of your confidence closely; and remember, the word of the God you seek has already declared, that by the works of the law shall no flesh be justified in his sight. What, if the fancied merit of your sanctification fail you in the sight of Him, before whom the very heavens are not clean! It was a solemn lesson to be learned at the side of our dying friend, as the conviction that death had indeed come, gathered over the failing heart, when, after a life of blameless devotion to duty very seldom equalled, the demerit of her own righteousness left her only with the cry of the publican, "God be merciful to me a sinner!" And has, with this human confession of doctrine as connected with it, the Church grown upon your eye, till an abstract idea stands between you and your God, and the associated emblems of the Sacraments are exalted into a Romish prominence, becoming, instead of associated means in their symbolical character, themselves the objects of superstitious veneration, as almost the saviour and the spirit to your souls? Oh! take heed lest you make to yourself stepping-stones into eternal darkness, instead of standing on the only sure foundation-stone laid in Zion, the salvation in and through Christ Jesus alone! Examine the articles of the faith once delivered to the saints, and study the acts of the primitive Church in its apostolic model of doctrine and discipline, as revealed in the word of God.

And, lastly, to the real Christian, with whom these pages began, and for whom they were especially written. If their humble and feeble instrumentality shall be the means of stirring up but one slumbering Christian to a renewed sense of responsibility as a member of the Church of Christ, and a member of the Church of this favoured land, the design of the writer will be accomplished. Everything in the present day depends upon our faithfulness to our Church in doctrine and in practice, and this is only to be maintained by faithfulness to the doctrine and precepts of Him who

is the Head of the true, spiritual, universal Church. Believers, let not your hearts or your habits be conformed to, and entangled with, an evil world! For your own sake, for the sake of your children—the future Church, educating now by you under God's eye for the next generation—for the sake of all amongst whom they will have influence, keep them unspotted from the world. The license you allow they will multiply. Be steadfast to the Lord, in humble dependance upon him, and in the end you shall lose nothing. They that sow in tears of trembling, apprehension, and of discouragement, shall nevertheless, having sown, reap in the confidence of fulfilled and abundant joy. They have sown to the Spirit, and they shall of the Spirit reap life everlasting.

The solemn subject of this brief record has naturally directed to the theme of death, and most salutary is the habitual preparation for what may remove us at any time. But there is a day at the doors which is the hope of the living, waiting Church, and which is ever set before us in Scripture as the object of daily preparation. Death but frees the individual believer; the coming of our Lord and Saviour frees the whole Church of the Redeemed, and glorifies both soul and body to be the Bride of the Lamb of God. In that day the heart-whole devotion of the waiting saints shall burst forth with the song of completed triumph. "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "Behold I come as a thief. Blessed is he that keepeth his garments," cleansing them daily in "the blood of the Lamb."

The texts graven on the polished dark granite monument which, in the centre of a secluded spot of the Kensall Green Cemetery, rises over the earthly remains of the subject of this memorial, shall conclude its pages:

TITUS ii. 13, 14.
MARK xiii. 35—37.
REV. xiv. 13.

London, October, 1847.

THOUGHTS ON A NEW YEAR.

"They which live, should not henceforth live unto themselves, but unto him who died for them and rose again."—2 Cor. v. 15.

DEAR CHRISTIAN READER,—Another stage of our short journey is past; and how much is there in the reviewal to excite mingled emotions of thankfulness and sorrow! When we look back on *all the way* the Lord has led us, the countless mercies of our covenant-keeping God ought truly to fill our hearts with gratitude and our lips with praise; whilst the remembrance of our own faithlessness must occasion us deep contrition and confusion of face. The Christian life consists,—

1st. In *not* living unto ourselves.

2ndly. In living unto Him who died for us.

The only motive which can enable us so to live, is the love of Christ constraining us.* May we know more of the love of Jesus; that *henceforth* we may experience less of the power of self-love, and count it our highest joy to render that unreserved obedience and self-denying service which is demanded by him who "loved us and gave himself for us."

May the Lord enable us to search and try our ways, and discover every "root of bitterness" by which he has hitherto been dishonoured!

Some believers, it is to be feared, systematically "live unto themselves" for certain portions of each day; whilst they attempt to "live unto the Lord" during the remaining hours. But Christian self-denial extends to the *whole* of our conversation in the world. "*Whatsoever* ye do in word or deed, do *all* in the name of the Lord Jesus." And when we meditate on the wondrous love wherewith Jesus has loved his people, in redeeming them from all iniquity, and procuring for them the adoption and heritage of children of God, can we hesitate whether we shall give *our all* to him?

Dear reader, enter *more fully* into the happy liberty of *living to Him who died for you*; and begin a new year in

newness of life. And inasmuch as "ye are not your own, but bought with a price; glorify God with your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

Confess Christ before men.

1st. By bearing the reproach of Christ, and taking up your cross daily. Testify to the world by word and deed, that its ways are evil, and that its end is destruction. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."* "Be not conformed to this world." "Be ye not unequally yoked together with unbelievers."† If in these things you follow Christ, you *must* bear the cross; for "all that will live godly in Christ Jesus shall suffer persecution." The light of the Church is obscured by external conformity to the world. The mystical body of Christ (the Church) should be a faithful representative of its glorious Head. It is only so far as believers reveal the character of Christ that their light shines before men, and their Father is glorified. Therefore *declare plainly* by your walk, that you are not of the world, even as Jesus was not of the world. (John, xvii. 16.)

2ndly. By manifesting a spirit of love and holy fellowship with all who love the Lord Jesus and walk in the faith, without permitting minor differences to hinder a realization of your oneness in Christ. "Love as brethren;" and, as much as lieth in you, labour to promote that Scriptural unity which the Redeemer prayed for, *that the world may believe that the Father hath sent him.* (John xvii. 21.)

3rdly. By neglecting no opportunity of speaking to others concerning their souls, especially to the unconverted. Remember that *he*, which converteth the sinner from the error of his ways, shall save a soul from death. Therefore, "in meekness in-

* 2 Cor. v. 14.

* Eph. v. 11. † 2 Cor. vi. 14.

struct them that oppose themselves;" "speaking the *truth in love*."

Christian self-denial must likewise be kept in constant exercise by—

Redeeming the time.

1st. In reference to our *thoughts*.

Strive to keep your thoughts in subjection. Resist all vain, wandering speculations. Pray that all high imaginations, and all pride of opinion, may be brought low; and labour to "bring *every* thought into captivity to the obedience of Christ."* Confessing Christ extends not only to our words and actions, but to the whole inward walk,—to all that passes under God's eye. It is not always those who are most actively engaged in external duties who are rendering most glory to God; but those who walk in the light, in secret with the Lord; "whose fellowship is with the Father, and with his Son Jesus Christ."

"We are a spectacle to men and to angels"†—those unseen witnesses, who doubtless have much nearer access to our minds than our fellow-men; and *hereby*, probably, is made known by the Church, unto the principalities and powers in heavenly places, the manifold wisdom of God.‡ Cleanse, therefore, these inward "chambers of imagery," that every cherished train of thought may be so sanctified by the knowledge of Christ, that your hidden life may bear witness to "the truth as it is in Jesus."

2ndly. Redeem your time from vain, profitless conversation. "In the multitude of words there wanteth not sin." "Let therefore your speech be with grace, seasoned with salt," "that it may minister grace unto the hearers."

3rdly. Redeem your time from all useless employments. Apply that comprehensive precept to every occupation—"Whatsoever ye do, do *all* to the glory of God." The spirit of truth will enable you to perceive what *really* is for the glory of God; and then, "whatsoever thy hand findeth to do, do it with thy might." Exercise self-denial in your personal ex-

penditure. Bear in remembrance the poor and afflicted members of Christ's body; and "if (in the words of a celebrated Christian writer) you cannot fill your purse by a wish, empty it not by a vanity." Your Redeemer measures your love to himself by your love to his people. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me."

Dearly beloved in the Lord! may the New Year prove a year of rich spiritual blessing. May we experience more of "the love of Christ, which passeth knowledge," and abound in love to the brethren for his sake; "endeavouring to keep the unity of the Spirit in the bond of peace."

But "who is sufficient for these things?" Thanks be unto God, the word of his grace supplies the answer: "Our sufficiency is of God." "My grace is sufficient for thee." All Scriptural peace and confidence must be derived solely from a view of Christ's finished and perfect work for you, whereby "all that believe are justified from all things," and "have peace with God." Say, therefore, with David, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only."* If you ardently desire to be more conformed to your Saviour's image, look not continually in despondence at your own polluted heart, but "look unto Jesus;" and, in contemplating his boundless love and grace, and "beholding as in a glass the glory of the Lord," you will be daily more and more renewed into the same image "from glory to glory, as by the Spirit of the Lord." (2 Cor. iii. 18.)

Watch unto prayer. May temptations find you watching unto prayer. Cultivate constant communion with God in Christ, and encourage a habit of frequent, short, ejaculatory prayer; and endeavour, when it is possible by any means, to set apart some time at noon for prayer, and for reading the Scriptures.

Suffer not yourself to be cumbered with much serving. "Ye serve the

* 2 Cor. x. 5. † 1 Cor. iv. 9.
‡ Eph. iii. 10.

* Ps. lxxi. 16.

Lord Christ." Cast all your care upon Him. He is not a hard Master, gathering where He hath not strawed. "He giveth more grace."

Keep your eye *single*, by directing it to God, and by remembering "*how small*" a matter it is to be judged of man's judgment."

The signs of the times and the light of prophecy seem to forewarn us that

"the coming of the Lord draweth nigh." Take nothing in hand which will not bear the light of his countenance. Beloved, abide in Jesus;—ever looking for and hasting unto the coming of the day of God. May this "blessed hope" give rest and peace to your soul; and when Christ, who is your life, shall appear, may you be found "*watching*."

THE NEW YEAR.

WATCHING the earth with lidless eyes

As ever from the ancient skies,
How placidly the stars look down
On leafless wood and shadowed town!

The voiceless sentinels of night—
No rust hath dimmed their armour
bright
Since, on the world's first starry even,
They pitched their tents in yonder
heaven.

Unchanged they watch, while throbbing hearts
Leap up, as from the door departs
The grey old year, and one unknown
Shadows the star-lit threshold stone;

A pilgrim, with a hooded brow,—
(I heard his footfalls even now,)
He bringeth hopes, he bringeth fears,
The burdens of all by-gone years.

He bringeth gifts for thee—for me,
The joys, the sorrows yet to be,
And these are veiled, no wizard eyes
Can pierce the web that o'er them
lies:—

The two-edged sword that cleaves
the heart,
The grief that is so slow to part,
The cup with gladness sparkling
high
Beneath that mystic covering lie!

Yet Christian soul, why shrinkest thou

From him who treads thy threshold
now?

A messenger from God is he,
Although his face thou canst not see.

The two-edged sword may sharply
pierce,
The grief within be strange and fierce,
And deadly poison-drops may lie
In cups with gladness sparkling high;

And yet we know, the two-edged
knife
Can never touch thy hidden life,
Of deadly poison thou mayst drink,
And faint not, on the grave's cold
brink.

Trust in thy Lord, and watch and pray
Ere the thick veil is rent away,
Then with a calm, untroubled gaze,
Turn to behold the stranger's face;

It cannot be so sternly dread
No rays from heaven may there be
shed,
It cannot be so earthly bright,
Thou wilt forget the holier light.

The pilgrim to thy gate hath come,
To lead thee nearer yet thy home;
Then bring he joy, or bring he sorrow,
Give thou the coming year "*good-morrow*."

W. E.

EXAMINATION OF THE GROUNDS OF A RECENT CONVERSION TO ROME.

WE have lately seen a letter from one of the recent converts to Romanism, explaining the reasons which induced him to abjure his former faith. These reasons we have carefully considered, and we think that it may not be without use, at the present critical juncture, to lay before the public what appear to us satisfactory answers to the delusive arguments by which this gentleman's early convictions were upset. His name, and the circumstances of his conversion, we have no wish to drag into publicity. But his arguments, often adduced before, are public property, and we do not think there is any impropriety in stating them in his own words.

The arguments by which Mr. ——— endeavours to justify his secession are not new, and have been often refuted; yet the whole controversy on the Romish question is now assuming so important a place in the religious movements of the day, and it is so desirable that all members of our Church, especially the clergy, should be acquainted with the fundamental principles of Romanism and its antagonist, Protestantism, that we are induced to notice Mr. ———'s statements somewhat in detail.

And here we must avow our conviction, that the true grounds of this great controversy have been, in modern times, very much lost sight of. Issue has been joined upon some question of external polity, such as the supremacy of the Pope; and when that dogma of Rome has been triumphantly refuted, as it easily may, it is conceived that the whole edifice of the Papacy is demolished. In our view this is a great error. The supremacy of the Bishop of Rome over the rest of Christendom might, in our opinion, be given up to-morrow by the Romish Church, without one of the essential foundations upon which she rests being thereby affected. It was from contests relating to the very core and essence of the religious life, not from difference of opinion on matters of Church

polity, that the Reformation took its rise. Justification by faith was the centre whence that great movement emanated, and upon which, as a basis, all the other doctrines peculiar to Protestantism were founded, or rather, from which, as a starting point, they were, one by one, recovered, and once more presented to the Church. The distinctive principles therefore, either of Romanism or Protestantism, lie much deeper beneath the surface than some of our modern writers on the subject seem to think. If the only difference between us and Rome is, that she maintains the necessity of a visible head of the Universal Church while we deny it, or that she gives only the bread to the laity, while we give both the bread and the wine, we have been long contending about matters of very subordinate importance.

According to Mr. ———'s account, what chiefly weighed with him in the step he has taken was a conviction, founded on the study of Scripture and history, that the Church of Rome alone answers to the idea of what the Church of Christ ought to be. We subjoin his own words:

"Whatever be the practical corruptions of the Catholic (Romish) Church, (and in this world no system, even though it be a divine one, can be free from such; certainly Protestantism is to the full as corrupt though it be in another way,) I yet fully believe it to be the one true Church of Christ, the teacher of his truth to mankind, and the channel ordained by God himself to lead men to him, and bring them by faith and obedience to heaven. I cannot part with this belief without disbelieving the Scriptures. Numerous passages, if they have any meaning at all, prove, beyond a doubt, to my mind, that there must be such a body as I have described, to which God will "add daily such as shall be saved"—a teaching, authoritative Church, which shall last to the end of time, and with which Christ by his spirit shall be

always as he promised—a Church which is to be the visible ‘pillar and ground of the truth.’ A careful examination of the whole subject, and a minute inquiry into the notes and characteristics of the true Church, coupled with a study of history, convinced me that the Roman Catholic Church could be no other than that one authoritative body, which, in the name of Christ, challenges the obedience of mankind; that sacred institution which, with all its errors, abuses, and wickednesses, (for the Church was to be like a field with tares as well as wheat—a net containing good and bad fishes) has existed from the beginning as the light of the world, which was coeval with the establishment of Christianity itself, and taught mankind the faith and practice of the Gospel before Bibles were circulated, nay, even before the canon of Scripture was written.” Here we have a pretty full statement of that false notion which has led so many pious persons astray, the very *πρωτον ψευδος* of Romanism, viz, that the Church of Christ is, in its essence, a visibly organized body, a spiritual corporation, to which, as the authoritative representative of Christ upon earth, the obedience of mankind is due. We are speaking, of course, not of particular churches, but of the “one holy Catholic Church” of the creed. A full refutation of this erroneous doctrine may be seen in an article in the *Christian Guardian*, for December last, entitled “Hindooism and Romanism compared, No. III. Part 2.” to which we refer our readers. The Church of Christ, in its primary idea, is “congregatio sanctorum,” a company of men “filled with the Holy Ghost.” Once depart from this definition, and errors without number spring up. In Scripture the word “Church” is used in two senses; sometimes it signifies the society of professing Christians in a certain locality, as, for instance, the Church of Ephesus, or Philippi; and in this sense alone, can there be a plurality of Churches; and sometimes it is used solely in the singular number, to signify “the body of Christ,” his mystical “bride,” that one universal

Church, which, because it is an object of faith and not of sight, forms one of the articles of the Apostles’ Creed. Scripture nowhere speaks of this “one body” as a visibly organized community, as capable, as Belarmin says, of being known and recognized as the republic of Venice, or any other political society. And the reason is evident: none belong to this body but those who are living members of Christ, united to him by a lively faith, and partakers of his sanctifying grace. But a visible community of these sanctified ones is, in the present state, impossible; for “God” only “knoweth who are his,” and he alone can with unerring certainty separate the tares from the wheat. The visible manifestation of the Church of God is accordingly reserved to that time when the Son of Man shall “come in power and great glory,” and place “the sheep on his right hand and the goats on his left.” We cannot refrain from transcribing a few sentences on this vital question from Bishop Jeremy Taylor’s “Dissuasive from Popery,” and we do so the more readily because this prelate has never been suspected of ultra Protestant tendencies. “The ‘Church’ is a company of men and women professing the saving doctrine of Jesus Christ. This is the Church ‘in sensu forensi,’ and in the sight of men; but because ‘glorious things are spoken of the city of God,’ the professors of Christ’s doctrine are but imperfectly and inchoatively the Church of God; but they who are indeed holy and obedient to Christ’s laws of faith and manners—that live according to his laws and walk by his example; these are truly and perfectly the ‘church,’ and they have this signature, ‘God knoweth who are his.’ These are the Church of God in the eyes and the heart of God. For the Church of God is the body of Christ; but the mere profession of Christianity makes no man a member of Christ.” “All that really and heartily serve Christ ‘in abdito’ (in secret), do also profess to do so; they serve him in the secret of the heart, and in the secret chamber, and in the public assemblies, unless by an inter-

vening cloud of persecution they be for a while hid, and made less conspicuous: but the invisible Church ordinarily and regularly is part of the visible, but yet that only part that is the true one; and *the rest but by denomination of law and in common speaking, are the Church*—not in mystical union with, not in proper relation to, Christ; they are not the house of God, not the temple of the Holy Ghost, not the members of Christ; and no man can deny this. Hypocrites are not Christ's servants, and therefore not Christ's members, and therefore no part of the Church of God, but *improperly and equivocally*, as a dead man is a man; all which is perfectly summed up in those words of St. Austin, saying, 'that the body of Christ is not, *bipartitum*, a double body; *non enim revera Domini corpus est quod cum illo non erit in eternum*, all that are Christ's body shall reign with Christ for ever.' Now if any part of mankind will agree to call the universality of *professors* by the title of the 'church,' they may if they will; any word, by consent, may signify anything; but if by 'church' we mean that society which is really joined to Christ, which hath received the Holy Spirit, which is heir of the promises, and the good things of God, *which is the body of which Christ is the head*, then the invisible part of the visible church, that is, the true servants of Christ only, are the church.*

But it is alleged by the advocates of Rome that the Church of Christ is said to be "*one body*," and that consequently it must be a visible community. Undoubtedly it is a "*body*." The Church "*militant upon earth*" is not a collection of disembodied spirits, nor is it a philosophical idea, a platonic republic; it consists of real men and women who could at this very moment, did the Lord so will it, be collected into a visible society, and who will be so hereafter. The Church is not absolutely invisible, indeed, strictly speaking, not invisible at all, unless actual human beings are invisible; but it is

at present invisible *as a corporation*, it cannot assemble to perform corporate acts, it has no visible representatives, nor can we ever say that this or that decision on questions of faith is certainly the voice of the 'church.' It is to this Church alone, the "*body of Christ*," that indefectibility is promised; that is, that there always shall be upon earth some who, not merely profess the faith of Christ, but are in living union with him, and receive of his fulness.

The pernicious "*ignis fatuus*" which the Church of Rome holds forth, and which has led Mr. — astray, is the notion that "the Church of God" consists, in its idea, not of the living members of Christ, but of all who are in communion with a certain outward polity; that the unity, holiness, and catholicity of the church are external things, cognizable by man's eye; and that episcopacy, the supremacy of the pope, and the so-called apostolical succession, not the possession of the Spirit of God, are the marks of the true Church. How completely this reduces the Church of Christ to the level of the Pagan and Jewish systems, and how essentially, on the contrary, it is distinguished, as regards the law of its formation, from these latter, is pointed out in the paper above alluded to.

The Church, Mr. — says, "is to be the teacher of Christ's truth to mankind, and the channel ordained by God himself to lead men to him." Whoever denied that? The Church of Christ, we also hold, must be a teaching Church; and is the appointed instrument of bringing men to God. No sooner did it come into existence, on the day of Pentecost, than it began to preach and teach. (Acts ii.) If it be true that "*ubi spiritus Dei, ibi est ecclesia*," where the Spirit of God is, there is the Church, so also it is true that "*ubi ecclesia, ibi est spiritus Dei*," where the Church is there is the Spirit of God. The word of God, taught and preached by the existing Church, is the means whereby she both propagates herself, and gathers in the heathen. The Church, then, is, undoubtedly, the instrument whereby

*Taylor's Works, (Heber) Vol. x. pp. 333, 334.

the Saviour carries forward the work of salvation in the world. But under the mask of this very obvious truth, Mr. — contrives to insinuate some expressions which betray his real meaning. The Church is to be "a teaching *authoritative* Church," "that one *authoritative* body which, in the name of Christ, challenges the *obedience* of mankind." This is a style of speaking in frequent use among those who adopt the Romish theory of the Church, but which is quite unwarranted by Scripture. Where in the whole of the New Testament is the Church said to possess authority over its members, or to claim the obedience of mankind? To the exercise of authority it is necessary that there should be a governing class, well-known and conspicuous, to whom power has been confided, either by the whole body, or by its Divine Founder. But the true Church of Christ, which is his body, has never delegated spiritual power to any man or class of men, for this is essentially a corporate act, which, as we have seen, the Church, in the present state, cannot perform; neither has the Head of the Church ever done so, for he himself is her King: he it is, and not a delegated authority, who rules in her by his Spirit. Whenever, therefore, the words "authority" or "obedience" are used in this connection, it is *the visible Churches*, not the one Church, of Christ, to which they are really applicable. Here they have a proper and legitimate application. The Church of Corinth, for example, had authority over its members; that, viz., which is inherent in every society—a right of expelling an unworthy member, or the power of excommunication. This is the only "authority" which Scripture recognizes in a Church. And this is exercised not by a part of the Church, but by the whole; it is the whole community which St. Paul blames for not having excommunicated the incestuous person, and directs to receive him again on his repenting of his sin. But the Romanist, having first assumed that the Holy Catholic Church is a visible corporation, and that his own Church is the Holy

Catholic Church, proceeds to attribute to it that power which the Scripture confines to local Churches, and asserts its claim not only to authority over its own members, but to the obedience of the whole world.

Nor is this all. Granting, for argument's sake, that the Church of the Apostles' Creed is the existing Church of Rome—that is, the collection of national Churches which acknowledge the spiritual authority of the Pope—how would it be possible to render obedience to it? Where are the decrees, where the decisions, of this aggregate of Churches? No; Mr. —'s language is a fresh instance of that ancient device which one perpetually meets with in the writings of Romish controversialists, viz., a tacit assumption that the 'church' means the clergy, and especially the bishops. How skilfully is this insinuated by Dr. Wiseman, as a thing beyond all doubt, in the following passage: "Thusthen, merely proceeding by historical reasoning, such as would guide an infidel to believe in Christ's superior mission, he comes from the word of Christ, when those historical motives oblige him to believe, to acknowledge the existence of a body, depository of those doctrines which he came to establish amongst men. This succession of persons constituted to preserve those doctrines of faith, appointed as the successors of the Apostles, having within them the guarantee of Christ teaching among them for ever; and *this body is what he calls the Church.*"* Here upon an admitted fact that there is a body, depository of divine truth, "the pillar and ground of the truth," it is attempted covertly to establish the position that this body means "the successors of the Apostles," that is, the bishops with the Pope at their head. That body which is really "the pillar and ground of the truth," is plainly described in Scripture as "the Church of the living God;" but inasmuch as the whole theory of Romanism requires that the clergy should be deemed the exclusive possessors of divine light and know-

* Lectures. Lect. III.

ledge, and the laity only through them, the word of God is shamelessly perverted, and a meaning put upon the word "church," which it nowhere bears in Scripture. In the same way "tell it to the Church" (the congregation) (Matt. xviii. 17.) is paraphrased, "tell it to the rulers of the Church." Let it ever be borne in mind that where a visible Church is spoken of in Scripture, what is meant is the *congregation*, or *aggregate of congregations*, located in a certain place; not the ministers of the Church only.

Stripped of its ambiguity, Mr. —'s proposition is simply this: that to the bishops of the Church, or the bishops with the Pope, as a body, and without reference to their personal piety, authority has been committed by Christ to decide infallibly on matters of faith and practice; that to them, still as a corporation, and irrespectively of personal holiness, he has promised his perpetual presence, the presence of his Holy Spirit illuminating their minds and guiding them into all truth; so that the rest of the Church, the laity, must render absolute and unconditional submission to their teaching, as the representatives of Christ upon earth, and under the penalty, should they refuse to do so, of being deemed rebels against the authority of Christ himself. A more utterly unchristian and irrational position has never been maintained. To say that it is not Scriptural is of no avail; for our opponents do not admit the supremacy of Scripture as a rule of faith. Otherwise we would be glad to be informed where it teaches that spiritual illumination can ever be disjoined from sanctification of the heart, or transmitted, by the sacrament of orders, from one generation of bishops to another, as an officer of state transfers his wand of office to his successors. "From the moment he (the inquirer) is satisfied that Christ has appointed a succession of men whose province it is, by aid of a supernatural assistance, to preserve inviolable those doctrines which God has delivered—from that moment, whatever these men teach is invested with that divine authority which he had found

in Christ through the evidence of his miracles."* In other words, the children of God, who are led by his Spirit, and are heirs of eternal life, are to receive decisions on all matters of faith and practice, and with absolute submission, from men who may be under the dominion of sin, and servants of the devil, provided only they occupy, by due right of succession, the episcopal chair!

No; the Scriptures know nothing of a standing clerical tribunal in the Church, whose decisions are to be received by the laity as those of Christ himself. It is a craving for such a tribunal as this, which shall put an end to all doubts, supersede all inquiry, and substitute for rational conviction, blind obedience, that has led so many persons of unsettled religious views, to take refuge from the doubts by which they have been harassed, in the pretended infallibility of Rome. Admit but the two pregnant propositions that the Church means the clergy, and that whatever the Church teaches is infallibly true, and all the rest is easy enough. The Church undertakes, as a careful mother, to provide everything for her children. She explains all difficulties, interprets Scripture, decides what is, and what is not, heresy, and in fact, takes upon herself all the trouble of their salvation. No matter how contrary to reason, or how repugnant to the written word her decision may be, all rising misgivings are at once quashed by the recollection that she is infallible. To minds which have been long tossed by religious perplexity, the repose thus offered is most inviting. True, it involves *in limine*, the surrender of reason, and conscience, and all that makes religion really valuable; but the sacrifice once made, the mind is at rest. Henceforward the Christian thinks only in and through the Church; the individual is merged in the mass, or rather in the priesthood; and liberty of thought perishes in the stagnant waters of implicit faith—faith not in the divinely accredited messengers of heaven, but in men of "like passions"

* Wiseman's Lectures. No. III.

and fallibility with the votary himself.

We have said that the existence of a standing hermeneutic tribunal in the Church is unknown to Scripture. What we do find there is this: that the Church of God, consisting of the living members of Christ, is endowed with a spiritual discrimination, which enables it to discern what is agreeable and what contrary to divine truth. Among the gifts which St. Paul enumerates as belonging to the Church, is one which he calls "the discerning of spirits;" (1 Cor. xii. 10.) a gift which St. John exhorts all Christians to exercise when he tells them "not to believe every spirit, but to try the spirits whether they are of God." (1 John iv. 1.) This gift is not confined to the ministers of the Church. "Prove all things" is the apostolic precept. (1 Thess. v. 21.) "Let the prophets speak two or three, and let the other judge." (1 Cor. xiv. 29.) Whatever was propounded, either in writing, or in the congregation, was to be subjected to the judgment of the whole body, and especially of those in whom the gift of "discerning" exhibited itself, who, of course, would, in most cases, be the pastors of the Church. It is only in this free and spiritual way that the Church is "*judeæ controversiarum*," and, what is especially to be observed, spiritual illumination is inseparably connected with personal sanctity. The same Spirit who enlightens the understanding, sanctifies the heart: his operations are never divided. Hence, a council of bishops, however numerous it may be, can lay claim to be guided in its deliberations by the Spirit of God, only in so far as it consists of men whose hearts have been renewed by divine grace. Spiritual perspicacity belongs to no order of men in the Church exclusively; but "whosoever" in it "shall do the will of God, he shall know of the doctrine whether it be of God."

Those who, like Mr. Newman, in his recent work on development, argue that, because it seems very desirable that there should be some infallible authority in the Church, therefore there must be such, forget

that we are no judges of what is really desirable for us. Our part is thankfully to receive, and humbly to acquiesce in, what God *has* actually given us, without taking it upon ourselves to say that it ought to have been more or less. It might appear to us very desirable that the evidences of Christianity should be of such an overwhelming clearness as to preclude all possible objections, and silence all cavils. But they are not of such a character. While to the candid inquirer they are abundantly sufficient, the scoffer and the profane person may, if he will, and as we know he has done, frame plausible objections to them. All this is perfectly suitable to our present condition, which is a state of probation or trial. In temporal matters men are put on their trial; that is, they are placed in circumstances in which, though they may on the whole perceive that virtue is conducive to happiness, yet there are strong temptations to induce them to disobey her dictates. The right course in the pilgrimage of life is not *forced* upon men's attention; it is so far hidden as not to be hit upon without careful and serious consideration. And this is the very peculiarity of our present state, which makes it fitted to be a state of moral discipline. By being compelled, if they would not make shipwreck of temporal comfort, to be cautious, serious, and watchful; to exercise self-restraint, and not to trust to appearances; to be patient and industrious; men improve in character much more than if this care and pain were altogether dispensed with. So it is with the evidences of Christianity. "Temptations (we use Bishop Butler's words) render our state a more improving state of discipline, than it would be otherwise; as they give occasion for a more attentive exercise of the virtuous principle, which confirms and strengthens it more than an easier or less attentive exercise of it could. Now speculative difficulties (in the evidences of religion) are, in this respect, of the very same nature with these external temptations. For the evidence of religion not appearing obvious is, to some persons,

temptation to reject it, without any consideration at all; and therefore requires such an attentive exercise of the virtuous principle, seriously to consider that evidence as there would be no occasion for, but for such temptation. And the supposed doubtfulness of its evidence, after it has been in some sort considered, affords opportunity to an unfair mind, of explaining away, and deceitfully hiding from itself, that evidence which it might see." And so it is in the case we are considering. Were there an infallible authority in the existing Church to solve, at once, whatever doubts or difficulties might arise in matters of faith, there would be no scope for the exercise of those qualities by which the moral character is disciplined and improved. If it can be clearly proved from Scripture that God intended to establish such a tribunal, we bow, of course, to the divine will; but it is the height of presumption to say that it ought to be so, and therefore is so. From what has been said, it appears that it is *not* desirable it should be so. God has given us certain means whereby we may arrive at a knowledge of his will; certain aids by which we may interpret Scripture; but they are not of such a kind as to supersede our own diligence, not of such a kind as to be independent of the state of heart of the inquirer. To discover divine truth, patient inquiry, comparing Scripture with Scripture, observing what the Church has ever held—a balancing of arguments, a candid and conscientious mind, and above all, the guidance of the Holy Spirit—are indispensably necessary. There is no shorter road by which we may lay our doubts at rest. We are assured that if a man diligently uses these means he shall be led, not to the solution of every difficulty in his mind, but to all *essential* truth. On the other hand, it is very easy for a prejudiced, unhumbled mind to miss the truth altogether. The possibility this is what constitutes the inquirer's moral probation. It was thus, and for the same reason, that Christ spake to the Pharisees in parables; that, in the strong language

of Scripture, "seeing they might not see, and hearing they might not understand." He thereby tested the moral disposition of his hearers. The meaning of the parable would be clear to all who, with prepared hearts, and humble dispositions, sought for it; but it would not force itself upon reluctant or contemptuous minds, so as to preclude all possibility of its escaping them. Divine truth was, to a certain extent, concealed under a veil, and they who would appropriate the treasure, were obliged to search diligently for it. In like manner, unless we come to the inquiry with a humble, teachable mind, unless we make use of all the subsidiary aids which God has given us for the understanding of his word, unless we seek for the true key which opens the Scriptures, viz., the indwelling in our hearts of the same spirit who dictated them, we cannot expect a successful issue. The Romish doctrine of an infallible judge of controversies in the Church, supersedes and nullifies this moral probation; and in so doing, independently of being destitute of Scriptural foundation, runs counter to the analogies furnished both by the moral and intellectual world.

But, it is alleged, the Catholic Church "is that sacred institution which taught mankind the faith and practice of the Gospel long before Bibles were circulated—may even before the canon of Scripture was fixed;" and again, "the Catholic Church collated and put her seal on the canon of Scripture."* Here we have another of those hackneyed common-places which, though a thousand times exposed and refuted, the Church of Rome is ever producing afresh, in order to catch the ignorant and unwary. The Church of Christ existed before the Scriptures—nothing can be more true. The Church was brought into existence through the preaching of the Apostles or Apostolical men; and as long as they survived, the living word, which issued from their lips, was amply sufficient to build up Christians in their holy faith. The Apostles could,

* Convert's Letter already referred to

with the authority belonging to inspiration, decide upon whatever questions, and correct whatever errors, might from time to time arise in the Church. And could they have transferred their powers to others, had there been a *real* apostolical succession, the Church might have gone on, as it did for sometime after Christ's ascension, without any Scriptures at all. But inasmuch as it was not to be so, and the apostolic inspiration was to be confined to the twelve Apostles, it is evident that, unless their teaching had been committed to writing either by themselves or by others under their immediate direction, we should now be in a state of total uncertainty as to what was really the substance of that teaching. In his wisdom and grace God provided against such a possibility. For he so ordered it that the same doctrines which the Apostles preached, should be preserved, and for ever fixed, in those writings which we call the canonical books of the New Testament. These, their authentic writings, supply to all subsequent ages of the Church the place of the inspired twelve; and through them Matthew, John, Peter, and Paul speak to us as truly and as plainly as they did to the Churches which saw them in the flesh. Thus, unquestionably, Scripture was subsequent, in order of time, to the Church; the written word was addressed to Churches already existing; but how can this be made to establish the *authority* of the Church? There is no connexion whatever between the premises and the conclusion.

But on what grounds does our faith rest, that the books of the New Testament are really the productions of the writers whose names they bear? that they are entitled to be considered as the word of God? The assertions of the Romish Church on this point are as false as they are presumptuous. "It was from us that you Protestants received the Scriptures; it was our Church which 'set her seal upon the canon;' the authority of the Scriptures depends upon the authority of the Church (i.e. the Church of Rome); for with her

it rests to make a book canonical or not:" such are the statements we meet with in the writers of that Church. We deny them in toto; for

1. Firstly, it is historically false that we receive the canon of Scripture either from the present Church of Rome, or the Church of Rome of the sixteenth century. We receive it on the testimony of *that primitive Church to which the Scriptures were originally addressed*; a testimony which has been preserved and handed down to us, in the writings of the early Fathers. Of what value would the testimony of the Church of Rome, or of any modern Church, to the authenticity of the New Testament be, unless, by historical investigation, it could be proved that universal tradition, up to the very times of the Apostles, confirms that testimony? On this point the present Church of Christ can act only in conjunction with history; a circumstance which effectually precludes all claim to a divine authority to pronounce on the canonicity of this or that book.

2. Secondly, we deny that on the authority of any Church depends the authority of Scripture. The authority of Scripture *rests upon its being the word of God, not on its being received by the Church*. The Apostles addressed their epistles to Churches which they had themselves founded, or visited. These Churches received and acknowledged the Apostolic writings; and handed them down to a succeeding generation as the word of God. But in so doing they exercised no *authority*, put no "seal on the canon of Scripture," as if the latter were of no authority until authenticated by the Church. Rather it was an act of submission on their part—that submission to the *writings* of an apostle which they had already rendered to his *words*. If it be asked how Scripture proved itself to the apostolic Church to be the word of God, we answer, firstly, because the authors of it were known to be those inspired messengers of heaven who had lately taught in the Churches; but secondly, and chiefly, because the apostolic Church possessed a *sense and feeling of divine truth* which en-

abled it to discriminate between genuine and spurious compositions, and to recognize in the Scriptures that same divine word, by the living preaching of which it had been called into existence. This latter proof of the canonicity of Scripture has been much lost sight of in later times. It is easy to understand why Rome puts aside the internal evidence of Scripture, as she does generally the working of the Holy Spirit in the Church at large, her interest leading her to exalt the power and importance of the clergy at the expense both of the laity and of the Scriptures. But Protestant writers should never forget to insist upon that argument for the inspiration of Scripture, which was so constantly used by the Reformers, viz., its power to nourish, its correspondence with, the new spiritual life imparted to the Church through the preaching of the truths it contains. The Church is a society the living principle of which is the Spirit of God; the soul of the Church is the Holy Spirit; but the same Spirit has dictated the Scriptures; hence it is only natural to expect that the apostolic Church, animated as it was by the faith and the spirit of Christ, would at once recognize the agreement between its inward experience and the writings of the Apostles; and on this ground chiefly would decide on their genuineness. And although the order of things is now reversed, and in one sense the Scriptures are prior to the Church (in the sense, namely, that it is by the preaching of the word contained in Scripture, and not by living apostles that the Church is propagated), yet the relation in which Scripture stands to the Church is not altered; it is still as true as it was in the apostolic times that the written word proves to the Church its inspiration by its correspondence with that living faith which it was instrumental in creating. Or, will it be said that we, the present Church of Christ, have not the Spirit of God? So it often seems to be tacitly assumed. But let it be remembered, that if the Church has not the Spirit of Christ, it is no Church at all, or

only so in an improper sense of the word. But, no, it is not so. The promise of Christ, "on this rock" (the living faith exemplified in Peter,) "I will build my Church, and the gates of hell shall not prevail against it," still holds good; and at this moment He has a Church upon earth. But this Church possesses the very same spirit which the apostolic churches did, and therefore is as capable as they were of recognizing what is really the word of God. We then—the Church of the present day—receive the Scriptures, not solely, or even chiefly, on the testimony of the apostolic Church, though that also is essential in its place, but because we have known and experienced the power of the canonical writings to cherish the life of God in the soul. All this is only another aspect of the fundamental truth, that to understand Scripture aright we must have the same Spirit who inspired its authors dwelling in us. The Scriptures were addressed, not to heathens, but to those who were actually living in Christian faith and Christian feelings—this inward life was the key which enabled them to understand the written word, and without it that word will be to us a sealed casket. If it be true that "the natural man receiveth not the things of the Spirit because they are spiritually discerned," it is also true that "the spiritual man judgeth (or discerneth) all things." Hence it should seem that the famous dictum of Chillingworth, "the Bible alone is the religion of Protestants," is, to say the least, ambiguous and defective. It is not true that Protestants hold that, by a mere intellectual process, any individual can, for himself, discern the spiritual truth of Scripture. With the Word must come the Spirit, to shed a divine light upon what would otherwise be a dead letter; and the Spirit is (ordinarily) given through the instrumentality of the preaching and teaching Church of Christ. According, therefore, to God's *ordinary* mode of proceeding, the individual must first be a member of the Church, and a partaker of the spirit which animates the whole body,

and then come to the study of Scripture with a spiritual and discerning mind. If for "religion" we substitute "rule of faith," Chillingworth's aphorism will be true, and most important.

From what has been said, we perceive what the Church's office is with respect to Holy Scripture. She is, as our article expresses it, "a witness and a keeper of holy writ;" a "witness" to its divine original and spiritual efficacy, and "a keeper" of it as a sacred deposit, to be preserved from addition, mutilation, or alteration. But she has no power or authority given her to make a book canonical which is not so, or to add "an unwritten word of God" to the written word. She has no authority to make the word of God at all, any more than she has to make the body and blood of Christ. Her office is only that of the Samaritan woman. (John iv. 42.) She was the cause, or occasion, of many of her countrymen coming to Christ—"Come and see a man who told me all things that ever I did: is not this the Christ?" But when they did come, and believe upon him, they "said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

We have only to remark in conclusion, that Mr ——'s secession is but another proof, in addition to the many we have received, of the identity of Romanism and Tractarianism in their fundamental principles. Those of the Tractarian party who, following out boldly their views to their logical

consequences, have joined the Romish Church, are now heard confessing that what they had held and taught, while still in our communion, was essentially Romanism. They are perfectly right. There are, and have ever been, but two well-defined and distinct systems, Romanism and Protestantism. The attempt which is now being made, in certain quarters, to combine the two, and to make the Church of England a "*tertium quid*," neither Romanist nor Protestant, but something between the two, will assuredly fail. The issue will be either that our Church will become essentially Romish, (and *that* she may be while not in formal communion with the Bishop of Rome,) or that, if the Protestant spirit within her pale should prevail, the parties alluded to will be compelled to separate from her, and go whither their sympathies have been long directed. As opposed to *dissent*, the Church of England embodies important principles; but dissent is not Protestantism, though the two are often purposely confounded. Protestantism, as it is found in the confessions of the Reformed Churches, is a distinct and positive system of doctrine, as well connected and organized as Romanism is; and if our Church is not Protestant, in the sense of the word furnished by these confessions, she must be essentially Romish. But she is Protestant; there can be no doubt of it; and we trust she possesses inherent vigour enough to eject from her bosom those foreign and incongruous elements which it has been attempted of late to introduce into her bosom.

FROM DE RANCI.

A WAND'ERER in the world of waves,
In vain the little swallow craves
Some clime of Spring;
How sad she eyes the watery waste,
Till lightly on some friendly mast
She rests her aching wing.

Thus have I wandered far and long
The barren world's wide waste among,
In search of peace;

I found it not, till from afar
Arose the holy eastern Star,
And bade my sorrows cease.

Now near the altar of my God
I chose my safe and blest abode
From morn till even;
O still upon its hallow'd breast
My heart shall build her lowly nest,
And find an earthly heaven.

DETACHED THOUGHTS.

"And it was now dark, and Jesus was not come to them."—JOHN vi. 17.

How often does the spiritually-minded Christian obtain instruction or consolation from portions of Scripture, which, to others, seem only to record an historical fact long since done with! It was truly said, that "there is not a bone in God's word without marrow in it, if we had strength to break it." How well does the description of the text remind us of the cause of all our deep sorrow—the *absence of Jesus*—when we are in affliction. The only antidote to this misery is given us by the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." (Is. l. 10.)

"My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
As the showers upon the grass."

DEUT. xxxii. 2.

May we not here consider "doctrine" as referring to those great statements of truth which form the primary elements of the Christian's creed, and which must be simply believed by all who would be saved; whilst by "speech" we understand all the promises and precepts which fill up the remainder of the Bible? Thus taken together, they include all which God has spoken in his word of truth. The Bible is here compared generally to rain and dew—to that wondrous machinery of Providence whereby the earth is moistened, and thus fertilized for its productive work; and does not God's word feed *all* the rivers of truth? Look also at the individual soul which is fertilized by it; and does it not resemble the rich valleys that have been irrigated by the streams, and refreshed by them? His motives and affections, his desires and his daily conversation, are all filled by this channel of holiness and grace, of truth and knowledge. Take away

the Bible, and the heart becomes a *desert*. What then must become of that soul which revelation has *never visited*? Must it not resemble the earth on which no moisture has ever come? The *light* of nature, and the *voice* of nature, and the *sight* of nature are all powerful in their way, and, as far as God intended them, they have their influence; but, after all, they cannot moisten the rock—they cannot soften that moral granite, the human heart—it is his own word which the blessed Spirit of God employs to accomplish this glorious work. (Is. lv. 10, 11. John xvi. 13.)

"Fear not, *I am the first and the last.*"
REV. i. 8—17.

This is the loftiest pinnacle of the Saviour's exaltation. The God man is the centre and the circumference, the commencement and the consummation of the whole universe of God! And every idea of his character and work as Lord of all, which falls short of his own blessed sayings, and of the apostolical descriptions which have been cited, must be denounced as sinking the platform of His throne below its legitimate level, as contracting the limits of his universal dominions, and as derogatory from that honour which God himself designs and desires that his Church should receive and enjoy. (John v. 22, 23.)

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—GAL. vi. 14.

The apostle here so closely connects the doctrine and practice of the Christian, that we may, as it were, test the one by the other to the end of time. It is remarkable that, in proportion as Tractarianism advances in the visible Church, worldly conformity is exhibited by her members, thus proving that whatever respect may be had to the symbols of Christianity, that cannot be the apostle's doctrine which is not accompanied by the results which he marked out.

FRAGMENTS ON ROMANISM.—No. I.

In the *Rituale Romanum* there is a regular form to be observed by the priest, who is appointed by authority to exorcise or cast out devils, a power to which the Church of Rome lays claim. Now this power, like other miraculous gifts, was to cease when the Gospel was once planted. Augustine observes, that "miracles were necessary before the world did believe, that it might believe."—*De Civ. Dei, lib. 22. c. 8.* And again he says, "When the Catholic Church was spread over the whole world, and established, miracles were not permitted to continue, lest our minds should always seek after visible things."—*De vera Relig. cap. 25.* Jerome informs us, that "some foolish men in his time feigned combats with the devil, that they might be thought workers of miracles among the ignorant, and get money from the vulgar."—*Hieron. ad Rustic. Ep. 4.* "When faith was increased, miracles were to cease, because the apostle saith, they were wrought for the sake of unbelievers."—*Sedul. Com. in 1 Cor. xiv. 22.* New revelations, "whether of the Law or Gospel, needed new miracles; but for the old doctrines of both, none are now necessary."—*Fieri Com. in Lib. Judic.* In the fourth century, exorcising was no more than catechizing the newly baptized, and infusing principles into them contrary to those which they held while they served the devil. Hence Balsamon expounds exorcising in the Council of Laodicea to signify catechizing the unbelievers.—*Bals. Annot.* Harmenopolus expounds exorcists, catechists.—*In concil. Antioch. can. 10, epit. can. 1, tit. 9.* Cyril advises his people "to make haste to catechizing, and with diligence to attend to the exorcisms—which," says he, "are divine, and gathered out of God's word."—*Cyrl Hieros. ad catech. p. 4, 5.* This kind of exorcising is used with great constancy and care by the Protestant clergy; but to pretend to miraculous gifts which have ceased long since, this they dare not do, for they do not follow cunningly devised fables. The work alluded to above is "Rituel Romain, &c. pour l'usage du Diocese de Bordeaux, &c." reprinted at Bordeaux by order of the Archbishop of Bordeaux, 1728; and the prayers and ceremonies are taken from the *Rituale Romanum*, reformed or improved by Pope Paul V.

The Sacrament of the Lord's Supper, as observed by Protestants, is ridiculed by Roman Catholics, as if they were merely partaking of common bread and wine; and the mass is magnified beyond measure, as being an exact imitation of the mode according to which Christ and his apostles celebrated this mystery. Let it be observed, in reply, that Protestants

use the same matter, and employ the same words that Christ did, and give the communion to all, who partake of it, in both kinds according to his institution. But in the Church of Rome, divers thin wafers (not bread) are used; the words of consecration are whispered in an unknown tongue, and the chalice is denied to the laity contrary to Christ's institution, and to the Apostolic and primitive practice. Rome boasts of antiquity, but as to withholding the cup from the people, the "ancients" testify against her. "One cup is distributed to all."—*Just. Mart. Apol. 2. Ignat. epis. ad Philadelph. Chrysost. hom. 18 in 2 Cor.*

"Women as well as men drank of it."—*Optat. Milev. lib. 1, p. 40. Narsian. de Gorgonia Sorore.*

"None were prohibited to drink of the blood of the Christian sacrifice, because they could not expect the peoples should lay down their lives for Christ, if they gave them not his blood before the battle."—*Aug. quaest. in Levit. c. 57; Cyprian, lib. 1, ep. 2.*

Baronius grants that the laity partook of the cup in the days of the apostles, and that the custom continued for nearly 1100 years after their time.—*Annal. Bar. ad An. 57, and Append. ad An. 1118.* Their own edition of the Councils shews that the people received the cup in the time of the Council of Laodicea, which was held in the fourth century.—*Bin. Tom. 2, par. 1, pag. 285.* And a bishop was censured at a General Council for providing too little wine for the people who communicated.—*Concil. Chalced. Act 10.* A council was held in the 7th century, when a canon was passed, ordering that grapes should not be given to the people instead of wine, and that the Eucharist should not be steeped in wine.—*Con. Brac. 3, can. 2, An. 675.* Pope Leo decreed that none should be permitted to receive the bread without the cup, as the Manichean heretics then did.—*Leo Magn. Serm. 4, De Quadrag.* Pope Gelasius considered it an act of sacrilege to divide the Sacrament, and to receive one part without the other.—*Bin. Conc. Tom. 2, par. 1, p. 465.* Pope Urban II. ordained in a Council that the people should receive the bread by itself, and the cup by itself.—*Conc. Clerm. can. 28, An. 1096.* Cassander shows that the Greeks receive in both kinds, and that they did so in the Roman Church for 1000 years; their old missals directing the archdeacon to give the cup to those persons to whom the bishop had given the bread.—*Cas. Consul. de pace, Artic. 22.* And the Council of Constance decreed "that notwithstanding the institution of Christ and the primitive usage was otherwise, yet, hereafter, none but the priests should receive the cup."—*Conc. Const. sess. 13, An. 1413.*

Review.

THE JOURNEY OF LIFE. By CATHERINE SINCLAIR, Author of "Modern Accomplishments," "Jane Bouverie," &c. Longman and Co. Pp. 339.

MISS SINCLAIR possesses wonderful powers of illustrating abstract subjects by metaphor and anecdote. "The Journey of Life" perpetually reminds us of Bishop Taylor's "Holy Living and Dying," which is so largely indebted for its celebrity to the same qualities. In our times, Jeremy Taylor's anecdotes sound quaint, and sometimes appear as if forced into the text, to shew the voluminous erudition of that most learned and eloquent prelate. Miss Sinclair's anecdotes are naturally drawn chiefly from modern sources, and therefore possess a stronger air of reality than those ransacked from ancient literature.

But the "Journey of Life" possesses far more important recommendations than an eloquent and entertaining style of writing. Its eloquence is consecrated to the glory of God in the attractive exhibition of evangelical truth. Profound thought, and deep feeling upon the great realities of Christian experience, form the roots and stem of the book.

But we must let Miss Sinclair describe, in her own words, the object of her work :

"Universal opinion having long pronounced that the peculiar province, as well as the highest privilege, of women is to give comfort in all the varied sorrows of life; it may not, perhaps, be considered presumptuous if one, taught in the school of deep and painful experience, should suggest for the use of others a few such reflections, sincerely felt and simply stated, as appear most to promise permanent consolation during the long and sometimes rugged journey of life, as well as at its mysterious and solemn termination.

"Without presuming to infringe on the sacred office of 'ambassadors from God' to this rebellious and suffering world, these pages are intended merely to imitate the easy and desul-

tory nature of a conversation beside one who in any trial may require sympathy, or to be the companion of those who may read them in the same spirit in which they are written, when watching night after night in silence and sorrow, beside the pillow of a dying friend. On such an occasion, hand in hand with those about to leave us for ever, we seem to stand on the verge of both worlds, while every thing on this side of eternity fades for the time into its proper insignificance, and the Christian appears to die twice over, in gathering the last thoughts, and supporting the last sufferings of those whose minds have been always hitherto one with his own." (P. 1, 2.)

The "Journey of Life," therefore, is intended chiefly to deal with that portion of it which lies through the valley of the shadow of death. It contains, however, mixed up with the subjects which form the substance of the work, many profound and Christian thoughts upon human nature in general. How true, for instance, are the following remarks :

"One of the most amiable of those worldly desires to which men devote their whole sum of earthly existence, and that which seems most certain to be disappointed, is the wish to be universally esteemed and liked. Many a kind heart, made in nature's best mould, has been shrivelled and withered by the disappointing result of a long-continued and anxious endeavour very generally to please. The kindest dispositions have oftenest been chagrined into misanthropy, unless the grace of God prevented so pernicious a result, by finding how sharp is the sting of meeting with ingratitude. Only those who endeavour to be kind and generous to others can experience the pain that usually follows, and only those who do so from motives far higher than any worldly motive can experience

the real happiness of doing good. As long as men look for prodigious returns of gratitude to every deposit they make of kindness or generosity on behalf of others, there must be a degree of selfishness in the motive; but to do whatever God puts in their power, to please God rather than man, secures its own reward in the consciousness of a duty done, and preserves us from every painful feeling of after-irritation against those we have been permitted the happiness to serve.

"If the desire to do good have degenerated into a love of power or of display, it deserves no success, and the best of men require often to examine whether those actions that seem the most praiseworthy proceed from love to God and to their neighbour, or merely from a love of patronage and influence. Heroism, self-denial, and magnanimity, in all instances where they do not spring from a principle of religion, are but splendid altars on which we sacrifice one kind of self-love to another, and most solemnly true at the end will it be in some instances, that many who seem first in the eyes of men shall be last in heaven, and there the last may be first." (Pp. 253—4.)

What follows is a very beautiful passage upon the purifying nature of suffering:

"It is obvious, that not only is man originally defective, but that nothing belonging to this world comes from the hand of nature in its best state for use and ornament; marble must be skilfully chiselled before it assumes a form of beauty and grace; plants must be frequently pruned, trained, and sometimes even cut down to the very earth, before they shoot forth in full luxuriance; flowers are bruised to make them emit their sweetest fragrance; incense must be burned before it imparts a delicious odour; and gold has to be melted, that the monarch's image may be stamped upon its surface. Above all, however, the soul of man requires to be sculptured into perfection by the Divine hand; so that, as heaven is prepared for us we may be duly prepared to take a place within its holy precincts.

Every sin is treason against the soul; and the Christian, from his birth to his death, must necessarily be under the daily, hourly, even momentary discipline of his Maker, to train him for the place of perfect spirits; in the meanwhile, his mind must be turned and tossed from side to side continually, till it finds rest in the service of God here, as well as in the hope of glory hereafter.

As Bishop Taylor remarks, the mind of every man in a state of nature resembles a bell which has been broken, and must be recast before it can emit the proper tone; or it might be compared to a shattered mirror which reflects a hundred images, instead of only one; or it is like a marble image, shewing the form of life, but destitute of the reality, till touched by a torch more powerful than that of Prometheus." (Pp. 296—7.)

Many of the most beautiful thoughts in the "Journey of Life" may be taken as detached apophthegms. Here are some specimens, a string of eleven pearls of thought:

1. "Robertson, the historian, happening to remark, that 'if perfect virtue were to descend to the earth clothed in human form, all the world would fall down and worship her,' Dr. Erskine, his colleague, always alert in the assertion of Christian truth, replied, 'that perfect virtue had, in the human nature of our Divine Saviour, appeared on the earth; but instead of being universally worshipped, the general outcry of his countryman was, *Crucify him, crucify him!*'" (P. 21.)

2. "The truest criterion of a man's character and conduct is invariably to be found in the opinion of his own nearest relations, who, having daily and hourly opportunities to judge him, will not fail to do so. It is a far higher testimony to attain the esteem and good-will of one or two individuals within the privacy of our own home, than of hundreds in our nearest neighbourhood, or of ten times the number residing at a distance. In fact, next to a prayerful self-examination, no scrutiny on earth comes so near the truth as for a man

to ask himself what is thought of him by the familiar circle of his own fire-side." (P. 49.)

3. "Truly it is a venerable certainty, that the best of men are ever the most humble. As those most cleanly in their personal habits are the soonest sensible of a stain on their dress, and feel more annoyed by that trifling disfigurement than a sloven in the greatest extreme of filth, so do those who are pure and holy in spirit become painfully sensitive to the slightest defect in their own belief or conduct." (P. 116.)

4. "In extreme old age men become like spectators at a theatre, inactively seated to behold the business of the stage, but with no part to act on their own account in a scene wherein their personal affairs are all transacted and done. They may silently witness the mistakes or the misfortunes of those in whom they feel the deepest interest, but any interference is received with jealous distrust; therefore over the events at which they rejoice or mourn they can exercise little control, except by the prayers which a Christian may, to his latest breath, solace and occupy his mind by offering up for those he loves. How wisely and well is this forcible alienation from worldly interests ordered, to estrange us from those scenes so soon to be forsaken." (Pp. 127—8.)

5. "A smiling countenance is no more an index of real happiness, than a mourning garb of real melancholy. Both may be assumed or both genuine, yet real laughter is no doubt as rare as real tears, or more so, but who can discern the truth?

There sails the ship with streamers drest,
And shouts of seeming glee:

O God! how loves the mortal breast
To hide its misery. HEBER.

(P. 184.)

6. "We, who have been enlisted into God's service, are liable to very sudden calls on our submission, for almost every great event in life comes unexpectedly, and for that reason, probably, David in speaking of grief, calls it 'the wine of astonishment.' When sorrow comes with a great and sudden wrench, the mind seems at

first to become powerless, like a watch which, when wound above its due height, stands still. If we are thus stunned by the onset of sudden calamity, man's best support consists in a long-practised habitual consciousness that the decree of God must be right, which carries our thoughts onward from present suffering, to the hope of a future never-fading inheritance." (Pp. 198—9.)

7. "It is instructive to observe that sin having first introduced sorrow into the world, sorrow is now the best cure for sin, therefore moral evil becomes in fact the means of its own destruction. As it is only by receiving their lesson in the dark that birds can be taught to sing other notes than nature gave them, so, when the external attractions of this world are obscured, our attention becomes concentrated on the instructions in cheerful submission which it is our duty and interest, though not our nature, to practise." (P. 200—1.)

8. "Christians are too apt, perhaps, only to recognize the directing hand of God on great occasions; whereas the true secret of peace is to remember, that the every-day trifles of life are as much under the direct guidance of God as the most important event. If a clock goes continually, with perfect and uninterrupted regularity, every man knows that the maker's skill has caused its excellence; but if every time the clock struck, the owner were to exclaim, 'That must be a special interposition of the maker!' how utterly mistaken he would obviously be, not to reflect that the minutest vibration of the pendulum has been as carefully foreseen and provided for, as the loudest and most conspicuous of its strokes." (P. 207—8.)

9. "Posthumous fame was characterized by Scott, the commentator, as the veriest bubble that ever cheated man of his happiness here or hereafter; but posthumous usefulness as an object worthy of the noblest efforts—worthy the earnest desire of a Christian who knows that for posthumous usefulness the Divine Saviour permitted himself to be sacrificed, and died that we might live." (P. 222.)

10. "In a mind of much depth, grief sinks with its own weight so unfathomably deep, that after the first rush of emotion, all on the surface appears calm as before; but, on the contrary, if a stone be cast on a shallow stream, it remains always visible, and causes a ceaseless outward turmoil. Of strong minds, it is too often imagined that they have soon forgotten their grief, but who does not know that the surface may sparkle while the unseen and unmeasured depths beneath are all 'running darkly to ruin the while?'" (Pp. 270—1.)

11. "Eternal rest is not as many are apt to imagine, a rest like that of a stone at the bottom of a well, but a rest of conscious enjoyment, the very life of life; during which the redeemed Christian anticipates a state of continued moral and intellectual advancement, all his high-born feelings and faculties being continued in ceaseless existence, and being advanced in continual progress towards perfection." (P. 301.)

We conclude our notice of this truly valuable book with a somewhat long extract, the first part of which shews much knowledge of the Christian life, and the last a keen insight into human nature.

"Those who would build high for the future must lay their foundation in the lowest humility—not the humility which is to be worn merely like a cloak externally, and for going into society, but as an every-day garment, much more for real use than for show. Unless our foundation be laid indeed on Christ's merits, we can have no other, and truly men are happy in proportion as they are humble. When true humility reigns in our souls, we are not wounded by the indifference of others, because conscious of being still treated as well as we deserve; neither do present afflictions overwhelm us, because we feel that there is still much more cause for gratitude than for complaint. Those who would die well must live in humility always, in solitude often, and in repentance habitually, pitying the sorrows of all around, and sharing the calamities of those they love,

judging leniently of others and strictly of themselves, in order wisely to anticipate the judgment of God. As we are told that when the face of Moses shone with glory, every one became aware of it except himself, thus should it be in respect to the brightness of character in a Christian. Any pride nourished by man in this life will become, in another world, the source of his deepest humiliation, for truly, as the old proverb declares, 'a quarrelsome man has no neighbour, a suspicious man has no friend, a discontented man has not himself, he who has no seats to sit on but those of the scornful has no safety, but a man of humble piety has all.'

"It is strange," as Sidney Smith remarked, 'to see a creature of a span's duration perched upon a little speck of the universe and strutting about in all the grandeur of littleness.' There is a pride which apes humility, the most arrogant of all, treating acknowledged inferiors or dependents with supernatural condescension, but those who might claim to be nearly on the same level with the most exclusive contempt. It is related of Bonaparte, that he always displayed the utmost haughtiness of manner towards the officers in his service, but that he treated the common soldiers with extreme familiarity as well as kindness. In the one case he considered that those nearest to his own station might possibly presume upon his condescension, but in the other case, the distance being so immeasurable, he had no cause to apprehend the remotest assumption of equality. It is on a similarly defensive principle, that the proudest personages will personally attend to the poor, superintend, with astonishing affability, soup kitchens, charity sales, harvest-homes, or servants' balls, where they incur no more danger of being mingled with the common herd, than a star of being mistaken for a lamp in the street; but those very persons, after perhaps attending daily prayers, to express before God the depths of their own humility, will act with the most unjustifiable and unaccountable haughtiness towards those the nearest

to their own rank in birth or education, and such personages will sometimes leave a house, filled with perfectly excellent and respectable people, declaring that there was 'not a soul fit for them to associate with!' A similar spirit of exclusiveness exists among many who consider themselves eminent in Christianity, differing very little in its nature from those who consider themselves eminent in fashion: it is the same disposition in a sanctimonious dress, and if the judgment of man were to decide who shall be promoted to a better world, each individual Christian would have a little paradise of his own, from which all

should be strictly excluded, but the very few agreeing implicitly with himself. All men may be thankful, like David, that they fall into the hands of God rather than of men, and that before both God and man, they shall hereafter be judged, not on their own merits, of which their estimate cannot be too low, but on the merits of Christ, who casts a halo of glory on the frail, perishing, and guilty beings whom he pitied and redeemed, and who, whatever they may be called on to suffer here, should never for a moment forget what he endured for them." (Pp. 259—62.)

REMINISCENCES OF OXFORD AS IT WAS SOME YEARS AGO.

VERY grateful are the reminiscences, taking them as a whole, which I entertain of my Alma Mater, the University of Oxford. I was privileged to form there friendships on which I look back with pleasing feelings, and to prosecute studies from which I have derived enduring advantages. And yet there are many painful emotions linked together with what is pleasing, when I look at the picture which the busy hand of memory paints of my college days. Alas! I cannot recal as a reality, however vividly fancy may perform her work in the visions of the night, that happy little coterie of joyous hearts and busy intellects, which day after day assembled at our dinner table in the well-remembered hall, or met again, joined by recruits from other colleges, in each others rooms, mingling innocent pleantry with the discussion of graver themes. One of our number has gone to his rest. I shall no more hear his joyous laugh as he exchanged some humorous remark with an acquaintance on his way to my rooms. I shall no more listen with wondering mind to that ceaseless flow of subtle reasoning, lively wit, and most playful fancy, all mingled harmoniously together in his

conversation like the fine chords that a skilful performer calls forth from a musical instrument. Those numberless plans, which he had formed, have been cut short, before the intellect which gave them birth had reached its maturity. He now knows the truth in those speculations touching high and important matters, which then so often engrossed our attention. O my friend, how my heart ached when, on glancing casually at a newspaper, I saw a short notice of thy death in a far distant land! How tenderly I cherish the memory of the only and brief interview we were permitted to have after we had both left the university.

Another of my college friends, and one to whom I was much attached, is separated from me by a gulph which neither of us feel that we can pass. He has become a Roman Catholic. His strong judgment and piercing intellect availed not to save him from the snare of the tempter. I firmly believe that he took the step which I so deeply lament, from conscientious, although grievously mistaken motives. His change of faith, I know, must have cost him many a pang. O my dear friend, may God give thee grace to

free thyself from the subtle meshes in which thou art involved!

My purpose, when I sat down to write, was connected with the last event which I have mentioned. I wished, to the best of my poor ability, to give a slight sketch of the state of Oxford at the time of which I am speaking, and which, no doubt, operated powerfully in producing such sad defections as that of my poor friend.

There can be no doubt, that the *fashionable* tone of thought on religious subjects at Oxford, at the period of which I speak, was strongly in sympathy with the Tractarian school. The Tract writers certainly contrived to make their views generally palatable to the rising talent of the university. Any member of the Oxford "Union," five or six years ago, will remember many instances of this. Those writers, although discountenanced by the authorities of the university, and looked upon with fear and dislike by the great majority of religious persons out of the university, were welcomed by the young and enthusiastic students, partly from the sympathy which a generous mind is prone to feel with the weaker party, and partly also, no doubt, from the extreme talent and ingenuity with which the "Tracts for the Times," and other publications of the same school, were generally written. And thus was produced a deep under-current of opinion, totally unaffected, or rather increased in volume and impetuosity, by the censure of the authorities of the university. From the influence of the Tract writers, a tone of bold thinking on subjects of the most sacred character, became prevalent amongst the younger members of the university. Points, on which they had never entertained a doubt before coming to Oxford, they found were freely called in question by these writers. Subtle and metaphysical reasonings were employed to shake the doctrine of justification by faith, the palladium of Protestant faith, and the grand truth recovered by the Church at the Reformation. Mingled with this bold assault upon established ideas in

theology, was the inculcation of a vague, undefined feeling of excessive reverence towards the instruments and appliances of religious worship. The clergy, the churches, the communion table, &c., were regarded with superstitious respect. While the rationalizing process was freely permitted to sap the foundations of Protestant and Scriptural faith, all the sentiments of reverence and respect which are innate in the mind, were called forth for the externals of religion. Thus, under the mask of an attempt to exhibit the true lineaments of the Church of England, her doctrines were, in reality, keenly assailed, and a tone of feeling thoroughly Romish when narrowly sifted, was introduced.

Then, contemporaneously with this exercise of speculation and application of the feelings of reverence and awe, those faculties which appeal to taste and the sense of the beautiful were powerfully acted upon by a reviving passion for Church architecture and ancient music. The *fine arts* did the Tract party immense service. They appealed through them to all cultivated minds, from the recluse student in his cloister to the accomplished and high-born dame in her boudoir. The bad taste in poetry, painting, architecture, and music of the evangelical school, was freely commented on, and made a powerful argument to lead astray those minds, perhaps forming the majority of mankind, which look chiefly at the salient points of any question, and act easily upon reasonings however shallow, which an ordinary mind can sympathize with.

Then, to add to the effect of all this, the evangelical school was but poorly represented in Oxford. There was there no Simeon to expose error from the pulpit, and to win the minds of the young students to the simple Gospel by the amenities of affectionate private Christian intercourse. For warm evangelical zeal, the old High Church orthodoxy—now courting, now opposing, the Tract writers, according as they struck into, or diverged from, the old paths—was but a poor substitute. The talent of

the university, its zeal, its enthusiasm, were very much on the Tractarian side.

And although there were many exceptions, yet, too often, those persons who saw the true nature of the threatening storm, would not give themselves sufficient trouble to study carefully the real character of the points at issue. And these instances

of ignorance, or imperfect apprehension, were eagerly seized upon by practised adversaries, and employed to bring discredit upon the whole evangelical body.

I really think these were not the least important of the causes that brought about the lamentable state of matters which we now see around us.

IRELAND.

To the Editor of the Christian Guardian.

SIR,—Ireland is at this moment in an awful state of disorganization: we are, as it were, sitting on a barrel of gunpowder, and “the land we live in” may well be termed *Aceldama*, or a field of blood. Inflammatory harangues from Romish altars and Conciliation Halls, (*lucus a non lucendo*;) fallacious reasoning; unfounded complaints of factitious injuries; open menaces; secret plots; murders and assassination, are the order of the day, and they emanate from a class of men who “turn religion into rebellion, and faith into faction.” Seasons of embarrassment and commercial depression are generally selected by the party as the fittest moments for urging their *claims*, as they are termed; and the national history, for many years past, clearly shews, that they rely upon intimidation, as their most powerful auxiliary. And yet we find the following passage in the *Declaration of the Irish Roman Catholics in 1791*:

“It is not for the Irish Catholics, armed as their cause is with reason and justice, like public foes to ask advantage from public calamity. * * They might seem culpable to their country, if, affecting to dissemble what it were unmanly not to feel, they reserved their pretensions in ambush, to augment the perplexities of some critical emergency.” Such is the inconsistency of Popery, blowing
JANUARY—1848.

hot and cold, accommodating itself to existing circumstances, and then, forsooth, boasting that she is unchanged and unchangeable!

The most marked and frightful feature of the times is the revival of priestly denunciations from the very altars, where these creature-creators boast that they make their God! These angry philippics, flowing from the lips of men, each of whom, like their lord and master, the pope, is looked upon by the ignorant multitude as *Alter deus in terris*, must necessarily lead to acts of hostile aggression, and terminate in the shedding of blood. Through this fatal instrumentality, some of the best and most useful members of society have either been maimed for life, or fallen victims to the assassin’s well-directed aim. The fact is too notorious and too well established to admit of a doubt; and Ireland, at this moment, tells a tale of horror, which many persons, remote from the scene of action, are indisposed to credit, and who look upon the daily report of “more murders” rather in the light of romance than of reality. They are incredulous, because they cannot conceive how such frightful tragedies could take place in a country calling itself Christian, and in the 19th century. And yet liberals, “falsely so-called,” *et hoc genus omne*, are constantly speaking of the Roman

Catholics of Ireland, as enslaved, and they coolly make mention of removing *further* disabilities from a class of men who were in olden times placed under salutary restraint, that they might be deprived of the power of doing mischief. They are, indeed, slaves, but not in a civil sense; led blindfold by a priesthood as ignorant as themselves of "whatever is lovely and of good report;" and who teach them an impure religion, and of course inculcate a false morality. Have these pseudo-patriots studied the history of their own country? or have they lost the use of their memories? Whensoever and wheresoever the Church of Rome has been invested with power, it has always shewn itself to be a persecuting Church. Are they ignorant of the fact, that several statutes were enacted from time to time in order to curb the attempts and restrain the encroachments of the Romanists? Do they imagine that our ancestors made laws without a sufficient reason, and that the penal code was only a record of capricious acts of arbitrary power? No; those statutes were passed because imperious necessity called for them, and well-attested facts demanded a legislative remedy. Let any man read the preambles to our Acts of Parliament, and compare them with the history of the periods in which those laws were made, and he will soon see that their treasonable attempts, their intriguing temper, their persecuting spirit, gave birth to those very laws of which they complain so much and so bitterly. There is no change in the religion of Rome, or in the principles by which Romanists are actuated. They may throw dust in our eyes, and tell us that Popery is not the frightful and unsightly monster she is represented, that she is as inoffensive as a new-born babe, that the tusks and claws of the beast are more ornamental than useful, and never would be employed for a destructive object; and that the Roman Catholics of the present day are not guided by the principles which influenced their ancestors in the days of our fathers. This portrait has one great fault—it is not consistent with facts, it is not

a true copy of the original. History does not inform us that sanguinary and exclusive decrees, hatched in the Vatican, have been repealed; experience gives us a practical evidence that they are still in force. The very same doctrines, which were "accessories before the fact" to the shedding of blood throughout the land at various times, are still acknowledged; and there is nothing to prevent a repetition of the fires of Smithfield or of an Irish massacre! There is a widespread conspiracy at this moment against life and property in Ireland, and none but Roman Catholics are members of the fraternity. There is a species of freemasonry in their movements, and although large sums have been offered by the government, with the view of obtaining useful information, or of prosecuting to conviction, yet a dignified silence is preserved, and in few, very few instances, has any reward been claimed for the detection of offenders. Assassination and murder are still committed with impunity, and so frequent are acts of this kind that they are as familiar to us as "household words." We now express no surprise, when some act, worthy only of barbarians, reaches our ears; in fact, our only astonishment is, that they are not more numerous.

Under such painful circumstances, generated by a system which possesses all the characteristic features of the blood-hound, and like the horse-leech, still cries, "give, give,"—what is to be done? Let Protestants of all denominations, laying aside minor differences, combine, and unite in one common cry—"NO PEACE WITH ROME!" I do not call on them to evidence a zeal without knowledge, or to act in the spirit of the false religion, against which their common energies ought to be directed. The upholders and promoters of a faith, based on the word of God, are not to use carnal weapons, or to exercise violence in their zeal for the Lord. Neither will the most violent opponent of Romanism imbrue his hands in blood, emulating the horrid infamy of the Romanists in France in 1572, or in Ireland in 1641, in order to

diminish the ranks of his religious adversaries, and to increase the strength of his own. No, such a system is opposed to the very letter and spirit of Protestantism; and he who can "give an answer to every man, that asketh a reason of the hope that is in him," will at once exclaim, if goaded by the tempter to advance an hallowed cause by unhallowed means, *non tali auxilio nec defensoribus istis*. Dr. M'Hale furnishes me with a most pithy apothegm, borrowed from St. Augustine, and occasionally introduced into his *Pastorals* from Tuam, which conveys in a few words a sentiment congenial to every sincere follower of the Lamb—*Diligite homines; interficite errores*. Would that the Rev. Dr. wrote and acted more in accordance with this sublime sentiment!

To you, Sir, the Protestants of the United Kingdom are much indebted for exertions in the cause of Divine truth, as untiring as they are honest and faithful. You have done much by your writings to expose the unscriptural and unsocial doctrines of Romanism, and to protect members

of that corrupt faith, who, seeing the error of their ways, have turned from such lying vanities to serve the living and only true God. You have set an example, which will, I trust, find numerous imitators and followers throughout the length and breadth of the United Kingdom. To such exertions as these we have to look, in a great measure, under God, for restoring Ireland to a purer and more healthy state. Legislative enactments, however coercive and stringent, will avail little, so long as the "heart's core" is diseased; and any remedy short of God's remedy, *his own Gospel*, will be but the specific of the *charlatan*, the plaister laid over the wound, not properly examined, nor probed to the bottom.

If these few remarks, penned under very excited feelings, and in a country where life is hourly endangered, be of any value, pray insert them; if not, burn them; but still permit me to subscribe myself, yours in the Lord,

HIBERNICUS.

Dublin, Dec. 1847.

Intelligence.

FOREIGN.

THE BORNEO MISSION.—The description given by the philanthropic and enterprising Rajah of Sarawak of the people among whom the missionaries about to proceed to Borneo, and the adjacent islands, will have to labour, is highly encouraging. Those people, the Dyaks especially, are spoken of as possessing qualities of which some so-called civilized nations would appear to be dispossessed. They are humane, hospitable, gentle, and trusting. Among them there will not only be a welcome and a security for the missionary, but safety and reverence, and affection "for the most timid lady."

Can as much be said for a neigh-

bouring island, not Pagan, but Popish? But in Borneo they have not, as in Ireland, priests who stand before the altar, and urge their ignorant but blood-thirsty hearers to go forth and shoot "every respectable man in a black coat."

THE WALDENSES.—We have received quite recent and very cheering news from the Waldenses. The Lord is graciously causing his truth to spread in the interesting valleys of Piedmont. A letter from Dr. Merle d'Aubigné states, that a great blessing seems lately to have attended the reading of the religious books and tracts which have been disseminated in the valleys

within the last year or two. He represents it as a most encouraging work of grace.

This will be good news to those of our friends and patrons who contributed to place a popular library of religious books in each of the fifteen parishes in those valleys. Our readers may recollect that no little difficulty was encountered in causing these books—which were furnished by the Toulouse Society—to reach their destination, on account of the opposition and vexations which the Sardinian government made. The first portion of the books, however, were at length received by the Waldenses more than eighteen months, perhaps nearly two years ago, and the rest have followed. May God make the reading of these books a means of contributing to a glorious revival of true religion among this martyr people, that they may become again, what their fathers were, a missionary community.

We cannot but think that God has a great and good work for this Heaven-preserved and wonderful people. We feel very confident that their glorious mission is not entirely completed. They have now schools in all parts of their valleys; they have one or two grammar schools; and, to crown all, they have a college, in which some fifty youths are receiving a classical and mathematical education. Let our prayers ascend to the King of Zion that He would make these valleys, so often in times past steeped in the blood of martyrs, a *nursery* for His Church, whence trees of righteousness may be transplanted to other lands.—*American Paper*.

SWITZERLAND.—The civil war seems happily to have come to an end. The Sonderbund has submitted, and without much bloodshed. Yet when we consider the character of the victors, and the principles by which they are instigated, we can scarcely hope that mischief of a more serious nature will not take place. The Jesuits have only been the ostensible handle, we suspect, for the manifestation of a revolutionary and de-

mocratic spirit; and thankful, indeed, shall we be if that spirit does not progress and put down everything in the shape of religion. It has been already at work at Lausanne and elsewhere against those who are called *momiers*, or Methodists. Yet God is often pleased to bring good out of evil. It is clearly good that the Jesuits should be expelled! (alas, for poor England, where they can do as they please!) let us hope that the storm, having swept away those pests of all communities, may subside ere it progress to the uprooting of all that is excellent and valuable in that interesting country.

BERNE.—On the 5th of August, the Bible and Missionary Societies of the Canton of Berne celebrated their anniversaries; 871 Bibles and 1721 Testaments had been distributed in the course of the year. The receipts of the Bible Society were 3,867 francs; the expenditure, 3027 francs. The receipts of the Missionary Society amounted to 5,740 francs.

FRIBURG.—The mythological festival of the Assumption has been this year celebrated with uncommon solemnity in the Canton of Friburg. The country and its inhabitants have been placed under the protection of the Virgin, by an act of solemn and public consecration. The bishop has published to this effect a mandate, and, in this mandate, a form of consecration. The *Réformation au Dix-Neuvième Siècle* gives the following extract from this document:—

“O Marie, notre tendre mère, qui pouvez tout auprès de Dieu, nous plaçons entre vos mains ces intérêts qui nous sont si chers; nous confions à votre garde particulière les droits sacrés de notre religion et de l'indépendance de notre pays. A l'exemple de nos aïeux, nous vous reconnaissons, après Dieu, pour notre auxiliaire, notre protectrice, et notre libératrice, et, à ces titres, nous vous consacrons notre canton et ses habitants, nos personnes, et nos propriétés; nous vous recommandons notre âme et notre corps, notre vie et l'heure de notre mort.”

(Translation.)

O Mary, our tender Mother, who hast all power with God, we place in your hands those interests which are so dear to us; we commit to your special keeping the sacred rights of our religion, and the independence of our country. According to the ex-

ample of our ancestors, we acknowledge you, after God, as our helper, our protector, and our liberator, and we consecrate to you our canton and its inhabitants, our persons and our properties; we entrust to you our souls and our bodies, our lives and our dying hours.

HOME.

CHURCH MISSIONARY SOCIETY.

—We regret to learn that there has been a considerable falling off in the funds of this invaluable Society during the last year. The following statement appears at the end of the last Church Missionary Record—

“Condition of the General Funds on the 31st of October, 1847—

EXPENDITURE.

Actual Payments between April 1 and Oct. 31, 1847, inclusive, . . .	£56,808	0	6
Bills of Exchange accepted on or before Oct. 31, 1847, and falling due thereafter, chiefly in November . .	9,476	3	9
	£66,284	4	3

RECEIPTS.

Collections, Benefactions, &c., &c., between April 1 and Oct. 31, 1847, inclusive . . .	£32,076	11	5
Excess of Expenditure over Receipts	£34,207	12	10

REMARKS.

1. The Capital or Reserve Fund was established in order to meet the difference between the Society's income and expenditure during the first nine months of each financial year, ending March 31st.

2. During the first *seven* months of the *present* financial year, the fol-

lowing sums have been appropriated in order to meet the excess of Expenditure over Receipts above referred to; viz. £9,500 Cash Balances in hand on the 1st of April; £7000 Exchequer Bills; and £15,000 Consols.

3. On the 1st of November the Society's capital was reduced to little more than £10,000, including the sum of £9476 3s. 9d. for which the Society is already liable. This capital, with the current income, it is feared will not be sufficient to meet the expected demands in November and December, before the end of which month there will be no surplus Receipts to replace the capital.

4. These facts show the necessity of effort on the part of the Associations and friends of the Society generally, in order not only that the current expenditure may be met; but especially that the Committee may be enabled to replace the capital fund on an enlarged basis, with a view of meeting emergencies like the present.”

Thus with rapidly increasing openings for Missionary enterprise, and calls for help from all parts of the world, the Society is not only not able to increase its operations, by entering on new work, but is compelled to abandon that already progressing. This is a grievous state of things, and it well behoves us to ascertain the cause. True, the times have been very perplexing, and many willing spirits have been suppressed by the failure of means. Yet it has not always been found that the calamities of the times have borne ill on the interests of charity. We read of those in Scripture “whose deep poverty had

abounded to the riches of their liberality," and "who to their power, yea and beyond their power, were willing of themselves." In our own country, we have, in former days, heard it remarked that times of national distress have not been the worst times for benevolence. Men have given heed to God's controversy with them, and their earthly losses have only stimulated them to greater efforts at being faithful with the unrighteous mammon. What shall we then say to the present want of adequate support to our public charities, so generally complained of? We do believe that many in nearly all ranks and grades of society, are wholly incapacitated for giving as they could wish. But there are multitudes whom the times have not touched. If things were right with them, they would not fail to see themselves called to stand in the gap, and to present for the Lord's work what others would gladly do, but cannot. There are multitudes of wealthy bankers and merchants who still prosper; multitudes in affluent, independent circumstances, who are living far below their incomes, and saving they scarcely know what for. How many could come forward with their £10,000 a-piece to the Church Missionary Society, and never miss it! We are hastening, we believe, to a far more serious crisis than that of the banking, or railway, or commercial world. The Lord's work must be done; his glory must be promoted throughout the earth. If we in England are so wrapt up in our selfishness as to fail to render him the needed service, he will look for his labourers elsewhere. Oh that wealthy Christians may rise to the exigencies of the times, and find their sweetest luxury in doing good!

CONVOCATION.—Our readers are aware that the Convocation assembled on the 19th ult., and with the hope on the part of many of the clergy, that it would prove something more than the wonted unmeaning form. If any thing was wanting, however, to moderate our expectations of important results from its more active ministrations, it is sufficient to witness the spirit

and sentiments of many of the clergy who took part in the preliminaries.

Dr. Jelf preached the Latin sermon on the occasion. We chanced to hear it, as well as to witness the somewhat Popish procession through the nave of St. Paul, into the choir. We must express our opinion that it is not well to have the service, prayers as well as sermon, in Latin, a "tongue not understood of the people," especially in these days in which our Church is largely charged with approximating to Rome. It is not enough to say, that it was a special service for the clergy. The church was open to all; and the appearances of evil is to be abstained from. The sermon, however, contained much excellent and seasonable matter. The preacher took the right view of the question of revival or non-revival of Convocation. His text was taken from John xiv. 27. The whole merit of the Convocation question lies, we are persuaded, in the compass of the following extract from the sermon:

"It was not to be wondered at," remarked the Rev. doctor, in continuation, "that, bearing in mind what Convocation had done for us, not a few should be found, deficient neither in matters of learning nor in sincere attachment to our Church, to plead for the restoration of the deliberative powers of Convocation, arguing that those powers should be restored without delay; that, as it was conceded on all hands there was nothing to prevent it re-assembling, with the queen's consent, at any moment for despatch of business, that great benefit would result to the Church in the settling of controversies respecting habits, ceremonies, rubrics, and the like; in fine, that this would be an efficient remedy against our dissensions, and the best method of restoring peace to the Church. Now any man of sense and feeling must grant, the preacher contended, that it was a subject for most anxious prayer that the minds of men could be brought, by God's grace, to that state of mutual good understanding which would admit of the assembling and practical occupation, not only of provincial synods, but also of general

councils. Yet, on the other hand, it might very well be doubted, whether instead of saying that the silence and desuetude of synods had been the cause of our dissensions, it would not be nearer the truth to say that the dissensions of Christians had rather been the cause why synods had been so generally discontinued. If this were true, then they must reverse the proposed order, and pay their first attention to peace, the prevalence of which would restore, naturally and safely, the functions of synods; and that that was true might be shown by the following considerations:—As regarded general councils, the uselessness of such an attempt in the present distracted state of the religious world, was shown at once by the falsely-called Council of Trent, concerning which it might be doubted whether it did more prejudice to peace or to truth. With respect to Convocation, if questions were to be moved on matters affecting the faith, what good could arise from their being debated as everything now was in public? Would that be a likely method to promote truth and peace, or even a reverential feeling on the most holy subjects? But if the subjects in debate were matters in themselves not affecting the faith—if being such they had some degree of importance—that very importance would tend to inflame men's minds still more; or, if trifling, the merest trifling would derive a weight, to which they had no sort of title, by the very excitement of debate. Would not that be to add fuel to the flame? But if that were the natural consequence of mere debate, what would be the issue of it if it ever came to the vote whether an ecclesiastical law should be passed or repealed, considering the probability that, when men were listening to the dictates of passion rather than of truth, the wiser opinion should be on one side, and the majority of votes on the other. Desirable, therefore, as the restoration of the present Convocation might be in itself, the increase of peace as a preliminary step was still more desirable, and all their prayers and efforts should be directed to that object. If they looked

to the last century, it was difficult to avoid tracing the hand of Providence in the very silence of Convocation. Occasions would occur to every one when free debate in Convocation, upon the current topics of the day, would have increased the evils of controversy rather than have cured them. It was therefore with a feeling of thankfulness for the past, and of hope for the future, that they should regard the question."

IRELAND.—It surely cannot be much longer endured that the Popish priests shall trample as they please on the common liberties and privileges of British subjects, with impunity.

It would be well if we had only to record against them such outrageous conduct as the two following cases exemplify:

"The priest of Ballycroy, in imitation of the belligerent propensities of the head of his Church, has had recourse to physical force to put down the Irish schools recently established there. He first protested, and, as his protest was unheeded, he has determined to fight. He visited one of the schools and flogged the children out of it, but they were again brought back by the teacher. He then proceeded to another, but the door was barred against him; having demanded admission from the teacher in vain, he proceeded to enforce his demand by kicking at the door, but finding all in vain he was obliged to take his departure, having first threatened the teacher in the true spirit of an apostle of antichrist, 'If I got in, it is I that would knock the stirabout out of you.' Our readers must pardon the coarseness of this language; the quotation of it is needful to exhibit the spirit and character of the men who are leagued in opposition against the free circulation of the Holy Scriptures in this country."

Then, in a court at Cork the following facts were given in evidence:

"John Buckley, examined by Mr. Scannell, swore that he was in the employment of the Rev. Joseph Rogerson Cotter, rector of Donoughmore, for the purpose of selling Bibles and Testaments. On the day laid in

the indictment, prosecutor was proceeding along the road at Coolmona, with a bundle of Bibles, Testaments, and religious Tracts, when the priest rode up and passed him. The priest returned and asked prosecutor what he had, when he replied, 'Bibles and Testaments, Sir.' The priest then asked to have them shown to him, when prosecutor handed them to the priest one by one. The priest then said, 'I left my house this morning with the intention of horsewhipping you.' Prosecutor replied, 'Sir, you could have no right to do that, without provocation.' The priest then got angry, and after bundling up the Bibles, Testaments, and Tracts, dashed them into prosecutor's face, and scattered them about the road. The priest then called a man and asked him what was his name, when the man replied, Dennis M'Carthy, on which the priest dismounted, and desired him to hold his horse. The man complied, and the priest then rushed at prosecutor, and struck him several blows about the face and shoulders with his whip. Prosecutor then said, 'Sir, you have broken the peace,' on which the priest laid hold of him, and putting his leg behind prosecutor, endeavoured to trip him, but prosecutor caught the priest by the collar, and thus kept himself upright. The man holding the horse called out to prosecutor, 'You villain, don't you know it is a priest you have?' Prosecutor then endeavoured to escape, and while running off he was followed by the priest, who struck him several blows with the butt of the whip in the poll, and bruised his head. Prosecutor swore that but for the hardness of his hat, he would have been seriously injured. In the course of the transaction, the man holding the horse shook a stick at prosecutor, and but for the horse starting, prosecutor was sure he also would have assaulted him; prosecutor ran off crying out 'murder, murder,' and left his books strewed about the road; prosecutor subsequently heard that the books were burned at the soup-house in Donoughmore."

But what are such proceedings as these to the barbarous murders that

are progressing in unhappy Ireland? Surely, surely some more stringent measures ought to be adopted than the government are proposing. In our humble opinion they will just do nothing. It is as clear as noon-day that the priests are the grand instigators of this horrid butchery; and it is equally clear that such is their influence over their flocks, that they could prevent the mischief in most cases, and bring to light the murderers in others. Ought not then the government to direct their attention to the root of the mischief?

There is much good sense in the two following suggestions which we have lately met with:

"A murderer (and they are generally Romanists) goes and confesses to his priest, who absolves him, and does not divulge the secret. Now, a law should be passed, making any priest who hears confession of a murderer, and does not immediately divulge it to a magistrate, accessory to the crime: this would soon stop confession, and then the murders would stop; for it is the too easy absolution of the Romish Church (and that, too, administered by a set of 'priests made from the lowest of the people,') that encourages them. The late Major Mahon was 'denounced from the altar by the Roman Catholic priest the Sunday before he was murdered, and for several preceding Sundays.' Why, whenever a denunciation from the altar takes place, should not government demand of the Roman Catholic bishop of that diocese that the priest so offending should be degraded by solemn ecclesiastical sentence; and, in case of refusal, except that entire diocese from any and every measure of public relief whatsoever?"

"Wherever an assassination occurs, instantly put forth the force of the law, and exact every farthing of rent due by the tenantry of the murdered man.' Two or three examples of legal severity in this form would put an utter end to the infernal system. The murders are, notoriously, planned and executed in order to avoid the payment of rents and arrears. Now let such crimes produce the immediate exaction of rents and

arrears, and the object of the peasantry will be to prolong and protect the life of the landlord. The simple Chinese have given us a hint on this head, as the rule of the court there is to pay the state physician while the emperor lives, to dismiss him unpensioned when he dies."

REV. T. D. GREGG AND THE ARCHBISHOP OF DUBLIN.—In the Archbishop's own court sentence has been pronounced against the Rev. T. D. Gregg by Dr. Radcliffe. In the mildest form possible he has declared him guilty of violating Canons and the act of Uniformity, by officiating as a clergyman in the school-house of the parish of St. Nicholas Within, while the roof was off the church in which he was the appointed lecturer! And the form of the sentence is merely, as Dr. R. said, to establish the Archbishop's right to inhibit Mr. Gregg from officiating as a clergyman in the diocese without his grace's license, and while, therefore, no penalty should be inflicted, Mr. Gregg must pay all costs!

It certainly is not our province to arraign the proceedings of so solemn a court; neither do we, because Mr. Gregg all along anticipating that issue in the suit in the Archbishop's court, which has now occurred, was prepared for appeal to the Court of Delegates, in which the case will be considered *de novo*, and in which he is confident of justification. That justification will exonerate him, we expect, from all costs and charges hitherto incurred. But should it not do so, unless the Protestant community come forward with the most liberal support in behalf of this very sincere and zealous advocate of the established religion of the land, he must be ruined. Law in all cases is an expensive affair, but in the ecclesiastical courts the regular costs we may say, without exaggeration, are double those of our common law and equity courts.

After all, it is impossible to suppress a complaint upon this subject. Mr. Gregg was duly and legally appointed as lecturer in St. Nicholas; not only to discharge his conscience, but to retain his office, he officiated

in the school-house, the church being unroofed. For this he is suspended, and fined in costs to an immense sum. If this sentence be enforced, the fine must be exacted in vain, as suspension from duty will formally expel him from his office and its emoluments, out of which alone the rev. gentleman's maintenance is derived.

It will certainly prove one of the most decided acts of legal cruelty we ever heard of, if this sentence be not wholly reversed.—*From the Achill Herald.*

LETTER FROM A RECENTLY CONVERTED ROMISH PRIEST.—

... "I lose no opportunity of placing the truth before my Roman Catholic countrymen, and I am as much respected as when acting as a priest among them, although a few of the most bigotted keep at what they call "a civil distance," but not one has ever offered me any, even the least annoyance or insult; God in his mercy does this, for he knows my weakness. There is not a Protestant within ten miles of me, except four or five families, principally of clergymen. I go every Sabbath the distance of five miles, to Mr. —'s church, the people meet me as they go to mass, take off their hats, and salute me, some of them bless me as I pass, while a few of them shed tears, and offer up prayers in my presence for my conversion. I do the same for them, and seek every opportunity of placing the truth before them. Thanks be to God, many of them have long conversations with me, and admit their errors and those of their Church, but are still unwilling to go to Church; they have the greatest objection to that step, even those who admit that the mass is nothing but mummery. I was glad to hear yesterday that a whole village have declared against the mass, and nothing but reluctance to go to church prevents them from declaring themselves Protestants.

Since my arrival I have established, along with Mr. —, the incumbent, a school, where about fifty children receive a Scriptural education, despite the priests, who came twice furious and foaming into the school-house;

and we hope soon to have twice that number.

There are two other districts anxious to have schools, and I am convinced, in each of them we could have fifty or eighty children receiving Scriptural education; and, what is more cheering, the same accounts come from many other parts of the country. The rising generation promise fair to become a rich portion of God's inheritance. I met yesterday a young and intelligent Roman Catholic, who said to me, he would go ten miles to see the face of the priest, or any other man who would dare to prevent him from reading God's holy word. It is wonderful, but true, how attached the Irish are to their own language; whenever I tell them anything in English, they often pay no attention to it, but, if I tell them the same thing in Irish, they are all attention, and are delighted; and, what is more wonderful still, is, that so soon as they begin to read the Bible, their prejudices and antipathies fall from them as the chains from Peter when touched by the angel of the Lord. I see every day instances of this, and the only difficulty is to prevail on them to read it.

A few nights ago, I saw four old men shed tears on hearing me repeat the Sermon on the Mount; they never heard it before, and their eyes, lifted to heaven, gave praise and glory unto him who preached such beautiful doctrine."

EPISCOPAL APPOINTMENTS.—Important changes are taking place on the bench of Bishops; and the sifting, scrutinizing spirit of the age is manifesting itself in this direction, as well as elsewhere. It is something new for serious and important demurs to be presented to the royal mandate, and it is difficult to say whether good or evil will be the result of this interference of popular opinion. Certainly, as far as the movements of the clergy are concerned in the instance of Dr. Hampden, they are affording a practical evidence against the revival of convocation. What good could possibly be expected from the convocational

influence of such turbulent spirits? But recent episcopal appointments at all events make manifest the grievous mischief of the present system. We are not intending to moot the question, whether the bishops had better be appointed by the Church or the Crown; we only wish to express our conviction, that the present system is radically defective. It is by no means our intention to intimate that the needful remedy is to remove the patronage from the Queen and her advisers; the evil to be complained of might be entirely remedied without violating at all the present system. The evil is simply this: that bishops are selected, not on the ground of their own intrinsic merit, exclusively, but with an eye to their political character.

We do not believe that Lord John Russell approves, any more than ourselves, of episcopal politicians; moreover, we do believe that it is his wish to advance the soundest and most faithful of the clergy to high offices in the Church; but then the choice must fall within certain political limits; the whole range of the Church is not open to the premier's selection. The expectant of a bishopric must necessarily accord with the premier in his politics. Hence, a good and sound man, we verily believe, will be promoted, if the premier can meet with him, but it will not be the very best man for the vacancy that the Church can offer. Have not the recent movements strikingly proved this? We do not wish to say a disparaging word of Bishop Musgrave; but was not the whole nation astounded when his promotion to York was announced? We happened to be in London at the time, and we never remember to have met with such expressions of amazement and surprise; and will any one venture to say that his claims could be mentioned for a moment with those of the Bishop of Chester? His age, and experience, and labours in the same province—his devotedness, and especial efficiency and influence—did not every thing point to him as the bishop who had merited the translation to York, and stood alone amongst the bishops

in his claim to it? Why, then, has he been passed by? Simply because his political creed would not come up to the premier's standard. And so it is with some other excellent men who, from family connexion and personal worth, would be elevated to the bench, as a matter of course, but they are politically proscribed. It is of no avail that they are too wholly engrossed with ministerial work to meddle in politics; there is nothing prominent or offensive, or politically active; but when the matter is brought to an issue, they cannot say that they will go all lengths with the premier; and hence they are ineligible.

And as it is with the premier, so it is with the Lord Chancellor and his 800 livings. Nothing can exceed the stringency of his political requirements in the dispensing of his patronage. Now surely this is a great evil in many ways. It is a great temptation to unstable men to blink their honest sentiments for personal advantage. It narrows and contracts the range of choice, and thus fails to secure the best selections. The nominee of the premier or the Chancellor stands not on the full ground of his own worth, but of his accordance with his patron's political inclination.

The Church may well take up her complaint here. The mischief is very serious in many ways. And we must own that till we see in practice a better principle of action, we cannot contemplate with the same satisfaction that some do the increase of bishops.

If they can be taken as the very best men that the entire Church presents, apart from all secondary considerations—if they have commended themselves as devoted, heavenly-minded, self-denying, unworldly, humble parish priests, and on this ground are chosen—why then we can thankfully hail their increase, and confidently expect an abundant blessing to be the result.

We subjoin a scheme for the extension of the Episcopate, which it is said will be submitted to Parliament, but we cannot vouch for the truth of it. It certainly would be a very important arrangement—very easily effected, at a trifling expense.

"It is proposed to leave the dioceses of Bangor, St. Asaph, and Llandaff, as they are at present; but to divide the diocese of St. David's, forming a new see at Brecon, to include the archdeaconries of Brecon and Cardigan. From the diocese of Bath and Wells would be detached the archdeaconry of Bath, and uniting it to the archdeaconry of Bristol, the see of Bristol and Bath would be restored. The archiepiscopal diocese of Canterbury would be reduced to half its present size, placing the remainder of Kent under the see of Rochester, as in former times. The diocese of Chichester, which now includes the whole of Sussex, and no more, would be left untouched. The diocese of Ely would give the archdeaconries of Bedford and Huntingdon to one new see at Bedford, and that at Sudbury to another at Bury St. Edmund's. The diocese of Exeter would have one new bishop for Cornwall at Bodmin, and one for the archdeaconries of Barnstaple and Totness seated at Plymouth. From the dioceses of Hereford and of Lichfield would be detached the whole of the county of Salop, which would be placed under a new bishop at Shrewsbury. In the diocese of Lichfield a new see would be erected for the county of Derby at Derby. In the diocese of Lincoln, the present episcopal see would retain nearly one-half of the archdeaconry of Lincoln. The southern part would have a new see at Stamford or Boston, and the archdeaconry of Stow and the northern part of the archdeaconry of Lincoln would have a new see at Gainsborough. The archdeaconry of Nottingham would have a new see at Southwell. In the diocese of London a new see would be founded at Westminster, to take charge of part of Westminster, Southwark, and Surrey. In the diocese of Norwich two additional sees would be founded in Norfolk, at Yarmouth and Walsingham; and one in Suffolk, at Ipswich. From the diocese of Oxford, Berkshire would be detached, and form the new diocese of Windsor. Buckinghamshire also would be a new diocese. In the diocese of Peterborough, the archdeaconry of Leicester would be a distinct diocese and see.

"In the present diocese of Rochester, there would be Bishops of Colchester, Chelmsford, and St. Albans, the see of Rochester being restored to its ancient jurisdiction in Kent. The diocese of Salisbury would be divided, and the county of Dorset constitute a distinct bishopric, the see to be placed at Sherborne. In the diocese of Winchester, the Channel Islands would be provided with a Bishop of Jersey, besides the separation of Surrey as already mentioned. In the diocese of Worcester a new bishopric would be formed at Birmingham and Coventry for Warwickshire. The see of Carlisle would remain unaltered. The see of Chester would be divided into those of Chester, Manchester, (now formed,) Liverpool, and Lancaster. The county of Northumberland would be detached from Durham, and become a distinct diocese under the see of Newcastle and Hexham. The archdeaconry of Craven in the diocese of Ripon would become a new diocese with a see at Halifax and Leeds. The archdeaconry of the East Riding and that of Cleveland would be new dioceses under the Bishops of Beverley and Whitby.

"Thus it will be seen that the proposed addition amounts to thirty-one new sees, which would raise the whole number of episcopal sees in England and Wales to fifty-six, besides the bishoprics of Jersey and Sodor and

Man. Then as to the means by which funds can be provided for the support of these bishops. The bishopric of the Channel Islands would be competently endowed by annexing it to the deanery of Jersey, so that fifty-six sees remain to be provided for. Setting aside the sees of Canterbury, York, London, Durham, and Winchester, for which a higher scale than the rest would be fixed, there would be fifty-one sees to be considered. Of these, twenty-one (those having Parliamentary seats) would have incomes of £3,500, and the remaining thirty would have incomes of £3000. This would require the sum of £163,500. To the Primacy £10,000 per annum would be given; to the Archbishop of York and the Bishop of London £8000 respectively; and to the Bishops of Durham and Winchester £5000—making a total of £36,000 per annum, or, on the whole, an income amounting to £199,500 for the support of the hierarchy of England. The episcopal income at present is £170,000, and it is proposed that the remaining £29,500 shall be raised by making parochial benefices (which would be attached to the new dioceses,) assist in the endowment of episcopal sees, which arrangement would have the advantage of providing residences as well as incomes. There are some minor details connected with the scheme which may be altered as circumstances may dictate."

CONDENSED INTELLIGENCE.

A French daily paper, conducted on Protestant and Christian principles, is established in Paris. Its object is the exposition and defence of Protestantism in opposition to Popery and infidelity.

Among the colporteurs employed in France for the sale of the Scriptures, 102 are converted Roman Catholics; and it is estimated that within the past three or four years, 20,000 persons in France have given up Romanism and joined themselves to congregations of Evangelical Christians.

During the past year, the French and Foreign Bible Society sold 8,897 Bibles, and 48,908 Testaments.

POPULATION OF ROME IN 1847.

37,530 Families.

39 Bishops.

1,514 Priests.

2,417 Monks.

1,754 Nuns.

521 Students.

8,000 Jews.

183,883 total number of inhabitants, or about one-tenth of the population of London. The increase of population last year was 5,684.

MALTA.—The glad tidings of salvation are publicly proclaimed every Sunday, in the Italian language, at Valletta, the chief town of Malta, under the sanction of the Bishop of Gibraltar.

THE GERMAN REFORMATION.—The new reformation in Germany has taken another step in advance. The central committee has issued a manifesto which is at the same time a programme of the religious tenets of the new sect. The following are the six principal articles: 1. We cannot suffer the oppression of the present regulations of the Church of the State, and therefore we separate from it. 2. We remain what we are, and what we were—evangelical Christians. 3. We regard, as heretofore, the Bible as the groundwork of Christianity. 4. Our creed is—I believe in God, and in his eternal kingdom proclaimed to the world by Jesus Christ. 5. Our worship remains the same, though with freedom as to its form. 6. Our doctrine is based on the evangelical principles of freedom and love: we are a Christian confession.

CONSTANTINOPLE.—Reschid Pacha, lately raised to the grand Viziership, has, by his decided countenance of the Armenian Reformation, given it consistency and promoted its success. At this moment the cause of the religion of the Gospel is so far advanced that it will, ere long, be received among the sects recognized by the state. There are between 1,500 and 2,000 Protestant Armenians in Constantinople, but numbers still want courage to declare their convictions publicly.

For some time past the Romanist Armenians have manifested a desire to become Protestants; there are about 15,000 of them at Constantinople, and three of their priests are courting instruction; a fourth has already sent in his resignation to the patriarch.

RETURN OF QUEEN POMARE TO TAHITI.—One of the missionaries, writing from the island of Eimeo, states that Queen Pomare arrived there on the 4th of Feb., and was addressed by M. Bruat, the

French Commissioner, as follows, holding the queen's hand: "A perfect understanding now exists between Queen Pomare and myself, as the representative of France, and I hereby restore her majesty to all her rights and privileges as Queen of Tahiti and Moorea." This was after prayer in the large school room. The queen is to have about 8,000 dollars a-year. Another missionary writes at a later date that the queen had arrived at Tahiti: "After prayer, she landed under a royal salute from the steamer, and the band playing. On the steps of the governor's house stood Madame Bruat, who received Pomare. She resides at her former residence, but eats and sleeps at the governor's. All attention is paid to her, but she has no real power. The queen is regular in attendance upon Divine Service: she attends chapel every Sabbath twice, sometimes three times; and occasionally attends the Bible-class we hold in the chapel at sun-rise."

NEW ZEALAND.—The archdeacon writes of Waikare: "The greater part of the natives are Roman Catholics, but they treated us with great civility. At night they assembled for service. Whether Fenelon was able, by the subtle distinctions of latria and dulia, to steer clear of idolatry, I know not; but sure I am, that the New Zealanders are perfectly incapable of entering into these distinctions, and that the worship that they are taught by their *blind guides* to offer daily unto Mary is rank un-mixed idolatry."

Mr. Hunter, of the Church Missionary Society, writes concerning the North West American Indians: "It is painful in the extreme to be informed that the poor Indians are embracing—through ignorance, and ensnared, as it were, by the exhibition of pictures, crosses, and other vanities—a corrupt faith, while the priests of the Church of Rome are reaping a golden harvest. I cannot but admire the zeal of the Church of Rome, who have already sent two priests into this neighbourhood, two more being now on their way to join

them, while I am labouring here alone, at a distance of 500 miles from my missionary brethren, without being cheered or stimulated by the countenance of a Christian brother."

THE SCOTCH CHURCH.—The number of Presbyterian ministers in the Scotch Establishment is 936. Their income is made up by parliament to £260,000; that is, on an average £218 each, exclusive of the glebes.

THE WESLEYANS.—The one hundred and fourth conference of the Wesleyan Methodist ministers assembled at Liverpool, on Wednesday, the 28th of July. Upwards of 400 ministers attended the conference. Mr. S. Jackson was elected president. It appears from the reports which have been published that, during the past year, seventeen ministers had died in England, four in Ireland, and five on the foreign stations. The institutions at Richmond and Didsbury have 54 students preparing for the ministry. Thirty-one young men were admitted into full connexion with the conference. *Solemnization of Matrimony.*—The form for this service was submitted to the conference, and, after some verbal alterations, was adopted. Directions were then given that it should be printed, together with suitable instruction on the subject, and that a book for the registration of marriages should be kept in every building licensed for the purpose. *Numbers in Society.*—In Great Britain, 339,379; in Ireland, 24,633; on foreign stations, 100,303. Total, 464,315. These returns shew a decrease—in Great Britain, 2,809; in Ireland, 2,193. Total, 5,002. And an increase on the foreign stations of 253, leaving a net decrease of 4,749.

A Baptist periodical, called "The Church," states that during the last six years there has only been amongst the Baptists an increase of "nearly three per church," and that they had been declining from an average of ten yearly.

The Independents are raising £100 for the gratuitous distribution of "The Christian Penny Magazine."

At the annual meeting of the Bristol Scripture Readers' Association (which was established about two years back,) the bishop of the diocese, who occupied the chair, said in reference to the association—"Whatever feeling I had in favour of it two years ago is now greatly increased and strengthened by the experience of those two years; for both in Bristol and every other part of the diocese, the system has worked extremely well." More than fifty clergymen were present at the anniversary.

The Archbishop of Canterbury, the Archbishop of York, the Bishop of London, and twenty-two other bishops, have consented to admit as candidates for ordination in their respective dioceses, such gentlemen as may receive the Divinity Testimonial from King's College, London, without reference to any university. The course of study in Divinity continues through six academic terms; that is, two years.

The number of benefices in England is 10,553, and of these there are upwards of 2,800 without any residences, and 1,170 without fit residences. Of these benefices there are 297 under £50 per annum; 1,629, from £50 to £100; 1,602, from £100 to £150; 1,355, from £150 to £200; and 1,978, from £200 to £300.

The following is an official list of the number of residents in the university of Cambridge:

Trinity	230	..	310	..	540
St. John's	236	..	136	..	372
Caius	57	..	66	..	123
Christ's	72	..	49	..	121
Queen's	46	..	67	..	113
Emmanuel	66	..	49	..	115
Corpus Christi	73	..	21	..	94
St. Peter's	57	..	18	..	75
Catherine Hall	34	..	35	..	69
Clare Hall	56	..	6	..	62
Magdalene	54	..	2	..	56
Jesus	47	..	3	..	50
Sidney	42	..	1	..	43
Pembroke	37	..	0	..	37
King's	36	..	0	..	36
Trinity Hall ..	32	..	1	..	33
Downing	9	..	3	..	12

1,184 767 1,951
 Matriculations (Michaelmas term) 418

CONFESSION.—The “Oxford and Cambridge Review” for this month, says: “Already confession is practised to a considerable extent in our Church. It now prevails in a great number of parishes. A vast body of the clergy are impressed with a sense of its importance; many, probably are convinced of its necessity. It is not often urged in sermons, but it is recommended privately to the most religious of the parishioners, and it is accepted by them in numerous instances thankfully.” So speaks a professedly Church of England publication; and though the writer has, no doubt, good grounds for what he says, yet no censure is pronounced on these Romanising practices, and no reproof administered to these Romanising teachers.

[We happen to know, for a fact,

that the Viscountess — was discovered on her knees confessing to one of the noted Tractarian clergymen in London.—Ed.]

FLIGHT OF THE GENTRY.—**IRELAND.**—The metropolis is remarkably full at present, and every day families are arriving from the counties of Clare, Limerick, Tipperary, Roscommon, King’s, Queen’s, and Leitrim, driven from their homes by the apprehension of murder, which is unhappily too well grounded. If the hotel-keepers published the lists of the arrivals at their establishments, a significant commentary on the dreadful state of things in those counties would appear. It is unnecessary to dwell upon the evil effects upon all classes of this enforced desertion of their country residences by the gentry.

PREFERMENTS AND APPOINTMENTS.

THE Rev. H. Percy, to a prebend in the Cathedral Church, Carlisle.

The Rev. H. M. Scarth, rector of Bathwick, to an honorary canonry in the Cathedral Church of Wells.

The Rev. J. Bowles, D.C.L., to the rectory of Stanton Lacey, Salop.

The Rev. T. Leach, to the vicarage of Thornton-in-Lonsdale, Yorkshire.

The Rev. E. T. Smith, curate of All Saints, Hereford, to the perpetual curacy of St. Paul, Warwick.

The Rev. E. J. Rathbone, to the perpetual curacy of the new church of St. Matthew, at Derrington, near Stafford.

The Rev. J. F. Reeve, B.A., to the perpetual curacy of Queenshead, Halifax, Yorkshire.

The Rev. R. Wickham, to the vicarage of Gresford, county of Denbigh.

The Rev. Richard Jones, to the perpetual curacy of Dolwyddelan, Carnarvon.

The Rev. E. F. Boyle, to the rectories of Hilperton and Whaddon, Wilts.

The Rev. R. M. Evanson, to the perpetual curacy of Christ Church, Accrington, Lancashire.

The Rev. R. Thompson, to the chaplaincy of the *Victory*, flag-ship, at Portsmouth.

The Rev. H. S. Richmond, to be chaplain to the Bath Union Workhouse.

WHITEHALL, DEC. 6.—The Queen has been pleased to present the Rev. John Hampden Gurney, M.A., to the District Rectory of St. Mary, in St. Marylebone, in the County of Middlesex, and diocese of London, void by the death of Thomas Frogal Dibdin, D.D. —*Gazette*.

The Rev. Philip Hale, M.A., of St. John’s College, Cambridge, to the Head Mastership of Archbishop Tennyson’s Grammar School, in St. Martin’s-in-the-Fields, vacant by the preferment of the Rev. Elisha Smith, M.A.

The Rev. V. W. Ryan, M.A., Magdalene Hall, Oxford, to be Vice-Principal of the Liverpool Collegiate Schools, vacated by the death of the late Mr. De Butts.

The Rev. Charles William Knyvett, M.A., Minor Canon of Windsor, and formerly Perpetual Curate of Maiden Bradley, Wilts, to the Rectory of Heselton, near New Malton, Yorkshire, void by the death of the Rev. William Canning. Patron, the Lord Chancellor.

The Rev. H. Shuker, to the Vicarage of Wichenford, in the county of Worcester. Patron, the Dean and Chapter of Worcester.

The Rev. T. Wall, to the Perpetual Curacy of Edgeware, Middlesex, vacant by the death of the Rev. T. S. Hughes.

The Rev. J. Potter, to the Perpetual Curacy of Lingwood, Norfolk. Patron, the Rev. E. Goddard.

The Rev. John Price Alcock, to the Vicarage of Ashford, Kent. Patrons, the Dean and Chapter of Rochester.

The Rev. J. A. Eldridge, to the Perpetual Curacy of Sutton, near Hull, Yorkshire.

The Rev. G. L. Parsons, Perpetual Curate of Benson, Oxfordshire, to the Vicarage of Kirkham, Lancashire. Patron, Christ Church, Oxford.

BENEFICES AND APPOINTMENTS VACANT.

CANONRY.—Carlisle, value £583; patron, the Bishop of Carlisle: W. Vansittart, D.D., deceased.

RECTORIES.—Bawdrip, Somerset; diocese of Bath and Wells: value £360; patron, E. Page, Esq.; J. Warren, D.D., deceased.—Bladon with Woodstock curacy, county and diocese of Oxford: value £329; patron, the Duke of Marlborough: J. Bowles, D.C.L., promoted.—Coates, Gloucestershire: diocese of Gloucester and Bristol: value £369; patron, Earl Bathurst: B. Mackey, deceased.—Greetham, county and diocese of Lincoln: value £275; patron, the Bishop of Lincoln: E. Price, D.C.L., deceased.—Smeaton-Great with Appleton-upon-Wisk perpetual curacy, Yorkshire; diocese of Chester: value £472; patron, H. Hewgill, Esq.: J. Hewgill, deceased.

VICARAGES.—Abergele, Denbighshire; diocese of St. Asaph: value £400; patron, the Bishop of St. Asaph: R. Jackson, deceased.—Basford, Notts.; diocese of Lincoln: value £260; patron, the Lord Chancellor: R. Simpson, deceased.—Derby, St. Werburgh; diocese of Lichfield: value £298; patron, the Lord Chancellor: E. Unwin, deceased.

—Devynock with Ystradvellte perpetual curacy, Brecon; diocese of St. David's: value £400; patron, the Bishop of Gloucester and Bristol: E. Whitehurst, deceased.—Scarborough, county and archdiocese of York: value £243; patron, Lord Hotham: M. H. Miller, resigned.—Shottesbrook with White Waltham vicarage, Berks., Yorkshire; diocese of Oxford: value £513; patron, A. Vansittart, Esq.: W. Vansittart, D.D., deceased.

PERPETUAL CURACIES.—Brixham, Lower-Devon, diocese of Exeter: value £150; patron, the vicar of Brixham; H. F. Lyte, deceased.—Coventry, Christ Church, Warwickshire; diocese of Worcester: value £179; patron, the vicar of St. Michael, Coventry: H. T. Harris, promoted.—Hampton-Welsh, Salop; diocese of Lichfield: value £139; patron, C. K. Mainwaring, Esq.; H. C. Legh, deceased.—St. John, Lacy-Green, Bucks; diocese of Oxford: value £90; patron, the perpetual curate of Princes-Risborough: Charles London, deceased.

LECTURESHIP.—Honiton, St. Paul, Sunday evening Lectureship; C. Rowe, resigned.

MASTERSHIPS OF SCHOOLS.—Allhallows Grammar School, Honiton; C. Rowe, promoted.—Leamington College, Warwickshire; Classical Master; value £150—and may take private pupils: must be a graduate of Oxford, Cambridge, or Dublin, and in orders.—Blundell's School, Tiverton: value £100—with apartment.

MASTERSHIP OF HOSPITAL.—Wigston's Hospital, Leicester; W. Vansittart, D. D., deceased.

CLERICAL OBITUARY.

The Rev. G. W. Garrow, late Perpetual Curate of St. Patrick, Tamworth, Warwick.

Dec. 6, at Penzance, in his thirty-fourth year, the Rev. Charles Norfolk Smythies, D.C.L., Curate of St. Mary's, Colchester.

NOTICE TO CORRESPONDENTS.

The Editor is greatly obliged to the author of "The Morning Visit," and will be very thankful for more communications from the same quarter.

Received: "M. N."—"S. P."—"X."—"R."—"D."—"Clericus."

CORRIGENDA.

In the "Christmas Carol," p. 547, v. 10, for "Bed-flowers" read "Red-flowers." In last No., page 564, the words "Arminians" and "Arminian" occur instead of "Armenians" and "Armenian."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

FEBRUARY, 1848.

MEMOIR OF PHILIP JAMES SPENER.*

THE condition into which the Lutheran Church fell after the death of Luther, is a melancholy proof of the abuse to which the purest doctrines are subject through the fallen state of man. The doctrine of justification by faith, so evidently founded on Scripture, and so cheering to the true follower of Christ, and which after a long struggle had been received by a considerable portion of the Church, became, in the hands of many of the degenerate successors of the great Reformer, an engine of superstition. Their hearers were led to imagine that salvation was secured by the mere reception and confession of this doctrine, even though it was permitted to exercise no sanctifying influence upon the heart and life. A strong disposition, also, to rest in outward observances very generally prevailed. Even Mosheim, though he states that the defects and vices of the Lutheran clergy of the seventeenth century have been exaggerated by many writers, yet acknowledges that "during the greatest part of the century, neither the discourses of the pulpit

nor the instructions of the schools were adapted to promote among the people just ideas of religion, or to give them a competent knowledge of the doctrines and precepts of the Gospel." In the pulpits a cold, barren dogmatism prevailed: and in the schools the Aristotelian philosophy reigned supreme. The Bible was neglected for confessions of faith and human authors. In many a celebrated university the Bible formed the subject of no course of lectures; and so great was the indifference of the students in this respect, that towards the close of the century, at Leipsic Professor Olearius was for ten years unable to give his exegetical lectures for want of an audience, and Professor Carpsov generally ended his lectures on Isaiah with the first chapter. "One result," says Spener, "of this neglect of the Scriptures, is that we have a scholastic theology prevailing more and more in the place of the biblical theology, which Luther had laboured so hard to introduce into the schools." The pulpits became arenas of contro-

* The above Memoir is condensed from a work published last year at Neuchâtel, entitled, "Spener et son époque, par W. Hossbach, pasteur à Berlin. Traduit librement de l'allemand par R. Clément, ministre du saint évangile." The notices of Spener in the Church histories of Mosheim and Haweis, and in Middleton's "Evangelical Biography," have also been consulted.

versy, instead of places consecrated to the quiet edification of the people. Even into the very Catechisms intended for popular use the subtleties of the schools had been introduced. Thus the very sources seemed dried up whence a healthy and vigorous life could flow into the church. The schools and universities became notorious for grossness of manners and wild disorders. "The youth who come forth from our schools," observes Spener, "are more Pagan than Christian." This dreadful state of things, which may partly be attributed to the confusions of the thirty years' war, had the effect which might have been expected. Not only were many Romanists who were dissatisfied with the corruptions of Rome, deterred from joining a church in which there existed the same abuses as in their own, but many distinguished Protestants passed over to the Romish faith. Certain divines, indeed, to whom the name of *mystics* has been given, produced a weak but useful reaction. But of this class, many, repulsed by the dryness of the prevailing orthodoxy, flung themselves into an opposite extreme. Hence arose heresies, enthusiastic visions, and manifold extravagancies.

In the midst, however, of these agitations and disputes, many believers lived on silently, in prayer, faith, and love: many pastors toiled faithfully at the ministerial work: many divines mourned over the decline of the church, and, knowing its source, felt and pointed out the necessity for a complete reformation. Several celebrated men had powerfully resisted the fatal tendency of the times: and even if their efforts had passed away without leaving any apparent results, they had not laboured utterly in vain. They had cleared the ground and prepared the way. The church had become conscious of her malady: and at length the instrument of Providence,—the man chosen by God to revive this portion of his church, and to exercise upon it so salutary an influence,—appeared. This favoured individual was Philip James Spener.

Spener was born on the 13th of

January, 1635, at Rappolsweiler, in Upper Alsace, where his father, John Philip Spener, was Counsellor and Clerk of the Records to the Count von Rappolstein. He was intended for the church from his birth; and displayed, at an early period, distinguished talents, a mind naturally serious, good moral principles, and religious sentiments. These precious endowments his parents, assisted by teachers, sedulously cultivated. His childhood was so orderly, that in a more advanced age, he could not remember any serious fault of which he had been guilty in his earliest years, except that he still retained an impression of the anguish he had suffered at the age of twelve, on account of a dance in which he had joined. This experience was sufficient to keep him from that kind of amusement ever afterwards. He thus acquired so great a delicacy of conscience, that during his whole life, slight faults, which were not even perceived by others, pressed upon him like heavy sins. To this piety, which threw its shield over him from his youth, to this precocious habit of restraining his passions, rather than to his natural temper, must be attributed the unalterable peace which calmed him amidst the agitations of his life and the violent storms to which he was exposed.

The Dowager Countess Agatha von Rappolstein, who was his god-mother, was particularly fond of him. She interested herself in his studies and progress, and lavished on him acts of kindness. She often had him at her side, spoke to him about the salvation of his soul, and addressed to him on this subject the most tender exhortations. The death of this pious lady produced upon the youthful Spener an impression that was never effaced. He was then thirteen years of age. The Countess sent for him on the very day on which she expired: but as an apoplectic fit had deprived her of speech, she attempted in vain to address him. The child felt only the more strongly the injunctions and wishes that he was conscious she was desirous of expressing once more before her death.

This solemn hour affected him so deeply that a strong desire to depart took possession of him, so that for some time he made it his daily prayer that God would grant him this favour. He afterwards thought that it was to this circumstance that he owed his preservation from youthful lusts and the seductions of the world, with the constant direction of his thoughts, from that period, towards eternity.

This frame of mind was confirmed by an assiduous perusal of the Bible; to which he added that of John Arndt's "True Christianity," and two other pious books translated from the English, Sonthom's "Jewel of the Children of God," and Baily's "Practice of Piety." This latter work especially was so attractive to him, that he translated a part of it into German verse. He had acquired some skill in versification under the direction of the sacred poet, Vorberg. Subsequently, Spener availed himself of his talent, for the purpose of composing hymns, many of which have found a place in the collections intended for public worship.

After having been taught the first elements of the sciences at home, he was committed to the care of the pious and learned Joachim Stoll, court-preacher at Rappolstein, who subsequently married one of Spener's sisters. It was by him that young Philip was prepared for the Lord's Supper. He was not satisfied with introducing his pupil to a profound knowledge of the Greek and Latin classics, and of philosophy, the only studies then required: but he watched and directed his taste for history and geography, and his attempts at Latin and Greek versification. It was, however, especially on the piety of the youth that Stoll exercised a beneficial influence. He furnished him with excellent religious instruction, and with a model for preaching. It was Spener's practice to write down his master's sermons, after having heard them. From him he learned the art, so rare at that period, of treating a text in a practical and edifying manner: and became so accustomed to Stoll's manner that he never abandoned it.

At the age of fifteen, he was sent to his maternal grandfather's house at Colmar, in order to pursue the college studies, and to prepare himself for the university. The following year, 1651, he entered the university of Strasburg, where his uncle Rebhahn, professor of law, received him into his house and to his table, and procured for him other means of subsistence. He first applied himself very zealously to the sciences preparatory to theology—to philology, history, and philosophy. Besides the New Testament, which was always his principal study, he read the ancient historians. The history of Germany had peculiar attractions for him. Through a steady application, he made rapid progress in Hebrew, so that in three quarters of a year he was able to dispute privately in that tongue; he studied Arabic; and a Jew assisted him to a thorough acquaintance with rabbinical and talmudical erudition. He was interested in the highest degree by the celebrated work of Grotius on the "Law of War and Peace," and was so imbued with it, that its influence is perceptible in his sermons. In 1653, at the age of eighteen, he obtained the degree of Master of Arts, after having maintained a thesis *De conformatione naturæ rationalis ad Creatorem*, in which he opposed some of the opinions of Hobbes. It was not till 1654 that he commenced his theological studies, properly so called. The professors Sebastian Schmidt and Danhauer, especially the latter, had an important influence on his sentiments and his subsequent career. John Schmidt, who was also a professor of theology at Strasburg, appears to have had less influence on him, although Spener constantly attended his sermons, often asked his advice, and on more than one occasion had reason to congratulate himself on his paternal affection.

But Spener was stopped at his very entrance on this new period of his studies. This year, he was appointed preceptor to the two young princes of the Palatinate on the Rhine, who had entered the university. The obligation entailed on him of applying himself with them to historical studies,

distracted his attention from his own peculiar pursuits, and compelled him to replace by courses of lectures on history, geography, and genealogy, those on logic and metaphysics, which he had previously been giving. His lectures were well attended. Spener was thus able to procure means of support, with which his parents were unable to furnish him. He calculated also on being able, in this way, to visit the universities of Saxony.

However, far from neglecting theology, he consecrated to it the whole of the time that he could gain from his other occupations. He began to preach in 1655. His first sermon was delivered in the neighbourhood of Strassburg, on Luke i. 74, 75. The Lord has granted to us, "that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." He often thanked God afterwards for giving him, on his first appearance in a pulpit, a text so well expressing the object of his life and ministry.

In 1656, his pupils, the young princes, were to travel into France. Spener would willingly have accompanied them, but he was apprehensive that too long an interruption in his studies would thus occur. Yielding, therefore, to his own inclinations and to the advice of Danhauer and Schmidt, he resigned his appointment, in order to give himself up entirely to his public duties, and to a close study of every branch of sacred science.

For his own part, he was not so anxious to gain *knowledge*, as to confirm himself in vital godliness. During his academical career, he invariably followed the advice which Stoll, his earliest guide, had formerly given him, and had often repeated in his letters. On Sunday he not only abstained from all worldly amusements, but even from such study of the Bible as tended rather to make him more learned than more pious. After having joined in public worship, he read instructive books, or wrote Christian meditations in prose and verse: sometimes, too, he got together some friends

animated with the same sentiments as himself, and they then administered to each other's edification, by singing hymns and by religious conversation.

He was anxious, however, to visit other universities. The reputation of the celebrated Hebraist and Orientalist, John Buxtorf, attracted him to Basle. He went there in 1659, and delivered, with great success, courses of lectures on history and geography. He then visited Geneva, intending to proceed to France. But a severe illness of three months prevented him from accomplishing his design. His father had died during his absence: his mother was anxious about his health: he yielded to her desires, went no further than Lyons, and returned to Geneva. During his short stay at Lyons, Spener formed an acquaintance with a learned Jesuit, Claude Ménéstrier, celebrated for his knowledge of heraldry, by whom he was introduced to this field of study. At Geneva, he formed a more important intimacy with the professor of theology, Anthony Léger, the historian of the Waldensian valleys of Piedmont, of which he was a native. Léger had passed several years at Constantinople, as chaplain to the Dutch embassy. He was thus able to give Spener most interesting details, both concerning the history of the ancient Waldensian churches and their actual state, and also concerning the Greek church and its celebrated patriarch Cyril Lucar.* La-

* Cyril Lucar was born at Candia, in 1572, and studied at Padua. His travels in Italy and Switzerland, with his residence at Geneva, had taught him to detest popery. When he was patriarch of Alexandria, (1602), and afterwards of Constantinople, (1621), he continued to keep up a correspondence with Geneva, and laboured to bring about a union between the Greek and Reformed churches, hoping to procure by this means a revival of religion and learning in his own church. With this end in view, he corresponded with the Archbishop of Canterbury, and sent to Geneva a confession of faith in entire conformity with the reformed doctrines. But he failed in his design, through the opposition of the other Greek patriarchs, and the intrigues of the Jesuits, who were then all-powerful at Con-

badie was also at that time at Geneva, opposing with all the austerity and vehemence of his eloquence, the relaxation of public morals, and the corruption of the church. His animated sermons, his zeal for the glory of the church, as yet free from the excesses into which it eventually fell, delighted the young divine, who was longing to devote himself to a similar end. In Spener's whole life may be traced the influence of this individual, to whom he owed his ideas of the millennium, and from whom he translated an ascetical work, which passed through two editions in German. Spener, however, never saw Labadie at his house but once : yet he felt for him ever afterwards an esteem which he did not even relinquish, when, at a latter period, he was unable to approve his opinions and conduct, and when, in taking his defence, he exposed himself to the most serious suspicions. These connexions with foreign divines, and with Labadie in particular, contributed to develop in Spener that tolerant charity, those enlarged views, which prevented him from ever absolutely rejecting a man on account of his errors. He preserved, in other respects, the most agreeable recollections of his residence at Geneva. He had received a cordial reception from the professors of the academy, and from some persons of consideration : and it was with gratitude and regret that he left the city, in order to continue his lectures at Strasburg.

Scarcely had he resumed his duties, when he was requested by the Count von Rappolstein to accompany him to Stuttgart, on the occasion of the marriage of a princess of Wurtemberg, (1662.) He was presented to the reigning duke, Eberard, and to other members of the ducal family, who received him with much kindness, and endeavoured to induce him

to remain in their country. He indeed went to Tübingen, where he gave public lectures for some months ; and he was just thinking of establishing himself at Wurtemberg, when he was invited to become a pastor of Strasburg. But the cure of souls attached to this office alarmed him ; the idea which he had always entertained of this part of the evangelical ministry was so elevated, that he trembled at the responsibility : his humility, besides, made him fear that he was wanting in strength and the necessary gifts. He foresaw, also, that if he accepted this office, he should be unable to devote himself any longer to those studies of which he was so fond. His brother-in-law, Stoll, whose advice he asked, put an end to his irresolution ; and Spener, subduing his own repugnance, accepted unconditionally. But on arriving at Strasburg, and becoming better acquainted with the duties of his office, he met with obstacles that appeared invincible both to himself and his patrons ; and he in consequence renounced the post. It had become apparent, above all, that its duties were above his physical strength, his health at that time being very bad. He passed the winter at Strasburg, dividing his time between study and his public lectures, and still intending to return to Tübingen. But his reputation was already so great, that Strasburg endeavoured to retain him. In March, 1663, a place of free preacher was offered him : and this he joyfully accepted. He could now, in accordance with his wish, publicly proclaim the Gospel ; and being free from all pastoral responsibility, properly so called, he had time for his studies. The particular design in inviting him to this appointment, was to attach him to the university : and so limited were his pastoral duties, that he could, at all events, deliver lectures. He professed history, geography, politics, and, at last, theology. Thus Providence afforded him the leisure to prepare himself, during three years, for the great vocation that awaited him. His friends and his early masters advised him to take his degree of Doctor in Divinity. He did

stantinople. Having been thrice deposed and restored, and still persevering in his efforts, he was at length accused of high-treason against the Sultan, and was in consequence strangled and thrown into the sea, in 1638.

so in 1664. The day of his promotion was also that of his marriage. Some hours previously, he had been united, in the cathedral, to Susan Erhard, the daughter of a member of the Council of Thirteen at Strasburg. In this choice, he followed the advice of his mother and his uncle, Professor Rebhahn, rather than his own inclinations: but the union was a happy one, and proved a great consolation to him in the exercise of his ministry. Though Spener in his domestic relations was grave, he was also kind and affectionate. They had eleven children, six sons and five daughters; five preceded their father into eternity; the others gave him unalloyed satisfaction, both by their conduct and their success in the different careers on which they entered. During the early years of his marriage, his excellent mother-in-law, a pious woman, who loved Spener as her own son, contributed greatly to his domestic felicity. For three years he enjoyed this happiness in peace, acquitting himself of his various duties with zeal and success, and enjoying an increasing reputation, when an invitation was sent him, which decided the remainder of his career. The imperial city of Frankfurt-on-the-Maine offered him the place of first pastor, to which was joined the presidency over the clergy of the town. Let it be observed here, that Spener never offered himself for any of the places which he filled: to do so would have been contrary to his principles. An ecclesiastic, he thought, ought only to accept an office when he was called to it by the will of God. The following, according to him, are the conditions necessary to shew that the call to an appointment is of God. The proposal ought to be made by those who have a lawful right to make it, and without any interference on the part of the person to whom it is addressed: the latter ought to have the necessary gifts and capacity, and on this point he ought not to trust his own judgment, but

to leave the decision to other persons: finally, the new place ought to offer the prospect of a more extended activity towards advancing God's kingdom, the attraction of a larger income not being allowed to be of any weight in the scale.

In the present case, the first and third conditions were fulfilled: but as to the second one, Spener was in doubt. Would it not be presumptuous in a young man like himself, to place himself at the head of colleagues advanced in years? Did not a post so important require more experience and practice in the ministry than he had as yet had? Could he take upon himself a cure of souls, far more considerable and difficult than that from which he had formerly shrunk? Besides, did not gratitude make it a duty for him to remain in a city where he had found so much affection and co-operation, whose inhabitants had invited him of their own accord, and were expecting so much from his exertions? In this state of uncertainty, he could not take counsel of himself: nor dared he address himself to his friends, lest human motives should influence their determination. He resolved, then, to leave the matter entirely to the decision of the two cities interested. He wrote to the council of Strasburg, laid before them the reasons on both sides of the question which held him in suspense, and entreated them to fix his destination. The council consulted the faculty of theology, and on their report, decided that the invitation addressed to Spener was of God, and ought to be accepted. Spener recognized in this opinion a voice from above, and obeyed. On the 3rd of July, at the cathedral, he took leave of the city and its church, by a discourse on Psalm cxix. 52. "I remembered thy judgements of old, and have comforted myself:" and on the 20th of the same month, he arrived at Frankfurt with all his family, in the midst of the dysentery and plague which were then raging there.

M. N.

(To be continued.)

CLERICAL CASTE.

ONE of the most distinguished and characteristic features of the blessed Redeemer was his meekness and humility; a leading feature both of his teaching and his example; "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls." And the whole record of his history is a chronicle of actions in which this spirit of meekness reigned. No application came to him amiss. No poor person found him too abstracted or too busy to attend to him. He who had languished without a friend for eight-and-thirty years found a ready friend in Jesus. Thronged by the admiring crowd, he yet regards the silent necessities of the Syrophenician woman. Immediately after the glorious scene of his transfiguration he was ready to answer a father's prayer for his tormented son. The testimony is, that every sufferer of every class had relief; and the poor had the Gospel preached to them. If John's disciples are in need of explanation, he enters patiently into their difficulties. If a treacherous disciple approaches him with the consummate impertinence of a "Master, is it I?" the convincing rebuke is administered in the very mildest terms: "Thou hast said." If his disciples slumber in that night of gloom in which he was awaiting his betrayal, the severity of his reproof reaches no higher severity of expression than, "What, could ye not watch with me one hour?" And when the Aaronic high-priest, who should have known, acknowledged, and revered the great Messiah, asked, in blind and stupid unbelief, whether he was the Christ, he replied only, "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Such was the spirit of Christ, amply and invariably developed in him, in all that course of trial in which he endured the contradiction of sinners against himself. Such is

the one spirit, which all genuine believers in him have received—"the spirit of life in Christ Jesus." It breathes in them to bring them to a blessed visible conformity to the mind of the meek and lowly Jesus. "Let the same mind be in you which was also in Christ Jesus." And such is the spirit which all who take upon them the Christian name, and more especially the Christian ministry, profess to have received; and having enrolled themselves in the Christian family, stand pledged before God and man to exhibit the fruits of that spirit in all the varied intercourse of life. It is one of the chief peculiarities which should mark the church of God as having come forth from an ungodly crowd, and opened their hearts to the renewing influence of revealed truth. The claim on such to exhibit this striking feature of a regenerate nature should be looked at deliberately, both in the example of the blessed Saviour and in the precepts of his word; and no man, whatever be the accuracy of his creed or the fluency of his enunciations on sacred subjects, should be satisfied till he sees as the dominant character of his course—this essential feature—Humility.

To apply these preliminary remarks to the multitude of men in nominally Christian countries, who find it convenient and profitable to be associated with the Christian cause—the wealthy and the worldly wise—the haughty aristocrat and the haughtier dignitary of the church, whose heart is in his income and in his dignity, and not in the spread of the truth of his blessed Master—would be utterly vain. Pride is the reigning sin of fallen man. As he fell in real, so he rose in false, dignity; and as he dropped to a level where the searcher of hearts could think but little of him, he thought much of himself—he plumed himself upon imaginary distinctions of merit both before God and man. Prudence avails in many instances to hide the enormity of this evil principle; but only let aberration of intellect take off

that check which worldly astuteness generally to some extent at least administers, and the reigning mischief is shewn in all its melancholy excess; and if we could inspect the world at large with this painful accuracy to which the insane expose themselves, we should discover this dominant self-sufficiency lurking even in the fawning of the slave and the abject self-debasement of the parasite and the flatterer.

These remarks have reference, however, to a narrower range. They relate to the painful conclusions of lengthened and matured observation in quarters nearer home. They have reference to the more professedly serious portion of the Christian church. Among the more serious clergy, to a very great extent, there is reason to fear that the pride of caste has entered; and that, like the dry-rot in a building, it is widely destroying their Christian strength and usefulness. A proud spirit of classification has manifestly separated the clergy from the laity, and the various grades of the clergy from each other; and in these lines of demarcation the keen, cold edge of an unbecoming *hauteur* has cut up the Christian community into shreds and patches, between whom there is scarcely left a remaining fibre for sympathetic vibration.

Great allowances must be made, before any such charge can come with its specific and proper force. This should not be the complaint of disappointment, or of depressed and discouraged want. It should be, to be effective, the calm and almost reluctant remark of a manly independence. It should come from those who habitually have not made an inferior feel his inferiority; nor trampled intrusively on the sore toe and the caustic temper of full-fed dignity. It should be the sigh of a gracious sorrow over the inadequacy of the Christian machinery in its present state to accomplish effectively the purposed results of Gospel mercy.

Much allowance must be made for the altered state of society since the days of the primitive church. Society itself has fallen into classified

divisions as distinct as the Hindoo castes; and to many it is equally as unpleasant as it would be accounted intrusive for them to step out of their grade and try to herd with others. And in these great lines of separation there is both wisdom and comfort. It would be folly and pride to kick against such arrangements while they are kept in due subjection, and not made much of by those who, on Scriptural principles, should make little of them. But there the matter ends not. It is perfectly ridiculous to hear on one side that the people of C—— Common will not visit the people of C—— Road, and that Mr. A., of H—— Terrace, will not come down to dine with Mr. B., of the L—— Road; and that the curate of D——, though his father is a retail tradesman, will not exchange a cup of tea and its civilities with the retail tradesmen of his flock. These remarks are not intended to break down the line of demarcation drawn around men of rank and station; nor to cause an undue forwardness among subordinates. It is not to encourage that *brusquerie* which has in it quite as much pride as the reserve that it breaks through. If religion is to make the rich humble, it is not to make the poor presuming. It is rather to soften the distinctions which a heartless world has drawn; and to make each one to act with humility towards those above, and with urbanity and consideration towards those below; and to take with contentedness and self-satisfaction the lot which Providence has appointed, and the checks and depressions with which it is associated.

Nor must the charge of clerical caste be brought without the ready admission that there are many splendid exceptions. There are Christian bishops who walk with all the humility and the self-denial which marks the humblest of their clergy. Their distinction is not the lace of their liveries, the crowd of their retinue, the massiveness of their plate, nor the immaculate elegance and propriety of their dignified and retiring courtesy. They live with their Lord; they live for their Lord; and in godly

simplicity they are ready to acknowledge in all brotherly-kindness the image of their Lord in his faithful followers. And what is true of the prelate is equally true of the presbyter. Many a man of family and of fortune holds, with his private wealth, the active pastorate of a parish; and with the broad and manly openness which so peculiarly characterizes the "true old English gentleman," he goes forth among his people with the friendly smile and the hearty greeting, sanctified by the grace of God in his heart; and meets with, and ministers to, every grade of men around him without the suspicion on his part, or the possibility on theirs, that they should find a warrant for undue liberty arising out of his seeming benevolence. And there are rectors who, in all their intercourse with their curates, have ever treated them as sons or brothers—helped them in their difficulties, shared with them unpretendingly in subordinate duties, made common cause with them in the arduous labours of the ministry, and never suffered them to feel painfully that as yet they were "tethered to the gang of the working clergy." The writer well remembers one incumbent who wrote to a friend: "G. — is come down to be my curate, and is running away with the hearts of my people. It remains only for me to take up a timbrel with the daughters of the land, and sing: 'Saul has slain his thousands, and David his tens of thousands.'"

But such exceptions, pushed to the utmost bound to which charity can suppose them to exist, leave yet a wide range in which this melancholy evil spreads and deteriorates the Christian cause. The distance is too wide between the bishop and his staff of clergy. True, there may be a favoured knot who have measured with nice discrimination the bishop's tastes and foibles, and suited them; and who can minister vapid flattery when his lordship unbends from the stiffness of state occasion. But what is wanting in too many cases is the Christian father's friendly interest, inquiry, and advice, among the remote and the unassuming. It is

not enough to be received with a cold acknowledgment, bowed to a chair conveniently placed at a measured distance, and, after a few business sentences, as coolly bowed out of the library, with hardly time for the unwonted and tremulous visitant to recover his self-possession till he breathes more common air outside the palace gate. This is but a scanty fulfilment of the apostolic precept: "Let the presbyters be counted worthy of double honour, especially they who labour in word and doctrine." Why, some quiet and unobtrusive men labour on "in word and doctrine" for half a century, unknown by face to their diocesan, because no rewarding patronage from any quarter, and no kindly call from him, has drawn them from their retirement. Without questioning for a moment the propriety of the bishops being peers of parliament, and called up for six months of the year to duties altogether incompatible with the absorbing claims of the flock; it is certain that the influence of such habits widens the distance between "bishops and curates;" and an habitual elevation of both the bishop and his family into another class of society—to the daily experience of magnificence, and luxury, and pomp, and show—opens a wide gulph between the spiritual peer and the country parson—the sad impediment to friendly counsel on the one side and to confidence on the other. It should be borne in mind, also, that as a large portion of the right reverend bench are raised in consequence of their talent and professional worth to the distinguished and very different position and rank which they now hold, it is but too probable that even the counteraction of religious principle may not altogether correct the exciting influence of external things attendant on their somewhat sudden domicile in the diocesan palace, their throne in the cathedral, and their seat among the peers of the realm. It were blind indeed not to admit the probability that such an elevation too often removes, even to a very respectful distance, old and familiar friends; and places the poor unknown incum-

bent of a village, as it were, on the aphelion of some unmeasured and cometic parabola. He *may* yet sun himself sometime or other in the near approach to the countenance of his ordinary; but the period has not been calculated, nor have the probabilities—the approximations are yet an unravelled mystery—and a long life of labour passes away without realizing that utopian perihelion which is the beauty of the episcopal theory, but too often a mere nonentity in practice. Much improvement has taken place. Within the memory of a few years the carriage-and-four, with its out-riders, has passed away altogether. But much yet remains undone. We want to see the whole clergy of a diocese bound together in an holy and friendly brotherhood, and led on to the arduous difficulties of a contest with sin, infidelity, and popish idolatry, by the kind consideration and encouragement of an unpretending, diligent, and affectionate father in Christ Jesus. We could name such an instance, but it would be invidious.

But to come a step lower in the scale. This pride of caste exhibits itself painfully in the presbyterial order. The characteristic English reserve which holds men off from one another has grown intensely of late among the clergy. Neighbouring clergy do not know each other as they used to do. This may be partly owing to the wide range of gradation in society from which men come forth now to a college education and the ministry; and partly to the more earnest occupation of men in their several spheres; but this is not a sufficient excuse for the state of things. Something is due to brotherhood—to the unity of the Spirit: and a little effort should be made, and a turn out of the beaten track, though troublesome, submitted to occasionally, in order to take a brother by the hand, and welcome him and encourage him in his work. This ought especially to be the case among those who profess to act on evangelical principles: but the spirit of caste has entered the fold; and ministers may now labour in the same rural deanery in the country,

or in the same district in town for years, utterly strangers to each other; and passing almost daily without the common courtesies of greeting, though professedly disciples and ministers of Him who said—"As I have loved you, so ought ye to love one another." And when our annual public meetings take place, and the more important clergy meet and exchange congratulations, it is melancholy to see how thoroughly a certain class of stuff-gowned, unscarfed, and rusty-coated incumbents are kept outside a sort of *chevaux de frise*, (qy. freeze,) by the stiff and distant nod of a scarcely decent recognition; and as to the laborious curates of non-resident pluralists, they are never recognized, called on, or owned in any way, by what is called "The County Clergy." This, in the church of Christ, is, to say the least of it, most unseemly!

And how small an amount of self-sacrifice, how easy a flow of the gracious principle in the heart would meet, to a large extent, the necessities of the case! How one has seen the weathered cheek of some poorer clerk glow with thankfulness when, after hours of utter neglect at a visitation, some kindly Christian rector of weight and worth in his neighbourhood has made his way to him through the crowd of silk gowns, and taken him by the hand, with a "well, my good friend, and how are the people of G—— going on? I hope you dine with us to-day." It is as the balm of Gilead on a sorely lacerated heart.

One feature of the influence of caste is comparatively new. It is the manifestly widening distance between the incumbent and the curate—that which seems to be calling for something more of a marking sumptuary distinction than the rose in the hat—to exhibit to the world and to impress upon the stipendiary presbyter the fact of his inferiority. Grant that there is a distinction; but it is made too much of. There may be equal years, equal standing in the university, equal talent and piety, but there is this difference: the one receives his support directly from rent, tithe, or pew-rent, in which he has a

permanent interest; the other, not so fortunate in life, receives an allowance out of it, which may be terminated by mutual consent or the revocation of a license. And yet the one is to be all authority and dictation, and the other all silence and submission. So far has this gone in some cases, that in a solitary country village the curate is told, on engagement, that he must not look for his society at the rectory: and in large towns, at business meetings of the clergy, or at clerical assemblies for theological discussion, the voice of a curate is no more regarded as an articulate and reasonable sound than the wind whistling outside the door. This is a false and injurious measurement of the relation. It either breaks or sours the spirit of the subordinate; and annihilates all that friendly and familiar intercourse which should exist in a work arduous enough to call forth the energies of both with the advantage of cordially united effort. It is not uncommon to find the stipendiary clergy shrinking from their part and duty in the voluntary benevolent institutions of a neighbourhood, because their agency and their

influence are so manifestly made to be nothing on such occasions. We do not say it is always so. It would be very untrue and very unjust to say so; but if a "blot" is to be done away it must be hit. There are such evils; and they are crying evils—they give the aspect of growing failure to the national institution—they shew that the spirit of the world has an undue influence with those who should be examples to the flock in "righteousness, godliness, faith, love, patience, meekness." The most direct way to keep a curate humble, is to exhibit the reality of that humility in his ecclesiastical superior; but if it is wished to make a heartless, dispirited, inactive functionary, originating nothing, and venturing on nothing cordially and with affection, then keep him at arm's length by the constant exercise of a repressing reserve; and teach him that his line of safety, either for continuance there or recommendation to anything better, is in subserviency—not service, and in silence—not suggestion.

The relations of the clergy with the laity will supply matter for another paper.

LATIMER.

BAPTISM.

It will, I doubt not, be in the recollection of many readers of the "Christian Guardian," that during the earlier years of our now venerable and ever-excellent Church Missionary Society, accusations were frequently thrown out by an adverse party against our missionaries, as being too hasty in admitting professing converts to the rite of Baptism. In order, they said, to send home glowing accounts, and to supply the speakers at missionary meetings with plenty of interesting matter, the missionaries were apt to yield too ready a belief to the professions of those placed under their instruction, without giving them time to prove, by their conduct, the reality of the work upon their hearts. They even went so far as to say that

if those who, in consequence of this want of caution, afterwards fell away, were honestly deducted from the number of names transmitted as converts, a very small list would remain. I well remember that by remarks to this effect, public confidence in the statements of missionaries was more or less undermined, and prejudice against the cause was strengthened. But the result was not all evil. Whatever the motives might be that influenced these lookers-on, it is very probable that they helped to cure the evil of which they complained wherever it really existed. That it did not exist in any degree is hardly to be supposed. The early missionaries, in the fervour of zeal and love, would naturally be tempted to lean too

much to the hopeful side, and some individual cases of premature admission to Baptism would consequently occur. But by degrees, painful experience, and the consciousness that a cloud of sharp-sighted witnesses at home were watching for any error they might commit, taught them those lessons of caution which it certainly was most important for them to learn. We may now, I think, safely appeal to every candid reader of missionary reports and records, when we say, that their conduct is marked by all the prudence that can be required. Indeed I have sometimes even found my sympathies enlisted on the side of the disappointed applicant for Baptism, rather than on that of the firm and cautious missionary. Such an impression, however, has quickly yielded to the convictions of my better judgment. Here then we should have supposed all would be well, but behold! a new wonder comes to light; the very same (that is the Anti-Evangelical) party are now preaching, and most earnestly disseminating a doctrine which at once makes all the care and prudence they formerly insisted on not only absurd, but absolutely wrong. If Baptism be in all cases regeneration, why in the case of an adult heathen suffer any delay to take place in administering it? If he has been well taught the truths of Christianity, pro-

fesses belief in them, and begs to be baptised, why not at once put the stamp of reality and spirituality upon that which, according to their view, can hitherto have been nothing more than hopeful and promising? Should any agent of the Church Missionary Society have gone abroad among the heathen holding this doctrine, (which we fear may be the case), his only consistent mode of proceeding *must* be to hurry on the Baptism of his Catechumens as fast as he possibly can—for why require time to prove the existence of that which, according to his belief, cannot exist at all before Baptism, and will *certainly* be imparted by it? But the question is not only why should he do so? but also how dare he?—how dare he take upon himself so great responsibility? Disease may hurry the individual into eternity, heathen friends may regain their influence, his convictions may fade, and his resolutions fail; and in any of these cases, what would not the missionary have to reproach himself with? Surely he who would wilfully delay a reprieve on its way to a condemned criminal would be comparatively innocent. How the holders of baptismal regeneration can escape these conclusions, and reconcile these incongruities, I know not, but it appears to me to be a point which even Jesuitical subtlety cannot enable them to accomplish.

P. P.

RAYS OF LIGHT.

GOLDEN eyelashes of morning, lifted o'er the purple hills,
 Rays of Light! I give you welcome, when the brake with music fills :—
 Arrows, from an ancient crescent, from the polished bow of night,
 Shafts of moonlight shot at venture, over many a granite height,
 Silver threads of starlight, binding mighty worlds with gulfs between,
 Like the slender rope of blossoms, o'er Peruvian torrents seen :

One and all, I give you welcome, rays of light, the sent of God,
 On the city domes alighting, on the skylark's patch of sod,
 Angels of the Lord I hail you; not in every land I deem,
 Men must see the wings unfolding, men must catch the sudden gleam,
 Slanting from the ring of glory, set on foreheads calmly fair,
 Halting at their gloomy thresholds, ere they hail an angel there.

Rays of Light! I give you welcome, though ye lack our human speech,
Good and wholesome are the doctrines ye have come from far to teach,
Yes!—in sooth ye far have journeyed; some, amid your shining band,
Girded for an age-long journey, to our ocean-belted land,
Were, but on the beaming threshold, of a far-off glorious home,
Ere the rude and blue-eyed Saxon* to our island nest was come.

Rays of Light! I gaze and tremble; often stainless ye alight
From a heavenly portal missioned, sheathed in armour alway bright,
'Mid some haunt of earth's pollution, on the blood-red battle plain,
Clad erewhile with corn and blossoms, that shall ne'er be pure again,
Noiselessly our homes ye enter, yet I fear you, stainless rays;
Ye have seen, and ye have witness, for the strangest day of days.

Golden eyelashes of morning, arrows from the silver bow,
Slender shining cords of starlight, howsoe'er ye enter now,
God and man shall know your record, when the trumpet call is heard,
And the scattered dust of Abel, firstling of the tomb is stirred:—
Ah! the mighty voice shall summon witnesses from far and near,
They the only truth shall utter, calm, and passionless, and clear.

Sun, and moon, and stars shall answer, wind, and fire, and earth, and sea;
Face to face, the dead and living, with the truth that hour shall be,
Truth, the veil flung back for ever, from her awful smileless face,
And no slumber in our eyelids, shudd'ring while we needs must gaze.
Light of light! shine forth and make us, now, the children of the day,
With thy piercing noonbeams search us, while the fires of judgment stay.

Grant that we, in shining armour, wait the coming of the morn,
That shall try as with a furnace, all beneath the sunlight born:
Oh, to see the rays of glory flash on shield and helmet then,
Worn, with dints of many a battle, in the troubled home of men!
We have thirsted for the morning, oh, to feel that night is gone,
And no more to keep a vigil by the camp-fire red and lone! 𐄂 𐄂.

Review.

- I. THE FOURFOLD DIFFICULTY OF ANGLICANISM; OR, THE CHURCH OF ENGLAND TESTED BY THE NICENE CREED, IN A SERIES OF LETTERS. By J. SPENCER NORTHCOTE, M. A., late Scholar of Corpus Christi College, Oxford. Richardson and Son, 1846.
- II. SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH. Burns, 1847.

THE recent secessions to the Church of Rome, though lamentable in themselves, have been wonderfully overruled by the providence of God to minister indirectly to the establishment of his truth. They have done so, firstly, by proving, beyond all doubt, what was long denied, that

Romanism is but Tractarianism fully developed, and carried out into its logical consequences. We cannot over-estimate the importance of this fact's being generally acknowledged. What was to be apprehended from the Tractarian movement was, not so much the open defection of its leaders

* Many years since it was observed, "The rays by which we may to-night behold the Pleiades, must have left their sources in the time of our Heptarchy, or before it."

and their followers from our communion, as the silent and gradual "unprotestantizing"—to use their own term—of the church itself. Far better is it that the hopelessly diseased member should be amputated, than remain to infect the whole body. Every fresh secession, however we may deplore it for the individual's sake, is a fresh acknowledgment that the holding of Romish doctrine is not compatible with honest subscription to the formularies of the Church of England; while, at the same time, it transforms a concealed into—what is far preferable—an open enemy. And, secondly, the reasons which have been put forth by several of the seceders for leaving the Anglican Church are eminently instructive. One should have thought that, in taking a step so very solemn as that of abandoning the faith in which they were brought up, nothing would have weighed with them but the strongest arguments, supported by undoubted facts, and confirmed by Scripture. But instead of this, what do we find? One, long the leader of his party, joins the Romish Church because, from abstract reasoning, he has convinced himself that an infallible head, and a visible centre of unity to the church, are desirable things; and he finds that Rome alone professes to possess them.* Another, because our bishops are not, in his opinion, "paternal" enough in character, nor our church sufficiently characterized by "brotherly love."† A third, because he has framed in his mind an "Ideal" of what a church *ought* to be, and conceives that the Church of Rome alone answers to the phantom of his imagination. Now, what is the conclusion we are entitled to draw from the fact of such arguments being seriously put forth by men of intelligence and education as sufficient to account for their secession? Plainly this: that they have never given themselves the trouble of studying and weighing dispassionately the grounds on which we reject the canons of the Council of Trent.

* Newman's Essay on Development.

† Oakley's Letter on Submitting to the Catholic Church.

But, to dispense with this labour, in so very important a matter, is a plain defalcation in duty. If we are responsible, as we are, for our belief, it is a serious thing in adopting it to allow ourselves to be swayed by feeling, imagination, or preconceived ideas of what we think *ought* to be. What shall we think of his love of truth who could write thus; "And so now, without knowing definitely how Rome makes out her pretensions from the history of past ages, I bow myself before her, because she plainly corresponds with that type of the Catholic Church which is deeply and habitually impressed upon my whole moral and spiritual nature, in those very particulars in which the Anglican Communion has for some time been failing, and has at length ceased to correspond with it."* Our confidence in the truth of the principles on which our church is established might possibly have been shaken by the defection of so many educated persons from her communion, had they but had the wisdom not to publish to the world the motives by which they were led to their decision. *Omne ignotum pro mirifico*. There, must surely, we should have thought be some fatal flaw in the Protestant system, which these learned and conscientious men have at length discovered, and on account of which they have given in their allegiance to the opposite party. They have kindly laid our doubts and apprehensions at rest. If there be no greater defects in our system than what these gentlemen have succeeded in proving, we may dismiss our misgivings, and still feel the ground firm beneath us.

These observations apply, though not in so strong a measure as to Mr. Oakley's Letter, to the pamphlets on which we are about to comment. The writers of them, conscious, perhaps, that something more than a vague admiration of the Romish system is necessary to justify their secessions, attempt to defend it by argument; with what success we shall presently see. The occasion of Pamphlet No. 1 was, as the writer

* Oakley's Letter.

tells us, this: One of his friends wished to be informed of his reasons for becoming a Romanist—not from idle curiosity, but an honest desire of knowing the truth. (P. 3.) Instead, however, of entering into the details of his own conversion, he thought he should better comply with his friend's request, by laying before him some general reasons why we should all join the Romish communion; reasons which "admit of universal application, independently of the accidents of previous study, or of any peculiar modes of thinking." (P. 5.) We should have premised that Mr. Northcote's "friend" belongs to the High Church Party, in the principles of which his reading has "confirmed him more and more;" (p. 1.) and which he has been taught to consider as the true bulwark "against the corruptions of Popery." (Ibid.) Mr. N.'s line of argument is as follows: assuming it as a fact, admitted by his friend, that the Christian church is a body endued with "a sacramental character;" (p. 5.) i. e. that it is "a visible body upon earth, the one appointed channel whereby grace is conveyed for the restoration of fallen man," he proceeds to inquire to which communion—the Anglican or the Roman—the outward and invisible notes, Unity, Holiness, Catholicity, and Apostolicity, assigned to the Church in the Nicene Creed, most unequivocally belong. (P. 6.) Of course the conclusion is in favour of the Church of Rome.

We may at once remark upon the line of argument adopted by Mr. N. that with Protestants it is of no force at all. For the assumption on which it is grounded, viz., that the one Holy Catholic and Apostolic Church of the Creed is *a visibly organized body*, is denied by all Protestants who understand their own position. Once grant this essential point, and we admit that all the rest follows. As against "Anglicanism," therefore, that "fond thing vainly invented," that sickly produce of an unlawful union between Protestantism and Romanism, Mr. N.'s arguments are conclusive; but they affect not, in the slightest degree, the principles

on which genuine Protestantism is founded. We have already, in the "Christian Guardian," for January,* shewn that the church of which the Creed speaks—the body and spouse of Christ—is, though not absolutely invisible, *yet invisible as a corporation*; that it is an object not of sense but of faith; and that it has no centre of unity upon earth, Christ himself, in his glorified body, being its head, and the source of spiritual life to every member of it. As, however, the contrary assumption is the very hinge on which Mr. N.'s argument turns, we will, even at the risk of repeating in some measure what has been already said, make some additional observations on this vital question; chiefly with the view of shewing the weakness of the Anglican theory.

The aspect under which the *visible* church of Christ (taken as a whole) presents itself to us in Scripture is, a collection of separate, independent, churches. There were churches at Jerusalem, Corinth, Ephesus, Philippi, &c., consisting sometimes of one congregation merely, and sometimes of several congregations united together, and forming still but one church. We ask now, in what sense of the words could this collection of churches be called a visibly organized body? To the idea of such a body, two things are essential; we must, firstly, have the component parts, namely, the head and the members, considered separately, and then we must have a vital union between those parts, by virtue of which union both together make up one body. In the aggregate of particular churches, it is said, we have the body; but where, then, is the head of this body? The Anglican theory, which rejects the supremacy of the Pope, replies, Christ; Christ is the head of the visible Catholic Church. But here we are immediately involved in inextricable difficulties. For, in the first place, we have a visible body, with an invisible head; which is, in reality, equivalent to having no head at all. And, secondly, the body is not homogeneous with the head.

* Examination of the grounds of a recent conversion to Rome.

For the moment we begin to consider the church of Christ *as it appears*, that is, as it meets the eye, in the shape of visible churches, it assumes that mixed character under which it is represented in the parables of the net, (Matt. xiii. 47.) of the tares, (Ibid v. 24.) and of the wedding feast, (Matt. xxii. 1.) A visible church is confessedly a mixed body, for however stringent may be the discipline exercised in it, that discipline can only reach outward breaches of the law, and pretends not to pronounce upon the state of the heart: the tares can never be thoroughly separated from the wheat, until the time of the harvest. But if this be so, we have, according to Anglicanism, Christ the glorified head, in vital union with a body of mixed composition; so that the Holy Catholic Church resembles the ill-compacted image of Daniel, the head of which "was of fine gold," and the feet "part of iron, and part of clay;" or, to adopt the image of the Roman Poet,—

"turpiter atrum
Desinit in pisces mulier formosa
superne." (Hor. Ars. Poet. 4.)

This incongruity will be more strikingly apparent, if we consider it in another point of view. The most general division of the church, and one admitted by all parties, is into the two parts, the church militant here upon earth, and the church triumphant in paradise. These two parts, though separated at present, are really one, and have real, though not sensible, communion with each other. Together they make up the one body of Christ. Now the pecu-

liarity of the church triumphant is, that all its members are perfectly holy. With their mortal bodies, it is the belief of the church, that the saints deposit whatever of sin and imperfection clave to them in this life: their holiness here was incomplete, in the life to come it is consummated: what was the seed here, is there the full corn in the ear. That part of Christ's body, then, which is with him in paradise is confessedly, not a mixed community, as the visible church here is, but a society of saints, *congregatio sanctorum*, in the strict sense of the words. But now, what are we told by the Anglican divines? We are told that the other part of Christ's body, the church militant here upon earth, is essentially a visible, and therefore a mixed community; yet, as all admit, both parts form but one church; therefore the body of Christ is composed of two parts, heterogeneous in their nature, for the holiness of one part, the church upon earth, (taken as a visible body) is only nominal, can be only nominal, while the holiness of the other part, the church in paradise, is real; the former is holy only because it is consecrated, as a body, to the service of God, and therefore an unholy member is not the less a member of it; while the latter is holy because every member is really without sin, and therefore it cannot have unholy members. By what spiritual chemistry these two parts, thus heterogeneous in their nature, can be made to coalesce into one homogeneous body, the church of Christ, the Anglican divines have not yet informed us.*

* Pearson (on the creed, Art. 9.) affords an instance of the difficulties connected with any attempt to expound the Article of the "Holy Catholic Church," on other than distinctly Protestant, or distinctly Romanist, principles. Setting out from the (as appears to us) erroneous principle, that the church, in its idea, comprehends both good and bad, and is called "holy," only "as St. Matthew called Jerusalem the holy city, even at that time, when we know there was in that city a general corruption in manners," (Page 578, Edit. Oxon.) he proceeds to remark, "of these promiscuously contained in the church, such as are void of all saving grace while they live, and communicate" (externally he must mean) with the rest of the church, and when they pass out of this life, die in their sins, and remain under the eternal wrath of God; as they were not in their persons holy while they lived, so are they in no way of the church after their death, neither as members of it, or as contained in it." Assuming Pearson's principle to be correct, we ask, why should they not be members of the church after death? If, notwithstanding their personal unholiness, they were real members of the body of Christ while they lived, what is there in death which should all at once deprive them of the privilege? Death effects no essential change in our condition; for "as the tree

It is no answer to this to allege, as is often done, that even in the true Christian there is a mixture of good and evil, a strife between the old nature inherited from Adam, and the new nature received from above; and that therefore a body of mixed composition, composed, that is, of good and bad, who are equally members of the body, is but a counterpart, on a large scale, of the individual Christian life, an image of what takes place in every private believer. It is true that Christians in this life are never without sin; it is true that there is ever going on in their hearts a conflict between good and evil. But the real Christian struggles *successfully* against sin; it has no longer dominion over him; he is really a saint, though an imperfect one. The inward man, the *I* (as the Germans term it) of the Christian is emancipated from the slavery of sin; and though fragments of the chain still hang about him, the chain itself is broken, and these fragments themselves are daily falling away from him. The evil and the holy tendencies of his nature are not in mere juxtaposition with each other—are not on the same level, the same footing, within him; the former is a conquered, though not annihilated foe, the latter a rightful sovereign in real, though not undisturbed, possession of his kingdom. Such is the light in which Scripture ever views the Christian. He is already risen with Christ. (Eph. ii. 6.) He has the “earnest of

the spirit,” he is “come to the church of the first-born, whose names are written in heaven;” and all this notwithstanding that the remainders of an evil nature still cleave to him. For these are no longer properly part of himself; any more than the decayed shell out of which the butterfly is gradually evolving itself is part of the gay insect itself. The Christian life here is as essentially one with the Christian life in heaven as the acorn with the oak, the bud with the flower. The saint here and the same saint above is not a two-fold being; but one and the same person in different stages of development. Hence there is a real communion between the spiritual church on earth, and the church in glory; for though the former is imperfect, yet it is only imperfect in the same sense in which the child compared with the man, the bud with the flower, is imperfect. There is no difference in kind, only in degree. But if this be so, what analogy exists between the case of the individual Christian, and the case of the visible church, a mixed body, in which the two incongruous elements do not stand to each other in the relation of conqueror to conquered, but simply side by side, nay, in which the evil part may, and as we know, does, vastly preponderate, yet without the body thereby forfeiting its claim to be esteemed a visible church? For if there were only one true Christian in any given church, still, as a visible church, it would be a church still.

falls, so must it lie.” If the wicked are members of Christ’s body up to the moment of their departure, why do they cease to be so the moment after it? Pearson supplies no answer to this very obvious objection. What is evidently wanting to his statement is the full Protestant doctrine, that those who “are not in their persons holy,” are, even in this life, “in no way” (or only externally, not really) “of the church;” if this be so, then we can understand how death deprives them, not of real church-membership, for that they never had, but of that mere external conjunction which they had with the body of Christ. At death they do *not* cease to be members of the church; but their *never having been members* is then manifested: death cuts them not off from the body of Christ, but proves that they never were of it. In other words, the *external* communion of the church is not the essence of its communion. Elsewhere, however, in the same Article, Pearson shows that his views, at bottom, were just: “If I have communion with a saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between Christ and his church, the spiritual conjunction of the members to the Head, is the *true foundation* of that communion which one member hath with another. But death, which is nothing but the separation of the soul from the body, maketh no separation in the mystical union—no breach of the spiritual conjunction—and consequently there must continue the same communion, because there remaineth the same foundation.” Pp. 600, 601.

Nothing therefore can be more fallacious than this analogy. When it is made out to our satisfaction, that visible churches can separate, and are separating, from themselves, not merely open transgressors, but their unconverted, unsanctified, members, as we know the true Christian is doing, with respect to his evil nature, then we will admit that the two cases may be fairly compared.

Such are the difficulties by which the Anglican theory of the church is beset. Rome, with instinctive sagacity, perceives its defects, and, in one particular, supplies them, by carrying out the theory to its legitimate consequences. Perceiving the absurdity of a visible body without a visible head, the absurdity of terming that "a body," which, composed of distinct and separate parts, has no visible centre of unity, she boldly deposes Christ from his headship over the church, and in his place sets up the Bishop of Rome. We say she deposes Christ from being head of the church, though we are quite aware, that, in her authorized Catechism, she speaks of him as being the *invisible* head thereof.* But what is this but a mere play upon words? The church is a visible body, of which the Pope is the visible head; this is clear and consistent; but what room is there then for another head? The church, *as a visible body*, has its head already; if it be said that there is still room for a spiritual, invisible head, we admit it; but there is no body for this head, for the church, according to the Romish theory, is essentially a visible body. To make the theory consistent, we ought to have two churches—one a visible church, of which the Pope is the head; the other a spiritual one, of which Christ is the head. But in reality, Rome has but one head of the church; though, for decency's sake, she may nominally assign that office to Christ, or suffer him to share it with the Pope. For she teaches that Christ

has delegated to the Bishop of Rome his own plenary authority to rule and teach his people. He has constituted the Pope his organ of communication with the church. Infallibly guided by the spirit of God, the Bishop of Rome propounds articles of faith, decides what is and what is not heresy, and issues decrees from which there is no appeal; in fact, exercises the functions of unlimited sovereignty. In a word, having named the Bishop of Rome his vicar and representative, the Saviour has retired altogether from the administration of church affairs, and virtually abdicated his kingly office. Still it is said, he is in one sense the head of the church; yes, in the same sense in which God is the head of the nation, because "by him kings reign, and princes decree justice," and "the powers that be are ordained of God." God governs the nation not *immediately*, but by instruments; He has delegated a portion of his sovereignty to the ruling powers; if therefore we are asked, who is the head of the nation, we answer at once "the Queen," not God. In no higher sense is Christ, according to Romish doctrine, the head of the church; that is, he is no real head at all. He is the *remote and ultimate fountain of spiritual power*; but the Pope is the real acting head of the body,

The Romish theory then is nothing less than a deposing of Christ from his headship over the church, and setting up a man in his place. And however much we may shudder at her blasphemous temerity in doing so, we cannot deny the church of Rome the credit of being consistent. It is the ultimate result to which all theories, based upon the idea of the church being *one visible society*, must, when pushed far enough, lead. In confirmation of what we here advance, we cannot forbear quoting one or two passages from the very able pamphlet which is placed second in the heading of this article. "It was Anglicanism," the writer says, p. 23, "that led me to the Church of Rome. I thankfully acknowledge it. It first taught me *all those principles and doctrines, in their germ or elements, at*

* Unus est enim rector ejus, invisibilis quidem Christus—visibilis autem is qui Romanam cathedram Petri tenet. Cat. Con. Trid. Art. 9. c. 14.

least, which are fulfilled and harmonised, only in the one Holy Catholic Church, of which the Bishop of Rome, as successor of St. Peter, is the head and centre." Again, p. 24, "as an instrument to bring men to Rome, it (Anglicanism) is invaluable; as a resting place in itself, as a consistent system, it is, to my mind, the most unsatisfactory and delusive." Once more, p. 33, "I had now rid myself altogether of the unsatisfactory, delusive, and contradictory theories of Church-of-Englandism and Anglicanism. Anglicanism had condemned, first, the Church of England, then itself. It was nothing better than a sham, a thing of words and phrases, that could not stand examination; Protestantism, on a larger scale, more deceptive, because of the use of Catholic words in an un-Catholic sense, and therefore more injurious. After all, I saw that it was the old question of church or no church; authority or private judgment; only private judgment exercised on tradition and the fathers, instead of on the Bible. The only body in which the principles and doctrines which Anglo-Catholics taught as Catholic were fulfilled and embodied, was the Roman Catholic Church." Nothing can be more just than the sentiments expressed in these extracts. Anglicanism has been tried and found wanting. Destitute of logical consistency, and an incongruous compound of Protestantism and Romanism, it has given way, and precipitated its votaries into the latter, with which it had always an essential affinity. Emphatically rejected by the nation at large, it may still linger in minds which refuse, or are unable, to see whither their principles lead them; but, as a system, it is defunct, and only waits a decent burial.

There are, as we have said in a former paper, but two coherent and logically constructed systems, Romanism and Protestantism; Protestantism, we mean, as it is found in the confessions of the Reformed Churches. We might here enter upon a refutation of the Romish doctrine of the church; but, independently of having

recently done so,* what we have just said with respect to Anglicanism is of course, *a fortiori*, applicable to Romanism. Both coincide in making the one Holy Catholic Church of Christ a visible body, in making its essence to consist in visible characteristics; the further step which Romanism takes, of giving a visible head to this visible body, is one indeed which must sooner or later follow if the theory is to be consistent, but which, on that very account, is of less importance as regards the present controversy. The Pope is but the visible exponent of a false system; overturn the system, and the exponent falls with it. As regards the mere matter of fact, whether the Bishop of Rome, as successor of St. Peter, has received a divine commission to rule the whole visible church, it is a question of history, to be determined, like any other alleged fact, by the documentary evidence of Scripture and the early church; those who wish to see the question fully examined should consult "Barrow on the Supremacy of the Pope." We proceed, therefore, to make some observations explanatory of the Protestant theory of the church.

The phrase, "invisible church," which the Reformers adopted to distinguish their doctrine of the church from that of Rome, was unhappily chosen; inasmuch as it seems to present a contradiction in terms. For a church composed, not of angels or spirits, but of human beings, can never be absolutely an invisible one. Moreover, it belongs essentially to the church to be, in one sense, visible. Christianity is not a school of philosophy, like the Academy or the Peripatetics of old, but a life, a life in Christ; and for the purpose of nourishing that life the Saviour has appointed ordinances, visible ordinances, so that where these ordinances are not administered we have no evidence of the existence of the church. The church becomes visible in the preaching of the word and in the ce-

* Christian Guardian for December, 1847, and for January, 1848.

lebration of the two sacraments; and if it ceases to be visible in this sense of the term, it ceases to be the church. The real difference between the two parties is this:—the Romanist places the *essence* of the church in its outward organization, in such things as episcopacy, succession of Bishops, communion with the Bishop of Rome, and visible extent; the Protestant in what is invisible, faith and holiness. The Romanist says, "I am a member of the church because I profess the faith of Christ, partake of the Sacraments, and submit to the authority of the Pope;"* the Protestant says, "I belong to the church because I am in vital union with the Saviour by faith." The former admits that external communion with the church is not enough, that the individual should not rest there, but should endeavour to realize the end for which he has been incorporated in the body, viz. his own personal holiness; that he is not a *living* member of the church until he has actual faith in Christ. Nevertheless, even while dead in sins, he is by virtue of that external conjunction, a real member of the church; because the essence of the church consists in visible institutions. No one has better explained the doctrine of his church on this subject than Bellarmin:—"This," he says, "is the difference between our view and that of the Protestants, that *they*, to constitute any one a member of the church, require *internal virtues*" (i. e. faith, love, &c.,) and consequently make the true church invisible" (this, stated thus absolutely is false); *we*, on the contrary, believe indeed that all internal graces, such as faith, hope, and charity, are *found in the church*, but we do not think that, to constitute a man a part of that true church of which Scripture speaks, *any internal virtue is requisite*: but only an *external* profession of faith, and that par-

ticipation of the sacraments *which is perceived by the senses*" (i. e. which is visible).* Real faith in Christ, therefore, and personal holiness are not, however desirable and proper they may be, of the essence of the church; they are not the "differentia" of its members; but only an end, or result, at which they ought to aim; because they are (in the manner aforesaid) members of the church, therefore they ought to be holy. Such is the Romish doctrine. The Protestant, on his part, admits that "internal graces" are not enough, and that the individual who possesses them should also, by the reception of the two sacraments, be in external communion with the church: he admits that we have no evidence of the existence of faith in the heart, until confession is made with the mouth, and that confession sealed by the receiving of the sacraments; nevertheless, in his view, it is the living faith from which these external acts proceed, and which gives them all their value, that *primarily and chiefly* makes a man a member of Christ; this faith is to the Protestant the "differentia" (i. e. the distinguishing characteristic) of a member of the church, and far from being able with the Romanist to view it merely as the *end* which ought to be kept in view, he makes it the very essence, the "terminus ex quo," of church-membership. In a word, the Romanist presents us with a visible institution and says, "enrol yourself among its members and submit to its ordinances; never mind at present what your state of mind or heart may be; once in the institution, it will be your duty to imbibe its spirit, and you will find in it a *discipline* admirably fitted for that purpose; you will there

* Nostra autem sententia est, Ecclesiam esse cœtum hominum ejusdem Christianæ fidei professione, et eorundem sacramentorum communione colligatum, sub regimine Romani Pontificis.—Bellarmin, De Eccles. Lib. III. c. 2.

* Hoc interest inter sententiam nostram et alias omnes, quod omnes aliæ requirunt internas virtutes ad constituendum aliquem in ecclesiâ; nos autem et credimus in ecclesiâ inveniri omnes virtutes, fidem, spem, et caritatem, et cæteras, tamen ut aliquis aliquo modo dici possit pars veræ ecclesiæ, de quâ scripturæ loquuntur, *non putamus requiri ullam internam virtutem, sed tantum communionem, quæ sensu ipso percipitur.*—De Eccles. cap. 2.

learn to have faith in Christ, and to be holy; habits of piety will then be wrought into you; and the result will be that if you have not been wanting to yourself, you will be a very different person from what you were when you entered the institution." The Protestant presents us with the *Saviour*, and says, "Behold the Lamb of God which taketh away the sins of the world! Faith in Him is the grand desideratum, the very root of the Christian life. Until you are in vital union with Him by faith, you are not a Christian at all, or only so nominally. It is this faith, wrought in you by the Spirit of God and by means of the Word as an instrument, which impresses upon the soul (if the expression may be allowed) the distinctive Christian character. Forgiveness of sin, peace with God, the renewing of the heart, are all dependent upon the exercise of this faith. And then, because you have faith in Christ (not in order to acquire it), in *consequence* of this faith, fulfil His commands, join yourself to His church by baptism, renew your communion with Him and with his church from time to time in the sacrament of the Lord's Supper, assemble with His people for social prayer and hearing the word. But remember that these outward acts have no value except so far as they spring from faith; they are means indeed whereby faith is *increased* and the Christian life *nourished*, but they cannot, by constant repetition, impart that faith and that life in the first instance; the Christian life will indeed, if it exist at all, manifest itself outwardly; but it must itself exist previously to its visible manifestations." Every reader will perceive that there is an essential difference between these two ways of viewing the church. According to the Romanist view, the church confronts the individual as a system of positive institutions, by means of which he is to be habituated and disciplined into Christian feelings; according to the Protestant view, the church is a society of those who, because they already possess Christian feelings, come to have the new life within them cherished, and strengthened, by the use

of the ordinances which Christ has appointed for that purpose; ordinances indeed which are visible, and, in one sense, positive, but the use of which conveys no benefit except to the believing soul. Rome teaches that we must first be united to the church in order to be ultimately united to Christ; we hold that we must first be united to Christ in order thereby to be united to His church; hence, as might be expected, *she* magnifies those outward acts whereby especially we testify our union with the church, *we* those inward acts (faith, &c.) in which, more especially, we hold communion with Christ. All this is nothing more than a repetition, in another form, of the remarks we lately made on the diverse nature of the legal and the Christian dispensations. Romanism is Judaism Christianized. She would make the relation of outward to inward in the Gospel exactly the same as it was under the Law. The essence of the Mosaic dispensation consisted in visible institutions and ceremonies. True it is that moral precepts formed a part of the law of Moses, and not less so that in the Old Testament, God in some measure, unfolded His name and character; but this does not affect the general character of the Jewish dispensation, which, according to St. Paul, was a dispensation "of the letter;" that is, of minutely prescribed ordinances, as contrasted with Christianity, which is a "ministration of the Spirit." The righteousness of a Jew consisted in an exact fulfilment of the legal injunctions. The blessings annexed to God's covenant with the chosen people, *blessings which were merely temporal*, might be secured by a strict adherence to the letter of the law. The economy, as an economy, looked no further than the outward life. The nation was a holy nation, irrespectively of the personal holiness of its members. The whole system was emphatically "a yoke of carnal ordinances."* It is quite true that matters were not intended to, and did not, rest there; for, as we have elsewhere remarked, the law paved the way to its own abolition. The sacri-

* Heb. ix. 10.

fices proclaimed their own insufficiency to take away sin; positive precepts fell in estimation as compared with moral; prophets encouraged, and awakened, the growing moral sense of the nation; and had they but permitted themselves to be led into the true import of their own law, had they but listened to the prophetic teaching, the Jews would at once, and with one accord, have recognized in Christ Him "that should come." Unhappily, when the Saviour appeared, the mass of the nation had fallen into bondage to that outward yoke of ordinances which God intended should have "been imposed" upon them "only until the time of reformation," when it was to drop off, as an antiquated husk, and give place to a totally different system, a system the characteristic of which was to be "spirit" and not "letter;" and "where the Spirit of the Lord is, there is liberty." Not content with the prescribed legal ceremonies, they added new ones; and, under the guidance of their Pharisaic teachers, admitted, as an excuse for the gravest breaches of the moral law, some one or other self-imposed vow. They were careful to pay "tithe of mint, and anise, and cummin," but "omitted the weightier matters of the law, judgment, mercy, and faith;" "making the Commandments of God of none effect through their traditions." Romanism is Christianity Judaized. Even in St. Paul's time the "mystery of iniquity" did already work; and in the age of Cyprian, if we may judge of the general sentiment of the church by what we find in his writings, it was full-fledged, and only waited for a favourable conjuncture of circumstances to come forth as the well-organized system of the Papacy. The martyr of Carthage speaks of it as an admitted truth, needing no demonstration, that the "bishops, priests, and deacons" correspond to the High Priest, Priests, and Levites of the Jews. The common title he gives to Presbyters is "Sacerdotes," sacrificing Priests. "Can that man," he asks, "think that he has communion with Christ, who acts against the Priests (Sacerdotes) of Christ? Such an one bears

arms against the church and ordinance of God. An enemy of the altar (*altaris*), rebellious against the sacrifice of Christ, faithless instead of believing, a sacrilegious wretch, a disobedient servant, despising the Bishops, and abandoning the Priests of God, he dares to set up another altar (*aliud altare*), to offer up other prayers in unlawful words, to profane the true victim Christ by false sacrifices (*dominicæ hostiæ veritatem per falsa sacrificia audet prophanare*), nor reflects that he who thus opposes himself to the divine ordinance, will experience a like punishment with *Korah, Dathan, and Abiram*.* Such is the language held by this great and good man in the middle of the third century. What stronger expressions should we expect from a Gregory or an Innocent? Even the foundation of the Papal power is firmly laid by him. "Though all the Apostles had equal power and authority, yet the primacy is assigned to Peter, that the church of Christ might be exhibited as one. He who resists the church, who forsakes the chair of Peter, upon whom (*i. e.* Peter) the church is founded (*super quem fundata est ecclesia*), how can he hope to be in this church?"† Allowances, doubtless, must be made for the circumstances in which Cyprian was placed; but what the Paris editor of his works remarks in his preface is quite true, that almost all the peculiar doctrines of Rome may be there found in germ.

The Reformers, appealing from church tradition to apostolic tradition (*i. e.* Scripture), recovered the great truth, so long buried and forgotten, that the "Gospel is not a ceremonial law," and that the essence of Christ's kingdom consists not in "meat and drink," but "in righteousness, peace, and joy in the Holy Ghost." (Rom. xiv. 17.) They restored Christ to his supremacy in the church, and, as a necessary consequence, rejected the Pope. For a vicar is only necessary when he whom he represents is absent, but Christ is present; *Vicarius est absentis, Christus est præsens*. Christ once more

* De unit. Eccles.

† De unit. Eccles.

appeared as the actual king and head of his church, ruling in her by His Spirit. No "representatives" of Christ could stand in their system; for what is a representative but a vicar? But, having thus reinstated Christ in the place belonging to Him, they were constrained at the same time to modify, nay to alter essentially, the prevalent conception of the church. A spiritual and glorified Head, "from whom all the body by joints and bands having nourishment ministered, was to be knit together." (Col. ii. 19.) must have a body of homogeneous nature; else how could the spiritual "nourishment" descend from the head into the body? It was thus that they arrived at the Protestant definition of the church, "a community of saints," part of which, the church triumphant, is perfectly, the other part the church on earth, really, though not perfectly, holy. Which of the opposite doctrines is most agreeable to Scripture we leave it to the reader to decide.

The phrase, "invisible church," was, as we have said, unhappily chosen; for it gave occasion to the adversary to allege against the Protestants that they were reducing the church to a mere idea, a platonic republic, nowhere actually existing, or cognizable by outward marks. How unjust such an allegation is, is evident from what has been said. None of the Reformed Churches ever gave the least sanction to the doctrine of the Quakers, who deny the necessity of a fixed ministry, and of outward sacraments. What the Reformers mean by saying that the "true church is invisible," is, that that which makes us true members of the church is invisible: that, not outward participation in ecclesiastical rites, but inward, and therefore invisible union with Christ, is the essence of the church: that those only, therefore, who have real lively faith are the proper members of Christ's body. Yet (as they taught) these living branches of the true vine, who constitute the true church, will always be found in union with some visible church. They will be found at Rome, Ephesus, Corinth, &c., in the visible societies of Chris-

tians existing respectively in those places. They are an actual part, bearing a greater or a less proportion to the whole according to circumstances of those societies. Bellarmine's allegation, therefore, that we make two churches, one visible, the other invisible, is false.* The very contrary is our position. We say the true church, i. e. the living members of Christ, must and will visibly manifest their inward union with Christ and with each other; nay, we assert that the very existence of the real visibility of the church, that visibility which Christ intended, depends upon these living members; for if there were no real Christians in any given visible church, would the sacraments or the preaching of the word be frequented? We do not say that these ordinances might not still be there, but they would become mere forms. In proportion as any visible church approximates to the proper idea of the church, that is, the more real Christians it contains, far from losing, it *gains*, in visibility; the sacraments are more devoutly resorted to, the "solemn assemblies" better frequented.† But what we do say is this: that the

* *Duas ecclesias pingunt; unam veram, et ad quam pertinent privilegia, et hanc esse sanctorum congregationem, qui vere credunt, et obediunt Deo; et hanc non esse visibilem, nisi oculis fidei; alteram externam quæ nomine tantum est ecclesia, &c., De Eccles. iv. 2.*

† The same thought we have found well expressed by a modern Romanist writer of great ability. "It is not to be doubted," says Moehler, "that Christ maintains his church in its strength by means of those who live in faith, belong to Him in spirit, and hope for His appearance; it is not to be doubted that these are the supporters of His truth, and that without them it would be forgotten, or degenerate into an empty system of forms. Yes, these, the *invisible* members of the church, who have been conformed to His image, are the *bearers* (supporters) of the *visible church*; the wicked in the church, that is, the unbelieving, the hypocrites, the dead members of Christ's body, would not, for a single day, maintain the church *even in its visibility*; as far as in them lies, they divide it and expose it to contempt." One only wonders how, from such an admission, he was not led to question the soundness of the Romish theory.

* Symbolik, p. 431,

church in its visibility never exactly corresponds with the church in its truth; for the church in its visibility is a mixed body, as our Lord expressly foretells it should be, and there are, in this life, no means of accurately separating the tares from the wheat. As long as we cannot separate hypocrites, or secret unbelievers, from the church, so long must the latter in its visibility, i. e. as it meets the eye, but inadequately represent its real, its true, essence. We cannot predicate positively of any one, that because he is in outward union with a visible church, he is *ipso facto* a member of Christ's body; for, firstly, that which makes him so, viz. lively faith, is not cognizable by the senses, and, secondly, hypocrites, as regards the outward reception of the Sacraments, are not distinguishable from true believers.

"The church," says the Confession of Augsburg, "is a community of Saints (*Congregatio Sanctorum*), that is, of true believers (*vere credentium*)."* "We cannot," said the Romish theologians to whose examination the confession was submitted, "admit such a definition of the church; for thereby the wicked are altogether shut out from it. This erroneous view was condemned at the same Council of Constance which condemned the other errors of John Huss. It is quite contrary to Scripture, which compares the church to a threshing-floor, containing both wheat and chaff, to a net, &c."† "You mistake," replies Melancthon, in "thinking that we wish to exclude the wicked and hypocrites from *outward* communion with the church; or to maintain that the sacraments, administered by evil men, lose their efficacy. But we say, that the communion of the church consists, *not so much* in outward things, as in inward, viz. the Holy Ghost, faith, the fear and love of God. This church alone is what Scripture calls the body of Christ; because Christ, as its head, strengthens and sanctifies it by his Spirit. The creed itself is with us; for we profess to believe in a "holy

Catholic Church;" now the wicked cannot be a holy church. This is no new doctrine; we find it in the fathers. Jerome, for instance, says, "He who is ungodly, and in his sins, cannot be called a member of the church, nor is he in the kingdom of Christ. Although, then, the wicked and hypocrites have communion with the true church in *outward things*, yet when we come to define what the church *properly* is, we must speak of that church, which is the body of Christ, and has communion, not merely in outward things, but in the hidden things of the heart, otherwise we make the church a mere outward polity. Were it so, *what difference would there be between it and the Jewish economy!* All who were of the seed of Abraham, bad as well as good (inwardly so he means), were called the people of God, and had the same earthly promises; but now *they* are the people of God, in the true sense of the words, in whom Christ reigns by His Spirit; *they* are the kingdom of Christ; but Christ reigns not in the wicked. When Christ speaks of the kingdom of heaven as being like a net, &c. he does not mean that the wicked are the church; but teaches us, how the church *appears* (i. e. comes into visibility) in this world; teaches us, that is, that in its visibility it is a body of mixed composition. In maintaining that the church is properly (*proprie, principaliter dicta*), a community of saints, we by no means make it a mere platonic idea; for we assert that it is, and always shall be, in the world, and we assign to it outward "notes," the preaching of the word, and the administration of the sacraments."* Thus far Melancthon, the celebrated Apologist of the Protestants at Augsburg, and that foreign Reformer, who is generally supposed to have exercised most influence in the formation of our own Articles.

This seems the place for noticing an objection often urged against the Protestant doctrine of the church, drawn from the alleged practice of the Apostles in their epistles. "St. Paul,"

* Confess. Aug. Art. 7.

† Confutatio Confess. Aug.

* Apol. Confess. Aug. Art. De ecclesiâ.

it is said, "addresses the *whole* church at Ephesus, or Philippi, by the title of 'Saints,' or 'faithful;'" now we must suppose that those churches were, like our own, mixed bodies, containing good and bad, however different the proportions may have been then from what they are now; it is plain, therefore, that, in St. Paul's view, the church is 'holy' and 'faithful' only because it is a body of men *dedicated* (like the vessels of the tabernacle) to the service of God, and *professing* faith in Christ. They *ought* indeed to be really holy, and to have real faith; but even if they have not, they are not the less members of Christ's body." Let us endeavour to clear up this matter. St. Paul, it will be admitted, was himself a real "saint," and "faithful brother in Christ." He lived in the actual enjoyment of the blessings of the Gospel. Whatever he wrote, therefore, on the subject of Christianity was drawn from his own experience, his own insight into the nature of the Gospel. When, then, in his writings he had occasion to use terms descriptive of the Christian character, what is the meaning which he would attach to them? Plainly that which his own experience would suggest. If he called another person a "saint" or "faithful," his meaning would be, unless he expressly stated the contrary, that that other person was a saint and a believer in the same sense in which he himself (St. Paul) was; for it was from his own experience that he was writing. We cannot then for a moment conceive that when the Apostle applies these terms, as he does in his epistles, to the whole church of a particular place, he uses them in a lower sense than that which his own experience dictated to him; unless he distinctly informs us that he does so. This position, which seems to flow from the very nature of the case, is abundantly confirmed by the fact, that, throughout his epistles, he identifies himself with those to whom he is writing. He views himself and them as in possession of common privileges and blessings. "Blessed," he says to the Ephesians, "be the God and Father of our Lord

Jesus Christ, who hath blessed (not you, but) us," me as well as you, "with all spiritual blessings in heavenly places in Christ, &c."* Now, to ascertain what the import of such a passage as this is, we must simply ask, what was St. Paul's own perception and experience of the blessings of the Gospel? Was it merely nominal? Had he no real participation in them? Had he only "a name to live," while "dead?" If so, then it may be allowed that they whom he speaks of as with himself blessed of God, were only nominally blessed. But if, as is the case, he himself had real faith in Christ, and the spirit of adoption whereby he cried, "Abba, Father!" if he really knew the "exceeding greatness of God's power" in quickening his soul to new life, and was led by the Spirit of God; then, seeing he makes no distinction between himself and the Ephesian converts, he must surely view them also as real saints and believers.

Thus far, all seems clear and plain. But how, it will still be urged, could he, with any truth, speak thus of the Ephesian or any other church, knowing, as he must have done, that not all who belonged to the society were true Christians? The answer is very simple; a stringent discipline having separated those from the society who had fallen into open sins, he was compelled, not being able, as God is, to inspect the heart, to take the rest at *their profession*, to view them as real Christians as long as there was no overt proof that they were not so. What else could he do? Was he to attempt a further and more subtle discrimination—a sifting of hearts—assuming that prerogative which the Most High has reserved exclusively to himself? The task would have been equally vain and presumptuous. He took the only course open to him. He said, "You profess to be of the church of Christ, and there is nothing in your outward walk and conversation which contradicts the profession. As to the state of your hearts, God only knows that; I do not pretend to decide upon it. All I say, is, that if you are really what you profess to

* Ephes. i.

be—if you are really members of Christ, as I am assured I myself am—such and such are your feelings, your hopes, your privileges, and your duties. In now writing to you, I must assume you to be such.” But can any one maintain that in so doing he *lowered* (for this is the upshot of the objection,) the sense of the terms “saint,” or “faithful,” so as to make them signify a mere outward sanctity or profession? The simple truth is, that, discipline having, as we have said, been exercised upon open offenders, he felt himself at liberty to treat the remainder as being in fact what they were in appearance.

The case of the incestuous Corinthian, (1 Cor. v.) so often adduced in this connexion, seems to us to prove the exact contrary of the opinion in support of which it is brought forward. “See,” it is said, “in that very church of Corinth respecting the members of which St. Paul (c. i. 2.) says, that they were ‘sanctified in Christ Jesus, called to be saints,’ we find sinners of the worst description.” The objectors forget, that in St. Paul’s estimation, the person who committed the crime was already excommunicated. No formal sentence of excommunication had been issued against him by the church of Corinth when St. Paul wrote; and this is the very omission for which he so severely reproveth them. But the apostle himself refused to consider the offender as in communion with the church; He had, when he wrote, *mentally* excommunicated him. “I verily,” he says, “as absent in body, but present in spirit, *have judged already*, as though I were present, concerning him that hath so done this deed, to deliver such an one to Satan, &c.” No longer viewing him then as a member of the church, he of course does not include him in the salutation at the beginning of the epistle.

Let it be supposed, in a word, that discipline were exercised, as it ought to be, in our church, and that an absent pastor were writing to his flock, thus freed and purified from open offenders, and, (as was the case in the primitive churches), all com-

municants; or, to bring the question nearer to our own times and circumstances, suppose he wished to send a pastoral address to the *communicants* of his congregation (always presuming the existence of discipline), how would he address them? Would he attempt to make a further distinction, which, because all that could be done *outwardly* has been done, must be inward and spiritual, thus putting himself in the place of God? Assuredly not. He would address them collectively as “saints,” and “faithful brethren in Christ,” because, as far as human eye can discern, they are such; and would leave that spiritual winnowing of the threshing floor to him who alone can execute it, and who will do so at the last day. Yet it would be most unfair to conclude that because our pastor declines a task beyond his power, he attaches to the word “saint,” or “faithful,” which he uses in his address, any but the highest, and (in the Christian dispensation) their only proper, signification.

We have been thus copious in explaining and defending the Protestant doctrine of the one Holy Catholic Church, because, the more the history of the recent secessions is studied, the more it will be seen that they have all turned upon this one question, viz. is the church of the creed, the “body of Christ,” a visible authoritative corporation, infallibly directed by the spirit of God, and claiming the unqualified submission of all men, or is it not? The authors of the pamphlets, which have given occasion to these remarks, starting from Anglican principles, have, as we have endeavoured to prove, by a necessary consequence, determined the question in the affirmative, and joined that church which alone seems to answer (in its own view of itself) to such a description. The main arguments of both pamphlets (especially of No. 2, a far more acute production than Mr. N.’s) is based entirely upon the assumption that such is the nature of the church of Christ. To meet their allegations effectually, therefore, we were compelled to examine at some length, how far the assumption is tenable;

endeavouring, at the same time, to clear from objections the opposite doctrine of the Reformed Churches, according to which the one body of Christ is not a visible corporation governed by a visible head, but "the blessed company of all faithful (in the strict sense of the word, i. e. believing) people." Thus, as we remarked at the beginning of this article, the "fourfold" (the author might have said the "tenfold") "difficulty of Anglicanism" is to us Protestants no difficulty at all. Instead of refuting his statements in detail, we have taken the (as it seems to us) more effectual course of disproving the premises from which these statements are the conclusions. "I assume," he writes to his friends, "that you believe in the sacramental character of the Christian Church, i. e. in the existence of a visible body upon earth, the one appointed channel &c.;" we (Protestants) protest, *in limine*, against this view. And thus protesting against it, we see no force at all in his subsequent line of argument. For it is evident that, if the "mystical body of Christ" be not a visible corporation, the "notes" which Mr. N. assigns to it, viz. Unity, Sanctity, Catholicity, and Apostolicity, cannot consist, certainly not primarily, in what is outward and visible. Yet it is on the assumption, founded upon his former one, that these notes are merely of an outward nature, that Mr. N.'s whole inquiry is based. He compares the churches of England and Rome, as they appear to the eye, and then asks, to which of the two do these notes most accurately apply? We reply quite simply; they apply to neither of them, nor to any visible church, or collection of churches, on earth. They are the properties of that one Holy Catholic Church which, as a corporation, is not at present visible. At another time we may examine what the Unity, Holiness, &c. of the church consists in, as well as notice some of Mr. N.'s statements on the respective conditions of the two rival churches; for the present we conclude with one remark on these so-called "notes" of the church.

The fact is, Protestants, for the reason just assigned, never can view

them as "notes," properly speaking, of the church. A "note" is something by which another thing may be known and recognised, something therefore visible, and which meets the eye. Now, as we hold that the mystical body of Christ is not as yet manifested, we can assign to it no "notes," in the proper sense of the word; for that would be to make it visible. What the Romanist therefore calls "notes," we term "attributes" or "properties" of the church. And this is the explanation of the fact, that while the Romish theologians invariably adopt, the Protestant confessions have unanimously discarded, these four attributes as "notes" of the church; substituting for them these two:—the preaching of the word, and the administration of the sacraments. Our own 19th Article is an instance, "The visible church of Christ is a congregation of faithful men, where the pure word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Now it is quite true that these Protestant notes are open to Bellarmine's objection, that "by them we learn rather where the church is, than which it is;"* but according to Protestant views, it cannot be otherwise. We say, that wherever the pure word is preached, and the Sacraments properly administered, there will be the church of Christ, for there will be the spirit of God; and *ubi Spiritus Dei ibi ecclesia*. To attempt to go further, and define by visible notes which the true church is, would be to abandon Protestant ground, and take up a position on that of the opponent; for, as we have more than once said, that body, which is the true church, will not be manifested in its visibility, and therefore will have no visible notes, until the day of Christ.

(To be continued.)

* Hæ notæ nullo modo sunt sufficientes; nam in primis non declarant quæ sit vera Ecclesia secundum hæreticos, nisi probabiliter; non enim hinc scire possumus, qui sint electi, vel iusti; et potius discimus ubi lateat ecclesia, quam quæ sit—De notis Eccles. cap. 2.

SHORT NOTICES.

A Harmony of the Four Gospels in the Authorized Version, following the Harmony of the Gospels in Greek by EDWARD ROBINSON, D. D., LL. D., Author of Biblical Researches in Palestine, Professor of Biblical Literature in Union Theological Seminary, New York, with explanatory Notes and References to parallel and illustrative passages. London : Religious Tract Society. pp. 203.

It is impossible to overrate the value of a good harmony of the Gospels to the Biblical Student. The work before us is founded on the Greek Harmony of Professor Robinson, the well-known traveller through the Holy Land. To the peculiar advantages thus acquired, the Professor refers in the following passage quoted in the preface : "I have also everywhere endeavoured faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of Gospel history ; a privilege enjoyed, I believe, by no previous Harmonist."

Short but useful notes, partly from Robinson, partly from other writers, accompany this harmony, which possesses also a map of Palestine and a plan of Ancient Jerusalem.

Solitude improved by Divine Meditation ; or a Treatise proving the duty, and demonstrating the necessity, excellency, usefulness, natures, kinds, and requisites of Divine Meditation. By NATHANIEL RANEW, sometime Minister of Felsted, in Essex. (Reprinted by the Religious Tract Society.)

Ranew's treatise on Divine Meditation contains much that is truly valuable. The only drawback to its usefulness in our times is the quaint style and frequent introduction of scholastic terms, which characterized the writers of Ranew's days.

We subjoin two extracts as spe-

cimens of the book, which forms the 12th volume of the "Writings of the Doctrinal Puritans," now in course of being reprinted by the Religious Tract Society.

Our first extract occurs (pp. 39, 40.)

"Pondering is an expression taken from goldsmiths and tradesmen, that desire to know the full weight of a thing, and thereby the value or worth for their profit and use. Thus the merchant weighs his merchandise, the goldsmith weighs his silver and gold, the jeweller weighs his rich pearls, rubies, and diamonds, to know them more exactly. There is exceeding great weight and worth in heavenly and spiritual things : meditation must hold the scales, to weigh, so well as we can, these so rich and precious things, these diamonds, and pearls of heavenly treasure ; yea, weigh them as things that unspeakably surmount all other things. As Prov. ii. 4, Wisdom must have a searching for as for hid treasures : as the searching for and searching in the gold and silver mines ; in which there is not only great earnestness of search, till the rich vein is discovered, but being once found, there is a following it with exactest industry, and utmost curiosity, to find not a part or quantity of the treasure, but all the riches scattered over the whole mine, part after part. A Christian in his exercise of meditation, must act the part of the exquisite miner, to dig deep, dig over all the mine, and gather up the riches of it, the lesser and greater quantities, as they come to view, in the mines of spiritual treasure. Travellers tell us, that in the Persian Gulf, at a certain season of the year, great store of a kind of shell-fish is to be found near the shore, in which shell-fish they find the precious pearls bred in their shells ; but the way of finding them is by diving : there are men that have an art of diving down to the bottom of the sea and bringing up their baskets filled with these shell-fish ; the shells being opened, they find and take out the orient and rich pearls, of several proportions, some of them very great and rich ; whereby they greatly enrich themselves and those that deal in them. Meditation is the spiritual merchant's art of trading for heavenly riches, pearls of great price ; but there must be a diving deep. If we have not this art of diving, we shall lose the rich pearls : the deepest diving down in the practice of meditation, comes up with the greatest returns of soul enrichments."

Our second extract refers to one very important use of Meditation when employed on Divine as well as on other subjects. (pp. 66-7.)

"Meditation is to make knowledge clear and distinct. The apostle, in Phil. i. 9, mentions love, its abounding in knowledge and judgment, and in other places we have mention of discerning and judging. As to matter of learning in arts and sciences, they have the most clear and distinct heads, have their notions most methodical, distinct, and most mellow, who muse most: on the contrary, those are the weak and easy scholars that muse least. Divers Christians have their heads full of raw, confused things, a company of broken ends, notions of small use to themselves or others, for want of due digestion in meditation. Gold ore, without refining and sound hammering, is of little use; want of refining keeps the metal base, want of hammering makes it brittle, it will not be burnished up to a full and perfect brightness, it will not obtain a just firmness; you cannot have so rich plate or utensils, no vessels of it for your special use. The minds of too many Christians lie strewed over with precious truths, but neither clear nor distinct: they are like houses or closets where the rich things, furnitures and rarities, lie covered over with dust, or want brightening; or are so dissevered, lie so scattered and out of place, that scarce any thing is for any present use. So there may be multitudes of notions and truths in the mind, but they are obscure and confused; a dust covers them, a curtain is drawn too far over them; they are of little use, be-

cause meditation is little used. Meditation is that, and must be that, which methodizes them, that sets them in order: meditation brightens them, and helps to make them clear, and give them a lustre. Clearness and distinctness will not be had without giving down-weight in due meditation. And without a clear and distinct apprehension of things, they are of little light to the Christian; of less influence as to others' instigation and encouragement. A scholar that hath his notions raw and obscure can make (at the best) but a bungler. An artificer, any tradesman that hath not his art but imperfectly, will make of it but a mean way to live and subsist: he that understands his way in religion, will prove the wise, warm, and fruitful Christian."

Scriptural Epitaphs. London: Smith, Elder, and Co. pp. 108.

No Christian can have paid any attention to the inscriptions in our church-yards, without being struck with the glaring improprieties, and, not unfrequently, absurdities, which in many cases deform them. To remedy this defect, the little book before us has been compiled. It contains a great number of texts suitable for epitaphs; and surely nothing can be more appropriate for a tombstone than a simple, well-chosen Scripture text.

THOUGHTS ON ST. MATTHEW'S GOSPEL.

CHAPTER 1ST, VERSE 21ST.

"Thou shalt call his name JESUS."

DEEP was the stillness o'er the wide world resting,
Deadly the slumber that was reigning round,
One shadowy veil of thickest gloom investing
Each hill and dale to earth's remotest bound.

Oh! 'twas a long, long night!

Scarce could the aching sight

Which strove to pierce it, longer brook its stay;

O'er the lone sentinel

A restless slumber fell,

Wearied with watching for the dawning day.

Few were the hearts, in mingled hope and sadness,
 Untempted from that darkened sky to roam ;
 They watch—and hark ! their sudden shouts of gladness
 Tel l that “ the fulness of the time ” is come.*

Lo ! upon Bethlehem's height
 There streams a silvery light,
 Pure and unsullied from the realms above,
 “ The bright and morning Star ” †
 Is twinkling from afar,
 And pouring beams of light, and life, and love.

What shall we call Thee, lovely and beloved ?
 Earth could not name Thee, for it knew Thee not.
 From Heaven Thou cam'st, and Heaven it behoved
 To syllable thy worth to mortal thought.

“ Jesus,” the Saviour God !
 Far went the sound abroad
 Through the lost world to which he then was given,
 While in one joyous shout
 Bright angel harps rang out
 The future key-note for the songs of Heaven !

And ages have rolled on, but could not sever
 High praise and honour from that sacred name ;
 Jesus, the same for ever and for ever,
 The same in heaven, and on earth the same.

Sweet be our worship now,
 Since Him to whom we bow,
 The great Jehovah, “ Jesus ” we may call—
 But let it rev'rend be,
 For, from eternity,
 “ Jesus ” was King of kings and Lord of all.

“ Jesus ”—that name of Power—the first in heaven,
 At sound of which the mightiest Seraphs bow ;
 “ Name above every name ” that e'er was given
 To cheer the darkness of a world of woe—

Watch-word of love and peace
 Till time itself shall cease,
 Through the wide regions of a world at war ;
 The only magic sound,
 The only passport found
 At which the golden gates of heaven unbar. ‡

“ Jesus,” that name of mercy and of healing,
 Which signs unknown and deeds of wonder wrought ; §
 E'en from the grave Death's sealed victims stealing,
 And drying tears of anguish Sin had brought.

Lo ! at the Temple gate,
 Behold a suppliant wait,
 The curse of Adam stamped upon his frame ;
 What thrilling sound and clear,
 Has burst upon his ear !
 He feels the worth, the power of that name ! ||

* Galatians iv. 4. † Revelation xxii. 16.
 ‡ Acts iv. 12. § Acts iv. 30. || Acts iv. 6.

"Jesus"—that name of love, so soft, so cheering,
 Shedding o'er stormy hearts its influence mild;
 A shadow in a weary land appearing,
 "The Rose of Sharon" in a trackless wild—
 Like "ointment poured forth,"
 Soft falls its matchless worth,
 Sweeter than balmiest gales of Araby:
 In conscious happiness
 Fading to nothingness,
 The downcast sinner's long, despairing sigh.

"Jesus"—that magic name of sacred story,
 Which turned the world's bright treasure into dross,
 Which made reproach an honour and a glory,*
 And shed a halo round the Martyr's cross—†
 Sure 'twas no feeble spell
 On him of old that fell,
 Boldly to preach the faith so late denied;‡
 And to the world make known
 That in that name alone
 Can all the sons of men be justified.

Where is the weak and trembling child of sorrow?
 Where is the wounded, and the weary heart?
 Where he, who dared not hope a brighter morrow
 Would furnish balm to heal his bosom's smart?
 Go—ask that lonely one
 What was the soothing tone
 Like angel harpings o'er his soul that fell.
 What was that wondrous light
 That pierced his spirit's night,
 A sunbeam darting through the prisoner's cell!

Yes—to that name, that name of comfort, only,
 Shall all the far-off Gentiles' trust be given;§
 There's not one spot on earth so dark, so lonely,
 That may not echo to the songs of heaven;
 There's not one human heart
 Unformed to take a part
 In the full chorus of celestial song;
 There's not a voice too weak
 Those silvery sounds to speak
 And o'er the dreary waste their notes prolong.

Go, then, ye souls, with love to Jesus burning,
 Proclaim his hallowed name from shore to shore;
 O'er land and sea your willing footsteps turning,
 From Afric's plains to "ice-bound Labrador."
 And ye at home who wait,
 Dream not of place or state
 Without an opening meet your zeal to prove;
 While every act and word
 Due witness may afford
 That in your heart is fixed that Saviour's love.

L. N.

* 1 Peter iv. 14. † Acts xv. 26. ‡ Acts ix. 27. § Matthew xii. 21.

DETACHED THOUGHTS.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more."--
MATT. xxv. 20.

AN increased capacity for usefulness seems to have been as much the subject of this parable as the faithfulness and unfaithfulness to the trust committed. It is a great blessing, that from the constitution of our nature, when in a state of *healthful* exercise, the necessity for moral exertion increases with the capacity for action and the opportunities of usefulness. Man is not only called upon to do good, but to do *all* the good he can; and with this view, all his resources are to be placed in active requisition; all his talents are to be employed—all his feelings energized to the utmost—and his sphere of usefulness constantly extended with wisdom and prudence.

"Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant."—Ps. cxxxvi. 3.

Whatever our heavenly Father requires of us, must be for our *good*, but the duty here inculcated brings with it *present gratification*. The reasonableness of the act is first stated—"The Lord is good." Have not our national and personal deliverances proved that he is *goodness itself* in its highest sense? The intention of all his dealings with his creatures is to communicate the Divine perfections to them, according to their several capacities. God is original goodness, all perfect and happy in himself, acting and seeing every thing in a perfect light; and he having made rational beings capable of some degree of his light, purity, and perfection, the first and primary act of goodness is to propose to them such means as may raise them to these, to furnish them with them, to move them off to them, and to accept and assist their sincere endeavours after them. So long as man continued in his primeval state (as described Gen.

i. 27.) these manifestations of Divine goodness were all that he required: but, since the fall, he has needed another exercise of God's infinite goodness in the manifestation of *Mercy* and *Pity*; and this will often be shewn in the most afflictive dispensations of God's Providence; (Heb. xii. 6.) for which, as well as for the removal of them, we are called upon to "Praise the Lord;" as *Goodness* itself, in its highest nature, sent the affliction, as well as removed it. May we not hope, that the experience of many who assembled in God's house on the day of Public Thanksgiving will join the Psalmist in saying, that it is indeed "*pleasant*" as well as *reasonable* to sing praises unto *such a God* as our God has ever proved himself to be.

"I will run the way of thy commandments, when thou shalt enlarge my heart."—Ps. cxix. 32.

The version which our Prayer-Book gives of this passage, is one which we *NATURALLY* feel. "I will run the way of thy commandments when thou hast set my heart at liberty." When such and such a trial or burden is removed, I shall go on with greater energy and enjoyment in the path of duty. But is this always so? Does the deliverance from trouble always prove a stimulus to holiness? Our heavenly Father knows our ignorance as well as our weakness; and, therefore, our afflictions are often continued or replaced when we are hoping for liberty from them. But that *enlargement of heart*" of which the Psalmist speaks, when viewed *spiritually*, as including increased understanding, and a panting, as it were, after holiness, (Ps. cxix. 18. lxiii. 1.) is a security for *enjoyment*, and *progression* in the Divine life. The reason of this is evident; inasmuch as *they* are only so many steps of advancement in the Divine growth by which children become young men, and young men fathers in Christ. (1 John ii. 13, 14.)

"CASTING ALL YOUR CARE UPON HIM, FOR HE CARETH FOR YOU."

To the Editor of the *Christian Guardian*.

MY DEAR SIR,—I feel assured that the following extract from a letter I have received from a friend, will be considered by you both so interesting and edifying, that you will hail the opportunity of presenting to your readers so remarkable an interposition of Divine Providence as that displayed in the circumstance which forms the subject of the extract I enclose :

"Last Monday evening we met at the Committee of the London City Mission, (you must know that the last Saturday in every month, a sum of money must be forthcoming to pay the missionaries, and this amount is £1200,) the accounts were read by the Secretary, by which we saw that although two weeks of the month were elapsed, we had only £200 to meet £1,200. What was to be done? One member said, 'Let us pray unto the Lord;' but I do not think this remark was heard by the chairman, Mr. R——. This latter was obliged to leave the committee before the business had concluded—but he rose from his chair, called attention, and then said, 'Gentlemen, before I leave this chair, I would make a few remarks for your consideration; although I am aware that the missionaries meet together for prayer, yet I do not think that the committee, as a body, are mindful enough of this; (we always begin and end our meetings with solemn prayer for general blessings.)' He continued, 'I merely say thus much for your consideration'—and then left, and went away. We were all much impressed, and resolved to have a general meeting for prayer, at which all the Missionaries, General Superintendents, Clerical Examiners, and Local Superintendents might attend (D. V.) on Saturday, 4th of December, at Exeter Hall; but in the mean time we resolved that on the next Monday, we should meet as usual at 4, and at 5 o'clock have a prayer meeting for a blessing on that to be held on 4th of December. Thus ended the meeting for

that evening. Mr. G—— went home and talked to his wife, I went home and talked with mine, and I dare say many went away and did the same; for these sad times have affected many of the Religious Societies besides the London City Mission. Well, next morning Mr. G—— came to Red Lion Square, as usual. The first person he saw was a gentleman, who said, 'Are you Mr. G——?' 'Yes.' 'I have the pleasure to inform you that a gentleman is just dead, who has left the London City Mission £1,400. I believe it will be paid directly, and I also believe duty free.' I have only two remarks to make. Is not this a proof of the Lord's blessing? and does it not remind us of 'Before they call, I will answer'? I hope this will be brought before the world in some shape for the glory of God. 'Daniel's God is our God, and for ever and ever.'"

And now what becomes of the Infidel? who dares say that there is not a God who ruleth in the heavens, and can dispose all hearts and all circumstances as he pleases! It is indeed most truly "THE FOOL that hath said in his heart there is no God."

But the *Christian* may learn a lesson here. "Ah! yes; how weak is my faith," may many a Christian cry, "when I have so many proofs before me that my God is a prayer-hearing God! How feeble my prayers! How little do I look for answers to the petitions that I daily offer up at a throne of grace, though my great High Priest and Mediator—through whose hands all my prayers pass, and who presents them at the mercy-seat, perfumed with the fragrant incense of his own all-prevailing advocacy—has declared himself that 'whatsoever we shall ask the Father in his name, that will he do.'" Oh! who can say what we lose for want of asking! The *praying* Christian always has been the *receiving* Christian.

I am yours truly, B.

EXCOMMUNICATION.

To the Editor of the *Christian Guardian*.

SIR,—As *Excommunication* in the Church of Rome is somewhat on a par, at least in its effects, with denunciations from Romish altars, now so prevalent in Ireland, permit me to occupy a corner of your periodical with a few remarks with regard to the former. Excommunication, according to Romish discipline, is a pronouncement of a rite, exercised in the apos-

tolic age, and intended for a very wise and merciful purpose. Here Rome and St. Paul are at variance. According to the theology of the Vatican, it is not simply a separation from the body of the congregation, but an interdiction *ab aqua et igne*. A crust of dry bread or a cup of cold water is a favour which no Roman Catholic is allowed to administer to the

FEBRUARY—1848.

person who falls under this heavy censure. The *Catechismus ad Ordinandos*, a guide-book to candidates for ordination in the Church of Rome, informs us in a few words, what the extent of the penalty is:—"Nota 3. quod per communionem fidelium intelligitur communicatio cum fidelibus in, iis quæ exprimuntur hoc versiculo:—

As orare, vale, communico, mensa negatur.

Id est, communicatio insignis amicitie, in oratione, societate, cohabitatione, et refectio. In his igitur non est communicandum cum Excommunicato vitando, juxta illud Christi Domini. *Si Ecclesiam non audierit*, id est, si contumax sit et Ecclesie rebellis, *Sit tibi sicut Ethnicus et Publicanus*, id est nullum cum eo consortium habeas." *Pars. 2. Pag. 314, Edit. Paris. 1734.* What a shameful abuse of the power delegated, not for the purpose of destroying the worldly comforts of men, but for the salvation of their souls! We shall in vain look for a precedent in the conduct of the Apostles. The first instance on record of Excommunication took place in the Church of Corinth. One of its members had been grossly criminal, but how was he treated? St. Paul, not being able to attend in person, commanded the Church of Corinth to assemble, and "in the name of our Lord Jesus Christ, you being gathered together and by my spirit, with the power of our Lord Jesus, to deliver such a one to Satan," that is, to expel him from the church, "for the

destruction of the flesh,"—not that the man was to be starved, driven from civil society, and reduced to perish with cold, and hunger, and thirst; but for the mortification of the carnal appetites; for *the flesh* here evidently signifies the appetites of the flesh. And this flesh was to be thus destroyed, to the intent and purpose, "that the spirit may be saved in the day of our Lord Jesus Christ." (1 Cor. v. 4, 5. Douay version.) The man was brought to repentance, and upon his repentance the same apostle writes to the church again to restore the penitent to their communion, and to "confirm their charity towards him," and to "pardon and comfort him lest perhaps such an one be swallowed up with over-much sorrow." (2 Cor. ii. 7, 8.) It appears that offenders, labouring under this heavy sentence, were still treated with great tenderness and commiseration. For thus the same apostle writes: "We charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed. Yet *count him not as an enemy, but admonish him as a brother.*" (2 Thess. iii. 6, 14, 15.) How very different such treatment as this is from the cruel and despotic tyranny exercised by Romish priests over members of their own communion!

Dublin.

HIBERNICUS.

PASCAL'S LETTERS.

To the Editor of the Christian Guardian.

SIR,—Every day brings only fresh accounts of murder and assassination committed in Ireland. To those who know the theology taught at Maynooth, and all Jesuit schools, this can be a matter of no surprise; for each tree will yield fruit after its kind, and when even the first principles of morality which are inculcated upon the priesthood, are below the standard of heathenism, it must follow as a necessary consequence, that the people, guided by such teachers, must become little short of savages, and act in accordance with the pleasure or profit of those who profess to be in the place of God to them.

The public seem to have forgotten what the established and unvarying tenets of the Jesuits are, and which they are now acting upon, in every country, as may suit the particular circumstances of time and place. In Ireland they have begun a reign of terror, hoping that at last the English may be persuaded to relinquish Protestantism there, and establish the Ro-

mish Hierarchy in order to keep the peace. What the peace of dominant Popery is, history relates in letters of blood; and those who imagine her system is changed or improved, need only see what is doing now at Tahiti and Madeira, to say nothing of the intrigues carrying on in Switzerland and elsewhere. As the Jesuits never have repudiated the works of their great divines, or cancelled their institutes, it must be taken for granted these are precisely what they were when Pascal wrote the "Provincial Letters;" and from his seventh letter I will copy a part, relative to the doctrine taught by them upon murder, &c. I would recommend the work to the attention of all persons who are in any doubt as to the real opinions and practices of the order of Jesuits.*

Yours, S. P.

* Provincial Letters, by Pascal, translated by Rev. T. M'Crie. Edinburgh.

The dialogue is held between a monk and the author. The former says, "read yourself the following extract from the Moral Theology of Sanchez." "It is perfectly reasonable to hold that a man may fight a duel to save his life, honour, or property—when there is no other way of preserving them, and nothing to prevent one's adversary in a private way. Indeed, in the circumstances referred to, it is advisable to avoid employing the duel, if it is possible to settle the affair by privately killing our enemy; for, by this means, we escape at once from exposing our life in the combat, and from participating in the sin which our opponent would have committed by fighting a duel.*"

"A most pious assassination!" said I. "Still, however pious it may be, it is assassination, if a man be permitted to kill his enemy in a treacherous manner."

"Did I say that I might kill him treacherously?" cried the monk, "God forbid! I said he might kill him *privately*, and you conclude that he may kill him *treacherously*, as if that were the same thing! attend, sir, to Escobar's definition. We call it killing in treachery, when the person who is slain had no reason to expect such a fate. He, therefore, that slays his *enemy* cannot be said to kill him in treachery, even although the blow should be given insidiously or behind his back. He that kills his enemy with whom he was reconciled, under a promise of never again attempting his life, cannot be *absolutely* said to kill in treachery, unless there was between them all the stricter friendship."†

"I grant you this is something quite new to me," I replied, "and I should gather from that definition that few, if any, were ever guilty of treachery; for people seldom take it into their heads to kill any but their enemies. Be this as it may, however, it seems that according to Sanchez, a man may freely slay, (I do not say *treacherously*, but only insidiously and behind his back,) a calumniator, for example, who prosecutes as at law?"

"Certainly he may," returned the monk, "always, however, in the way of giving a right direction to the *intention*: you constantly forget the main point. Molina supports the same doctrine; and what is more, our learned brother Reginald maintains that we may despatch the false witnesses he summons against us. And to crown the whole, according to our great and famous fathers, Tanner and Emanuel Sa, it is lawful to kill not only the false witnesses, but the judge himself, if he had any collusion with them."

* Sanchez, sec. 2. chap. 39.

† Escobar.

"Well, father," said I, "I think I now understand pretty well your principle regarding the direction of the intention; but I should like to know something of its consequences, and all the cases in which this method of yours arms a man with the power of life and death. Let us go over them again, for fear of mistake, for equivocation here would be attended with dangerous results. Killing is a matter which requires to be well timed, and to be backed with a good 'probable opinion.' You have assured me, then, that by giving a proper turn to the *intention*, it is lawful according to your fathers, for the preservation of one's honour, or even property, to accept a challenge or give one; to kill in a private way a false accuser, and his witnesses, and the judge who has been bribed to favour them, and you have also told me that he who has got a blow, may, without avenging himself, retaliate with the sword. But you have not told me to what length he may go?"

"He can hardly mistake there," replied the monk, "for he may go all the length of killing his man. This is satisfactorily proved by the learned Henriquez, and others of our fathers, quoted by Escobar, as follows: 'It is perfectly right to kill a person who has given us a box on the ear, &c., &c.' Nay, it is allowable to *prevent* a buffet, by killing him that meant to give it, if there be no other way to escape insult. This opinion is quite common with our fathers. For example, Azor, one of the four-and-twenty elders, proposing the question, 'Is it lawful for a man of honour to kill another who threatens to give him a slap on the face?' replies, 'Some say he may not; alleging, the life of our neighbour is more precious than our honour, and that it would be an act of cruelty to kill a man for a blow. Others think it would be allowable; and I certainly consider it probable, when there is no other way of warding off the insult.' The same opinion is given by our great Filicittus, by father Hecean in his Treatise on Homicide: by Hurtado de Mendoza, in his Disputations: by Becar, in his Summary: by our fathers Flahault and Leo. In short, the opinion is so general, that Lessius lays it down as a point which no Casuist has contested."

Then follow various other decisions of the Jesuits as to the propriety of killing persons, having slandered another—defamed, or affronted any one—and that "the great and incomparable Molina," according to Escobar, "laid it down as a general rule, that a man may be killed quite regularly for the value of a crown piece!"

Who can wonder that a people instructed by a body of clergy, trained in such false morality, can be capable of any deeds of cold-blooded barbarity!

Intelligence.

FOREIGN.

SWITZERLAND.—Our readers will not quarrel with our referring so largely to the condition of this interesting country, when it is considered under what obligations we lie to extend to them our warmest sympathies on account of the benefits our forefathers have formerly received from theirs; and when also the development is considered which their sufferings afford of those principles of persecution which may be expected as well from infidel as from Popish Antichrist. The following extracts are chiefly taken from the invaluable foreign correspondence in "Evangelical Christendom." We begin with Dr. Alexander's very intelligent view of the religious aspect of recent events in Switzerland.

"I believe that a mistake has been extensively committed by religious people in this country, in reference to the bearing upon religion of the recent conflict between the army of the Sonderbund and that of the Federalists in Switzerland. Regarding the former as the bulwark of intolerance, superstition, and bigotry, and the latter as the defender of enlightened religion and free government, they have rejoiced in the downfall of the former as a benefit to the cause of liberty and truth. I believe this to be an entire mistake. The success of the Federalists fills me with alarm and grief; not that I approve of the Sonderbund, still less that I wish well to Romanism and Jesuitry, but because I am convinced that, in the providence of God, the cause of evangelical truth and religious liberty is bound up with the success of their arms in this struggle. The defeat of the Sonderbund party will be followed, I fear, by the reign of tyranny over conscience, and the persecution of true piety, all through the Protestant cantons of Switzerland. The Demon of War has retired, I suspect, only to make way for the Demon of Spiritual Oppression. I love neither of them; but I must say, that, if I had to choose between them, I would rather have

the former than the latter. 'Let me have the hurricane rather than the pestilence;' the fierce struggle of man to man, in the open field, rather than the dark, malignant, pitiless, cruel, crushing tyranny of persecution, that does its work in secret; that spares neither age nor sex; that stays not its merciless hand for any entreaty; and that never says 'It is enough,' so long as one victim remains to immolate.

"Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious ceremonies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nunneries, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question in fact involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to be the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious convictions, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle, on the other hand, the Federalists oppose. It is one which they hate with an unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that, religion, to be safe, must be controlled. They are the

advocates of Erastianism in its most unmitigated and repulsive form ; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous State control. Already have they shewn what are their intentions by the *arreté* recently published in the Canton de Vaud, forbidding the holding of *any* assemblies for religious purposes except such as are conducted in the churches of the Government. A similar act of tyranny is expected by the Dissenters in the other cantons. An esteemed and most devoted brother, in the canton of Berne, wrote to me a few days ago as follows :—‘ Si le radicalisme continue à triompher, nous avons à nous préparer à des persecutions religieuses. Deja elles ont recommencé dans le Canton de Vaud, &c. *Et dans, notre canton on nous menace de la meme defense.*’ It is not, therefore, Protestantism which has triumphed over Romanism in this struggle, but Infidelity and Tyranny over the rights of conscience and liberty of worship.

“ It is not in this case, for the first time that philosophical Infidelity has been found the persecutor of spiritual religion. The first who *systematically, deliberately, and on principle*, persecuted the Christians was not the furious Nero, but the sage and philosophic Marcus Antoninus ; and everyone knows how the philosophers who urged forward the revolution of the last century in France, sought the downfall of religion, and the apotheosis of reason, as the grand end of all the changes to which they stimulated the minds of the people. Their confederate, Hume, in one of his writings, gives utterance to the feeling which influences all philosophic infidels, in reference to the place religion ought to hold in a community when, he says, ‘ the most decent and advantageous composition which the civil magistrate can make with the spiritual guides is to bribe their indolence.’ Here it is : religion will exist, but governments should keep it under ; and, as it is difficult to do this by constraint, do it by cajolery and bribery. This is exactly the doc-

trine of the dominant party in Switzerland at this moment ; only finding force cheaper than bribery, they prefer using that.

“ I cannot conclude these hasty remarks without earnestly commending Switzerland and its many pious and holy ministers, with their attached flocks, to the sympathy and prayers of the brotherhood of Evangelical Christendom. It is with them a season of rebuke and blasphemy ; be it ours to cheer, comfort, and sustain them as we have opportunity. It may be that worse trials than any they have yet experienced are before them ; imprisonment, mulctation, exile, may await them for the cause of Christ. Judging from the past, it is not impossible that even life itself may in some cases be demanded as the penalty of their steadfastness. Should these sad anticipations be realized, oh ! I pray Englishmen and Scotchmen not to forget that, when the band of persecutors drove their pious ancestors from their altars and their hearths, it was in Switzerland they found a refuge, and from the Protestants of Switzerland a welcome and a home !

“ P. S.—Since this was sent to press, I have received a letter from a minister in the Canton of Neuchatel, from which I translate the following statement. It will shew clearly the *animus* of the victorious party. ‘ Only a few days ago, there was a conspiracy among the soldiers on returning from the war to kill all the Christians. [This was in the Canton de Vaud.] Happily, however—thanks be to the fatherly interposition of Him by whom the hairs of our head are all numbered—a misunderstanding arose among themselves, and the scheme was abandoned. On the other side of the Lake of Neuchatel, a soldier fired on a pious minister, one of the *Demissionaires*. Here also appeared the interposition of Him who loves us. The musket burst in the hands of the soldier, who fell bathed in blood. Our brother, hearing the report, made for the spot, and, without being in the least aware of the man’s bloody design, had him conveyed to his own abode, where the soldier confessed to him, whilst receiving

his attentions, that he had sought to kill him; adding, that he had often fired his musket in battle, and that it must have been fated to burst this time in his hands.”

The Count de St. George writes as follows, from Geneva:

“Geneva, Dec. 11, 1847.

“It is well known that the expulsion of the Jesuits from Switzerland was a mere pretext for furthering the plans of the Radicals, and that that order, held up in *terrorem*, to arouse the angry passions of the populace, had done nothing in Switzerland which justified such blind and unbounded hatred; their sins, and the real danger arising from their presence, were known but to Christians, and Christians alone know how to wield the only weapon really dangerous to them. It is not with swords and muskets that the sons of Loyola can be got rid of; drive them from a country, they will (outwardly) take a new form, and quickly re-enter it. What is a change of name and dress to them? The sword of the Word of God is the only one which can strike down their power; the light of the Gospel and the genial beams of the Sun of Righteousness the only means of dispelling the dark mist they spread over the intelligence and moral feeling of those who have the misfortune of falling under their guidance.

“Even supposing the Jesuits really expelled from Switzerland, can we expect the governments will treat more favourably the adversaries of that hated order—I mean Evangelical Christians? No; for they consider us nearly in the same light, they even teach the people to call us *Protestant Jesuits*, and to ask for our expulsion. As if to prepare the minds of the public for such an event, the Berne, Vaud, and Zurich Governments, encroach every day more and more on the rights of the Church, and assume an unbounded authority over the ministers of Christ.”

After detailing at length the cruel sufferings of the faithful ministers, the Count says:

“Some of the *Demissionnaires* clergymen are now at Geneva, and we are expecting many more. Some

apply to our Society* for employment, and it is our most ardent wish to be able to send them as missionaries to France. But how can we do so? for instead of increasing the number of our agents, we are obliged to reduce them, being under the pressure of so considerable a debt as £4,000 sterling!

“Often have we prayed the Lord most fervently that he might be pleased to send us labourers for his harvest; and now that he places, as it were, at our disposal, the zeal, learning, talents, and piety of so many tried men, who have suffered for the sake of their Lord and our Lord, we have no means of employing them!

“At a time when so many causes seem to unite to shake our confidence in the continuation of our work, it has pleased the Lord to encourage us by most rejoicing success; never since I have had the privilege of being associated in the labours of our society, have the reports of our evangelists contained so many instances of conversions and of Christian deaths; seeds sown long since, and which for a time were apparently lost, grow up now into the full ear, and are gathered in the garner unto life eternal. Friends, brethren of all denominations, into whose hands these lines may fall, I beseech you not to allow the glorious work of Reformation, which our God and Father permits to be continued in a part of France, through our feeble hands, to perish for want of assistance. Ah, let not these terrible words become applicable to us Christians, ‘Curse ye, Meroz, saith the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.’ Yea, but rather such words as these, ‘The Lord bless thee—for the loan which is lent unto the Lord.’ ‘Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.’ May our good Lord bless this appeal, and make me find grace in the sight of

* The Geneva Evangelical Society, for which contributions will gladly be received by the Editor of the “Christian Guardian.”

my brethren, to whom it is addressed.

The Rev. Charles Baup writes as follows, from Vevey :

"Vevey, Dec. 20, 1847.

"We have had, generally from prudential motives, and at the request of members of our flocks, to confine ourselves to family worship. This greatly multiplies our labours, but it also multiplies our blessings. Our elders have understood that it is for them to take an active part in the edification of the members of the church ; family worship, which was not sufficiently appreciated, has become more lively ; a closer intimacy is formed between the pastors and their people ; they become better acquainted with each other ; and, in suffering together, their love is mutually increased, and they feel themselves more intimately united one with another. Persons who had not fully understood the nature of our motives in the foundation of the Free Church, are now led, by the very nature of the facts of which they are the witnesses, to see the necessity of that step. All this proceeds in silence, but in a manner the more cheering to the eye of faith, inasmuch as it every day becomes more evident that we have need of this trial, and that God is making it conduce to the glory of his name. Do not cease, therefore, to pray for us ; for we are in one of those epochs, always serious in the life of a Christian, nor less in that of a church, in which Satan desires to have us, that he may sift us as wheat. Hitherto, by the faithful intercession of Jesus, we have been supported and preserved. Some souls are distressed, doubtless. We have, in general, as a duty, to 'enter into our closets, to shut the door, and to hide ourselves a little while, until the indignation be overpast.'

"We have an ever-growing conviction, that we are contending, not only for religious liberty, but also for the cause of the Gospel. Infidelity is lifting up its head. In the eighteenth century, when Rome and the Inquisition were the objects of its attacks, and in our own day, when it did not feel itself sufficiently strong to establish its empire, it preached toleration,

and supported itself upon the inexpressible rights of man. But now that it has attained popularity, it fears not to oppress. We see, perhaps, the first attempts only of this kind ; but there is sufficient in these to warn us that there may be a fanaticism of infidelity, as well as a fanaticism of superstition. In fact, the persecutions against the church have always proceeded either from Paganism or from Romish absolutism. All persecutions, therefore, naturally range themselves in one or other of these classes. Men can no longer, in our days, '*believe that they do God service*' by hindering Christians from meeting in their houses to read the Bible, and to pray. Now, as it is the same government that makes war upon the Jesuits, which at the same time forbids our humble and peaceful meetings for prayer, it gives us timely intimation, if we are but willing to receive it, what is to be expected from Socialist theories. Let us, then, retain our hold more strongly than ever upon the Gospel,—that admirable, that Divine law of *freedom and of love*. This is the remedy for all the evils which afflict human society. In the Gospel must be sought the salvation of nations, as well as of individuals.

"Knowing as we do, how God can educe good out of evil, it seems to us extremely probable, that new doors will be opened to the truth in the primitive cantons, where, by a strange anomaly in a confederation, no Swiss Protestant had a right to take up his residence. As to the departure of the Jesuits, there cannot be two opinions among us upon that subject. The Valais, in particular, have been kept by them in great ignorance, and the article in the constitution which forbids the celebration of private worship according to the Protestant mode, must be attributed to their influence.

"Believe me, your brethren of the Canton de Vaud are happy to have part in the communion of your prayers. Oh ! could we tell you all that your promptitude, in stretching forth your hands to us, has brought us in the way of consolation, you would certainly be rejoiced. Continue then,

(I fear not to repeat it,) continue to intercede for us with the King of kings and the Lord of lords. This is the only *intervention* we ask; but this we do confidently expect from your faithful friendship."

MERLE D'AUBIGNE. — You are aware that we have in Switzerland a sad civil war. Brothers war with brothers; and we weep and pray. It has been said more than once, that, if other Powers should interfere, as France or Austria, it would soon end the civil war; for that then all the Swiss would unite against the common enemy, to save their common country. I know not that this would be the case, but I am sure that it ought to be. Well, then, should it not be so with Christians, and with Christian Churches? In the face of a twofold enemy, Popery on the one hand, and Infidelity on the other, should not Evangelical Christians abandon the *casus belli* which has previously existed between them, in order to preserve the common faith? Let each establish himself afresh on the one foundation, which is Christ. Let each replunge himself in the baptism of his regeneration. Let each drink again of that spiritual Rock, which is Christ Jesus. Let each appreciate, with a more rigid equity, the differences which separate him from his brethren. I am avowedly an enemy of indifference in religion. But there is a holy, a sublime indifference about trifles, which is approved of God.

You know well that these sentiments were mine, when we formed for French Switzerland a division of the Evangelical Alliance. I proposed an amendment, which would enable the Alliance to embrace, as far as possible, all the children of God; so that there might be no exclusion on the part of men, and that exclusion should come from God only. I desired that the Alliance should extend to "all Christians, who profess to found all their salvation upon God our Father, in Jesus Christ, God manifest in the flesh, sacrificed for their sins,—and who believe that none can have eternal life, that is not born again." This faith is, I believe, essential to a Christian; but I do not

consider it necessary to *define* beyond this. Churches should be far more precise in their confession of faith. But the Evangelical Alliance is an alliance of Christians, not of Churches. It cannot properly put *without* any whom God has put *within*.

Suffer me to relate an episode from one of my tours in Switzerland. In 1846, after the Evangelical Alliance had closed its sittings in London, I left the baths of Alpbisbrun, and went into the Grisons to see some friends. On the steamboat of the lake of Zurich, I found myself in the midst of a crowd of strangers; but I soon noticed two persons, whom I took to be Quakers. I believed that there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two Christians,—sincere, enlightened, lovely. We travelled together two or three days, and we enjoyed all that time true Christian union. I remember well the moment of our parting. We were on the mountain, not far from the ancient and beautiful convent of Pfeffers. To the right, the path descended towards the Grisons, and the Via Mala. To the left, a road opened towards the Tyrol. My course was along the first; my friends were to take the other. We were in the deep gully of a ravine. A mountain-stream, falling behind us, crossed our road, and then made a second fall immediately below. Some boulders of rock, rolled together without order, formed a sort of bridge. We were seated on these stones: one of these friends, who had been an advocate, and was now a minister in his community, grasped my hand at the moment when we were about to part, and, without saying a word, knelt down on one of the fragments of the rock. I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends, or my own brother. I had unfolded to him some of the wounds of my own heart: he asked the Lord to heal them. I

have seldom enjoyed an hour of such entire Christian union. We rose, and parted. I passed rapidly down the mountain on the side of Crettigon, following the guide who carried my bag. "Strange! (I said) these friends, these brothers, with whom I have had such sweet union, could not have shared in the Evangelical Alliance of London!" From that moment the desire which I have ever cherished, that the Alliance should enlarge its Basis, became stronger with me.

You know that all our friends in French Switzerland entertain, without exception, the same opinion with myself. In the meetings which we have held, whether at Geneva or Lausanne, to form a Division of the Alliance, all present have expressed their joy at the notion of an expansion of the Basis. Some have said, they would only enter it on this condition; although there was nothing in the present articles contrary to their convictions. As to myself, far from thinking the articles of the Basis too strict, I find them the contrary. There are many points of doctrine omitted, that I would have specified with a view to an ecclesiastical union. But this is quite a different matter; and I think we should rather take for our motto the saying of our Lord,—“That which God hath joined together let no man put asunder.” The union of all true Christians!—That is the Reformation of the nineteenth century. Let us aim at this end, but let it not be done by halves; let us all aim at this end. In every one, who manifests the Spirit of Christ, let us acknowledge a brother.

FRANCE.—Here truth is in the field. Though its followers are the weakest in number of the three main parties that divide Christendom, the strength of God is on their side. Since the first days of the French Reformation, there seems never to have been a wider opening for the Gospel in that country than at the present hour. Whole communes have laid aside the superstitions of Rome, and seem to be athirst for the religion of the Bible. The great difficulty is, not to find an opening for labour, but to obtain labour-

ers for the plenteous harvest. The Paris Evangelical Society, a very short time since, made an earnest appeal for help from foreign Christians, on account of the wide sphere which is open to their activity. Those who have watched the signs of the times, during the past year, in the state of all Europe, and especially of France, and the moody and sullen discontent, mingled with fierce ambitious aspirations, that ranks there in the bosom of multitudes, will feel that the wider spread of the Gospel of peace in that land, by colporteurs and faithful pastors, is the best contribution, not only to the welfare of immortal souls, but even to the peace of mankind. The fires of ambition, though pent up, seem burning there as fiercely as ever; and their bursting forth a second time from that moral volcano would be the signal for a devastation, such as the world has seldom, if ever, witnessed. May no prayers or efforts of British Christians be wanting in the ensuing year, to avert so fearful a consummation, and to seize the blessed opening now provided for a great work of love!

LYONS.—I have already spoken to you, in my preceding letters, of the mysterious occurrences which have taken place in a nunnery at Lyons, and of the wounds inflicted upon some young girls by a pretended devil, who appeared to them in their sleeping apartments. Other facts, of a similar character, have been recently brought to light at *St. Etienne*, where the priests have established, under the direction of nuns, institutions which they call *Houses of Providence*, or *Houses of Refuge*,—sort of convents, where young girls are placed in confinement, in order to be subjected to a severe discipline.

The idea which led to the foundation of these institutions was a good one; but the tyrannical spirit of Popery corrupts all that it touches: it gives even to benevolence a character of barbarity and cruelty. Far from treating the persons who are confided to them with the respect due to their age and sex, the nuns of *St. Etienne* inflict upon them *tortures* in the full acceptance of the term, so

that these *Houses of Refuge* have become real prisons.

In the first place, their pupils are not allowed to receive any visits from their parents, except from behind a thick iron grating, and in the presence of two or three of the mistresses. Thus, the delightful outbursts of family affection, the holy intercourse of domestic life, are inhumanly suppressed; there exists in this place a jealous inquisition, which suspects even the counsels given by a mother! Then, if a young girl manifests too much firmness and decision of character, the directresses make her take *debilitating drinks* and *enervating drugs*, in order to render her more pliant and docile to their commands. Moreover, there are in these nunneries unhealthy, damp, gloomy *dungeons*, where the poor girls are incarcerated, sometimes for several days. And, horrible to relate, they place on them what is called a *corset de force*, such as is used for convicts who refuse to work. When the victim is placed in this *corset*, her hands lie crossed upon her breast and motionless; she is unable to take any food without assistance; she receives a lit-

tle water and soup, which one of the *sisters* administers to her as she would to a little child. The prisoners also wear a cap, the strings of which are passed into the mouth, in order to hinder any attempt at resistance; and if they continue refractory, a great iron chain is placed in the shape of a collar around the neck. Some of these unfortunate creatures have continued in the dungeon for a month. One of them, in a fit of despair, hung herself. Another, for the space of a week, was quite speechless. Others have become lunatics, or have contracted serious diseases.

I copy these odious facts, literally, as I find them stated in French journals, the *National* and *Democratia Pacifique*, which have called the attention of the Minister of Justice to them. None of these charges have been denied by the organs of the Popish clergy: they are unhappily too well attested. The population of St. Etienne is highly exasperated; and unless the public authorities promptly interfere to put a stop to these excesses, serious disturbances may take place in that city, as at Lyons.

HOME.

THE CONFIRMATION OF DR. HAMPDEN'S APPOINTMENT.

To the Editor of the Christian Guardian.

SIR,—I am just returned from as strange a scene as has been witnessed for the last three centuries in the Church of England. I obtained access, with some difficulty, this morning into the church of St. Mary-le-Bow; or, according to the legend, St. Mary-de-Arcubus; from which the supreme Ecclesiastical court takes its name of "the Court of Arches," or of "Bows," not, as is generally supposed, the court of the Archbishop. And there I found a densely packed congregation of highly respectable people, studded here and there with the prim white cravat and the upright coat collar of the young Tractarian priest; but all waiting patiently and respectfully for the

commencement of prayer; and evidently looking with great interest to the issue of the day's proceedings. At length the parochial minister began the reading of the Litany; and it was very gratifying to observe, notwithstanding the physical pressure and inconvenience to which many were exposed, how large a measure of devotion was manifested on the occasion. All knelt who could kneel—almost all joined in the responses; and though there were many dissenting ministers and laymen present, it was evident that the national Liturgy, as long as it is presented in reformation simplicity—not as artificial singing, but as prayer, to the people—has a very powerful hold upon the na-

tional mind. I doubt not that even in that excited and anxious crowd there was much real prayer offered to the great "Master of assemblies" that he would overrule the decisions of fallible mortals for his own glory and his people's welfare.

It was generally understood that the Tractarian party, who seem to hesitate at nothing in order to accomplish their own selfish and unjustifiable ends, were to oppose the confirmation of Dr. Hampden's appointment to the See of Hereford; a measure which, on the face of it, wore the aspect of novelty, and incongruity. Dr. Hampden had long held cure of souls, and also the important appointment of Regius Professor of Divinity at Oxford. If there was anything against him to disqualify him for the episcopate, it would have told equally and should have been pressed as personally against him in the subordinate situation. Then was the proper time for it; and if men had not seen it duty to move against him in his former responsible position, they had surely foreclosed the avenue to public blame by their previous inaction; and thrown a slur upon their own proceedings as a captious and intrusive complaint, when, as a successful competitor, he seemed to be crossing the path of their individual ambition. It appeared to be a matter of common sense, that if the doctor's active opposers had not found matter of accusation against him in all the years of his earlier course to invalidate his claim to the pastoral staff or the theological chair, they were not warranted in thus opposing, on vague and general grounds, his elevation to the prelatic order.

I say this *in limine* on the general ground of equity. For though I am well assured that Dr. Hampden is a most deeply injured man, and, at the same time, a man of great talent, of highly respectable attainments, and of theology as sound as three-fourths of the gentlemen who now wear the mitre, I am not prepared to break a lance with any one on the true reformation and evangelical character of his doctrinal views, nor to sign the

unqualified endorsement which the strong feelings of party and of friendship have dictated on his behalf. I rather think we must give the "stour" time to settle, before we can form very accurate views of what the doctor is likely to be as a bishop. No one, however, could envy his position this morning when he stood almost alone to be on the one hand baited with all the unsparing bitterness of Tractarian partizanship; and, on the other, to be held up resolutely to the mitre through all the strange anomaly of an appeal to popular opinion, *pro forma*, in order to maintain the consistency of the premier and the prerogative of the crown. It was at any rate a painful and unenviable path to the episcopate.

A formidable array of opposition arose in legal garb of gown and wig on the proclamation of the apparitor. An appearance was made on the part of three or four clergy whom the public had never heard of. Few will envy them this ephemeral notoriety. The learned doctors then did battle very sturdily upon the construction of the Act of Henry VIII., and its application to the case in point; but I strongly suspect that this was, after all, little more than one of those very troublesome demonstrations in which the Tractarian school delight; and that, had the learned commissioners admitted the proffered interpretation and allowed the appearance, the learned advocates would have found themselves at the end of their instructions without any specific charge of heresy ready for the occasion. The whole scene shewed the *animus* of the party, rather than the ability to do mischief. They knew how far they could go to create excitement; but they knew also perfectly well that they had not either a *casus belli* or the provided sinews of war.

After a two hour's discussion in a position in which not a hundred scarcely out of the very large congregation could hear what was said, Dr. Hampden took the oaths, and was proclaimed Bishop of Hereford; on which some of the partizans, in different parts of the church, indulged

their spleen in an unseemly outcry of "heresy," "mockery," "humbug," and the assembly broke up.* The news of the confirmation was received outside of the church by an expecting crowd with a loud and lengthened "hurrah;" indicating very plainly the general feeling of the people who, without entering deeply into the merits of the question, have a strong conviction that Dr. Hampden has not had fairplay; and cordially expressed their sympathy with him in his triumph.

One feature of Dr. Hampden's case has told with great force upon the mind of the public, and given them a clear insight into the merits of the case; and that is, the sudden shifting of the position of Dr. Wilberforce, the Bishop of Oxford; who, from being long his accuser, has suddenly become his advocate. And certainly the move is a very strange one; and does not appear the less so when illustrated by the bishop's own admission, in his letter to Dr. Hampden.

Dr. Wilberforce had systematically opposed Dr. Hampden during a period of twelve years; and felt himself justified, though he had allowed Dr. H. to remain so long unmolested as a pastor in his diocese, to protest against his advancement to the bench. It is a very serious step to call in question the soundness of a presbyter's teaching—serious for any one—still more for a bishop; and it was to be presumed that in no case, still less against a senior minister, would such a step be taken inconsiderately by one whose mitre was scarcely at home upon his head; nor would it be taken at any time without anxious, close, and well-weighed examination of the grounds of charge. Yet we learn, from Dr. W.'s own letter, that at the eleventh hour he "could not think of sending an accusation to be tried in the Court of Arches till he was satisfied there was matter for a criminal suit." Dr. W. at length, therefore, carefully studied Dr. H.'s writings. Till then he had not done so. Till then, he admits that "he had trusted to selected extracts."

* I have just seen the *Times*, which has made some very incorrect statements as to the unseemly conduct of the congregation generally.

And yet he had in a previous stage of the matter stated to Dr. H. that the Bampton Lectures did, "in his judgment, as bishop, contain unsound language;" and again, "that he was ready to point out to Dr. Hampden passages needing alteration;" i. e. the passages which, in his opinion, justified his protest on the 13th of December last, and his preliminary steps even after that, towards a criminal suit in the Court of Arches. And yet up to that time he had "trusted to the selected extracts:" not merely as an Oxford man, mixed up with the earlier squabbling of the university; but as Dr. H.'s diocesan he had moved deliberately against him, on the ground merely of those "extracts;" trusting to them, though he knew from whence they came—though he professed to have no confidence in the Tractarian party who originated them—and though there was every reason to believe that the compiler of those garbled extracts had become a Romanist. Yet he so far trusted in them; and even when "articles" were deliberately laid before him, he took no step to assure himself of the probable justice of the allegations, but still "trusted to the selected extracts." Surely this was not the way to "receive an accusation against an elder," or to give it currency.

But there is a more painful feature in the procedure than this; in which the bishop may have been misled by the same propensity to trust to the advice of others; but, in which, the course he took was not to be justified. After "articles" had been exhibited, and all the apparatus of a public prosecution had been got up, and the threat of the immense expenditure of that mysterious court held over him as a sort of preliminary torture, then comes the suggestion, "that the matter being now in legal train it was possible you might be willing to render to my private suggestion, as the bishop of the diocese, the satisfaction which would otherwise be sought by a more painful process through the Court of Arches." This is the worst feature of the case. It may be doubted whether the move of a prosecution was ever in earnest,

whether it was ever intended to be anything more than an application of "the screw;" but to this wily motion Dr. Wilberforce still lent himself—"trusting to the selected extracts!"

And it must not be forgotten, that in doing so, Dr. W., as Dr. Hampden's diocesan, had thus, on such slight and unsatisfactory grounds, allowed himself to come, by a process held over him *in terrorem*, between the Queen's gracious patronage and the object of her choice. This was no trivial step to take: but taken it was, on the advice of these somebodies, whoever they are, without ever looking beyond the garbled accusations of others. It would not be easy to find an instance of less wise and equitable procedure in a serious charge of a bishop against a presbyter; and still more in a case in which that presbyter had been called forth by royal preference for preferment!

But let the sequel illustrate the true character of these proceedings under advice. In the course, at the very utmost, of the last fortnight in December, after twelve years of vigorous resistance to Dr. Hampden's progress, it occurs to Dr. Wilberforce that he owes it to the true merits of the case, to trust no longer to "selected extracts," but to look at the writings themselves on which the accusation of heresy is founded. And then, suddenly, the bishop volunteers a long explanatory letter to Dr. H., stating that "his works do not warrant those suspicions of unsoundness to which they have given rise;" and that "with whatever force his position as the bishop of the diocese may give to his words, he entreats others to weigh well the expression of his deliberate opinion."

It is to be hoped that at length the principles of even-handed justice brought Dr. Wilberforce deliberately to examine the great question at issue. But it will be ever to be regretted, both for his own sake and Dr. Hampden's, and that of the church's peace, that in the long period of twelve years he did not do so before. It is to be regretted that an impediment, raised by the advice of "several of his clergy," to Dr.

Hampden's advancement to the bench, should ever have been put forward on such flimsy and untenable grounds; and that when, for want of basis, it could not but be withdrawn—that it should thus fall to the lot of the ill-advised bishop to withdraw it on the plea of a late discovery that the charge could not be supported. It is to be regretted that when it had become evident that the bishop had been brought by his "several advisers" into "a fix," in which it was impossible he could go forward, he was thus reduced to this "untoward" measure of a hasty retreat; and in one short fortnight to take the new position of not only acquitting the accused, and not only indorsing him as a harmless theologian, but throwing over him the shield of a personal recommendation, and giving him all the weight of diocesan approbation.

Dr. Wilberforce may hereafter have other cases in which, if the Court of Arches exist much longer, he may see it needful to sanction letters of request against clerks who may not have the advantage of Dr. Hampden's talent, patronage, or popularity—men whom the very thought of the ruinous expenses of that court may "frighten from their propriety"—men, against whom a malicious enemy may send up garbled extracts or unfounded charges counting on the dilatoriness of episcopal inquiry. It is to be hoped that he will learn a lasting lesson from this one hasty and incautious step; so that the credit and the repose of a Christian pastor may not be made to turn on the all but too late investigation of the real merits of the case. The impending infliction of a process in that court is of itself a torture of no ordinary kind; and while it is possible that "selected extracts" may be the basal allegations of such a suit; and, after all, the decision of one solitary mind is to determine the real merit of the case, acute suffering and irretrievable injury may be thus inflicted at the suggestion of others, long before the principle of equity in a bishop's mind may wake up his conscience to the duty of a "studious," though late, "examination."

LATIMER.

CONDENSED INTELLIGENCE.

LAUSANNE, SUISSE.—I would communicate to you a short abstract of my proceedings at Geneva, and of—I trust they will be deemed—the happy results. I proceeded thither on the 26th of August last, with some 3300 copies—in French, German, Italian, English, and Greek—of the New Testament, and a few copies of the Bible, printed at Brussels, and which Mr. Tiddy had the kindness to send me as specimens (in every way most perfect) of the edition he had printed there on account of the society. . . . One of the most celebrated and most consistent friends of the Lord, and of his cause, at Geneva, and who has been so during more than thirty years, said to me, “You will not sell three copies here, although the people are in a sad state,” &c. I returned to my lodgings pretty much discouraged. . . . I determined to obey; and, taking for my device the remark of the servant—“Lord . . . yet there is room”—mentioned in the Gospel of St. Luke, I went with my advertisement to the several newspaper offices. One only could bring it out the next morning, Saturday, and the others on the following Tuesday, &c. They did so. On Saturday the 28th, at 9 in the morning, it appeared; by noon some two or three individuals came and purchased; by half-past seven in the evening, when I closed, they had increased to nearly 100, and had purchased some 119 copies. There was no end to their expressions of satisfaction about the opportuneness, and also tardiness of the sale; about the beauty in every respect, and cheapness of the copies. . . . During the following day, (Sunday,) many were the demands for copies. They were refused. I had opened this sale in the principal hotel of the town: it was the most central, the room I occupied most convenient, and the only hotel in which there was a room to let. I intended that Mrs. Graydon should sell in it, whilst I myself should do so in a little wooden boutique in the principal street where the markets are held. To this the police objected, unless I took out a Colporteur’s license for her also. This costing 30 francs, and the wide-spread notice of the sale in the hotel being sufficient for the moment, I declined taking it out. With Monday the sale recommenced. This 2nd day, 126; 3rd, 138; 4th, 85; 5th, 97; 6th, 141; and 7th day, 113 copies were purchased; in all 819 copies, by certainly more than 600 individuals; and of these perhaps half-a-dozen, at the most, were inhabitants of the hotel. . . . On the 7th day of the sale, it being the great market-day, I removed the sale from the hotel to

the wooden boutique, or shop: it was a Saturday. There I sold the foregoing 113 copies; on the following Monday, 143 more; and successively 89, 99, 135, 110. On the last day of the sale I was obliged to deliver up the shop to a person who had hired it for a year. I had become very unwell in it—it was most unhealthy—and was obliged to seek medical advice; therefore, on removing back to the hotel, I determined to confide a dépôt to some one, the most suitable, of several persons who had proposed, wholly unasked by me, or offered to take charge, gratis, of a dépôt. I chose two sisters who keep a grocer’s shop, just opposite to the above-mentioned wooden shop. I obtained the very highest recommendations or character of them: they had frequently purchased; and, full of joy, they undertook the charge, for sale, of 1,900 copies in the five languages. They are to lodge the proceeds every week at a banker’s in my name.—*Lieut. Graydon, R.N.*

The Swiss Federal Government has confiscated all Roman Catholic Church property, and has even seized upon the Convent of Mount St. Bernard, in which they have placed a Swiss garrison.

BAVARIA.—The King of Bavaria has just testified his liberal spirit and his dislike of the exclusive and intolerant spirit of the Jesuits and Roman Catholics by choosing the celebrated Hellenist, M. Thiersch, as rector-in-chief (*rector magnificus*) of the University of Munich. This is the first time that the chair has been occupied by a Protestant. The appointment has given great satisfaction. The students inaugurated it by a procession by torchlight, and a select deputation to the professor. It need hardly be added, that the elevation of M. Thiersch is gall and wormwood to the Jesuit or retrograde faction. After all, one thing is certain even from both reports, that Jesuitism is not as prosperous as it was. We hope much good may follow from this first move towards Protestantism in Bavaria.

MUNICH.—A letter from Munich states that two societies of Swiss students at that university, one known by the name of the *Société Suisse*, and the other by that of the *Société de Zofingen*—the former composed of students educated by the Jesuits, and the other of young men professing opinions more or less radical—have been suppressed by the authorities. In addition, the pupils of the Jesuits have been ordered to quit Bavaria as soon as possible, a residence in that kingdom being henceforward interdicted to persons belonging to the ultramontane party.

EVANGELICAL SOCIETY OF PARIS.—It zealously pursues its operations, and obtains cheering success. The circular which it has just published contains many encouraging facts. The new converts, in the department of the *Yonne* and elsewhere, walk consistently in the paths of the Gospel. Their piety grows more solid, and their conduct more holy. Other doors are opened in different places, for efforts of evangelization, in spite of the fanatical resistance and provocations of the Romish clergy. The Evangelical Society deserves, on all accounts, to be liberally supported. Its wants are great, and its resources comparatively limited. It had, in the month of October last, a deficit of more than 50,000 francs, and at the present it is probably still more considerable. May the Lord put it into the hearts of all Christians elsewhere, to come to the aid of their brethren in France.

ITALY.—THE POPE AND THE JESUITS.—The *Diario di Roma* publishes a brief, addressed by the Pope to father Perrone, of the Company of Jesuits, who has dedicated to his holiness a work on the conception of the Virgin. The brief, in which the pontiff speaks in the most flattering terms of the fraternity of Jesus, is said to have caused a great sensation at Rome. After eulogising the work, Pius IX. says: "Such merits do not astonish us in a member of that illustrious society, which has reared within its bosom so many men who have been honoured for the integrity of their lives, the glory of their sanctity, their devotion to the Catholic religion, by their various kinds of knowledge, by their services and benefits done to the Christian world, and to civilization in general."

INFANT SCHOOL AT GENZANO.—The Duke Sforza Cesarini, who married Miss Shirley, the grand daughter of Robert, Earl Ferrers, has lately succeeded in establishing an infant school at Genzano, near Rome, which has excited considerable interest from the fact of its being the first school of that description which has ever been established at or near Rome.

With high satisfaction we witnessed, on the last Sabbath day, the secession from the Church of Rome of fifty-eight intelligent German Catholics. The third Presbyterian Church (Dr. Brinsmade's), Newark, was crowded to its utmost capacity by a vast congregation, assembled to behold the solemn scene, and the services were calculated to make a deep impression.

—*New York.*

INDIA AND CHINA.—A Christian contemplating India and China beholds two immense regions where death reigns on every hand. The millions are dead in trespasses and sins—a deathlike apathy to immortal interests fills every breast. The conviction of this mournful fact

should waken in Christian hearts earnest concern for that effusion of the Holy Spirit's influence, which shall make these regions of death become the dwellings of life. If the measure of success has not equalled the expectations of some sanguine minds, nor the desires of any pious heart, yet such are the obstacles to be encountered that the power of the Gospel is gloriously apparent in the success already enjoyed.

A YEAR OF RUIN.—The year 1847 will be memorable as one of the most disastrous in our mercantile annals. A decline in consols from 100 to 79 represents depreciation in the public securities of £168,000,000. The fall in railway shares, estimated at fifty per cent., shews a diminution of £60,000,000 in the value of this property. The failure of commercial establishments is probably understated at £20,000,000. The loss on East and West India produce, machinery, and manufactured articles is computed at £100,000,000. It is difficult to estimate the actual depreciation of colonial property, in plantations and buildings: some have raised it as high as £400,000,000, and if this prove correct, the loss of imperial treasure during the year does not fall short of the national debt.

POST-OFFICE PRIVILEGE.—A notice has been issued from the Post-office giving the public the privilege of writing upon newspapers sent by post, provided a penny stamp be affixed upon them. This privilege is to be confined to inscriptions on the newspaper itself, and is not to extend to the cover, which, as heretofore, must contain nothing but the address.

ST. BEES.—The number of clergymen who have been educated within the walls of the college since its foundation exceeds five hundred. The number of students at present there is ninety-eight, and accommodation has lately been provided for one hundred and twenty.

In consequence of the great increase of Irish vagrants at Bath, a labour test has been introduced into the workhouse there, and the effect has been a diminution of one-half in the number of the applicants for relief.

In the window of the Roman Catholic Charity Schools, situated in High Street, Marylebone, is posted a prospectus of "The Spanish-place Catholic Literary and Scientific Institution," in which, after specifying the particular subject of various lectures to be given in that institution, the incredible assertion is put forward that the whole course is "under the patronage of the blessed Virgin."

VALUE OF STREET-SWEEPINGS.—In Aberdeen, the streets are swept every day at an annual cost of £1,400, and the refuse brings in £2,000 a year. In Perth, the scavenging costs £1,300, and the manure sells for £1,730.

PREFERMENTS AND APPOINTMENTS.

The Rev. Edward Inwood Jones, to the rectory of Shire Newton, Monmouthshire.

The Rev. W. Williams, to the perpetual curacy of Whitgift, Yorkshire.

The Rev. Edward Jones, B.A., to the perpetual curacy of St. Matthias, Liverpool.

The Rev. T. F. Stooks, to the incumbency of St. Luke's, Berwick Street.

The Rev. Henry Peter Dunster, M.A., to the vicarage of Woodbastwick, with the rectory of Panxworth annexed.

The Rev. G. Head, to the rectory of Aston Somerville, Gloucestershire.

The Rev. R. P. Warren, to the rectory of St. James, Tregoney, and vicarage of Cuby.

The Rev. James Thomas Boles, M.A., to be the chaplain priest in the parish church of Ottery St. Mary, Devon.

The Rev. Henry Robert Fortescue, M.A., to be minister of the church of St. Michael the Archangel, in the parish of Ottery St. Mary, Devon.

The Rev. John Meredith Lewis, B.A., to the perpetual curacy of Brockhampton, Herefordshire.

The Rev. S. Andrew, to be principal of the Ordnance School, Carshalton.

The Rev. Henry T. Shelton, B.A., to the vicarage of Rodborne Cherry, Wilts.

The Rev. G. J. M. Paterson, to the consolidated rectories of Broome and Oakley, Suffolk.

The Rev. J. Enoch, to the rectory of Whitechurch, Pembrokeshire.

The Rev. F. T. Hill, to the perpetual curacy of the district church of St. Philip and St. James, Escot, Devon.

The Rev. E. F. Parsons, to the perpetual curacy of Lower Whitley, Cheshire.

The Rev. Jacob Montague Mason, B.A., to the perpetual curacy of Horrington, Somerset.

The Rev. J. Masters, to the perpetual curacy of Hampton Welsh, Salop.

The Rev. W. N. Griffin, M.A., has been appointed by the Lords of the Admiralty to the head-mastership of the Central Mathematical School of Naval Architecture, at Portsmouth.

Mr. Langham Dale has been appointed, by Sir John Herschel, Bart., to the Professorship of Classical Literature at the South African College, Cape Town.

The Rev. J. Meredith, A.M., vicar of Hope, Flintshire, and rural dean of Bromfield and Yale, to the vicarage of Abergele, Denbighshire; vacant by the demise (at the age of ninety-five) of the Rev. Richard Jackson, A.M.: Patron, the Bishop of St. Asaph.

The Rev. W. H. Brookfield, B.D., to the readership and preachership of Archbishop Tenison's Chapel, Regent

Street, Westminster, rendered vacant by the preferment of the Rev. C. H. Gaye, M.A., to the rectory of St. Matthew's, Ipswich.

The Rev. T. F. Stooks, B.A., to the incumbency of St. Luke's, Berwick Street, Westminster, rendered vacant by the preferment of the Rev. W. H. Brookfield, B.D.

The Rev. S. Andrew, B.A., to be principal of the Ordnance School, Carshalton, Surrey.

The Rev. T. C. Dixon, M.A., to the perpetual curacy of Heywood, Westbury, Wiltshire.

The Rev. William Lewis, B.A., to the rectory of Llanvihangel, Glyn Myfir, Denbighshire, vice the Rev. R. Pritchard, resigned.

The Rev. W. L. Girardot, B.A., to the perpetual curacy of Hinton Charterhouse, near Bath, rendered vacant by the resignation of the Rev. Thomas Spencer, M.A.

The Rev. Patrick Wilson, to the incumbency of Moxley, Staffordshire.

The Rev. E. H. Browne, to an honorary canonry in the cathedral church of St. David's.

The Rev. J. M. Barton, to be headmaster of the grammar-school at Chipping-Camden.

The Rev. Henry George Nicholls, A.B., to the perpetual curacy of Holy Trinity, in the Forest of Dean.

The Rev. E. H. Woodfall, to the rectory of St. Margaret, Canterbury.

The Rev. T. R. White, to the rectory of Stanmore, Middlesex.

The Rev. R. Davies, to the vicarage of Llanllwny, with the curacy of Llanvihangel-Rhosycorn, Carmarthenshire.

The Rev. H. Watts, to the stipendiary curacy of Shipmeadow, Suffolk.

The Rev. C. Ward, to the vicarage of Wadworth.

The Rev. J. P. Foot, to be resident chaplain to the School for the Indigent Blind, Southwark.

CLERICAL OBITUARY.

On the 29th Dec., at Weston Zoyland, Somersetshire, the Rev. W. Marshall, aged seventy.

On the 2nd ult., at West Lodge, Downing College, Cambridge, the Rev. L. Guthrie, M.A., in the thirty-third year of his age.

On the 2nd ult., at Feltham vicarage, near Hounslow, the Rev. E. Vale, in his seventieth year.

On the 3rd ult., at Hill House, Southwell, aged seventy-eight, the Rev. J. T. Becher, M.A., rector of Barnborough, Yorkshire.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MARCH, 1848.

MEMOIR OF PHILIP JAMES SPENER.

(Continued from p. 54.)

THUS, at the age of thirty-one, Spener saw himself at the head of the clergy of one of the first cities in Germany. From far and near he became an object of attention. Not only his new fellow-citizens, but many divines and laymen who were desirous of the welfare of the Church, founded great expectations on an individual who, while still so young, had been deemed worthy of so elevated a position. Yet no one felt so strongly as himself the greatness of the task imposed upon him. Immediately on his arrival, admiration had been excited by the zeal and courage that he displayed in carrying the succours of religion to the sick in the families afflicted with the epidemic; and he succeeded in inducing his colleagues to follow his example. On entering upon his ministry he laid down for its exercise certain rules of conduct which show his piety, charity, and prudence. "As to his fellow-labourers in the Lord's vineyard," he says, "he will be before-hand with them in love: he will be in their midst as one of themselves: he will never abuse the authority entrusted to him, nor employ it for his own interests: he will shew himself always disposed to take their

MARCH—1848.

duties upon himself: in the common deliberations he will never restrain liberty of opinion, and so far as depends upon him, he will remove everything that might be an obstacle to good harmony." And he succeeded: concord ever prevailed, although he might often have desired more unity of views and heart. Finally, as to his sermons, his chief aim was to be in the highest degree clear and simple, to awaken a living faith shewing itself by works, and to overturn that security resting on a mere doctrinal belief which was then so widely and fatally prevalent.

It was with these feelings that, on the 1st of August, he delivered before his new audience his commencement-sermon, from Romans i. 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The preacher shewed what is the power of the Divine word, and how it ought to be used. "The gospel," said he, (among other things) "is to make us Christians, and to save us: it can do nothing except that. So long, then, as the gospel has free course, the Church has nothing to fear, however difficult and

miserable its condition may appear in other respects. It is by the preaching of the Gospel that the Church subsists. . . . If the gospel is a gospel of Christ, the preacher ought not to preach anything but Christ, nor ought the hearers to desire anything but Christ—Christ only, and not silly tales, as if people came to church merely for amusement, not subtleties which no human being understands, not histories of saints and meritorious works, for that would be the gospel of holy men, and not that of Jesus Christ, the Holy of Holies, not even mere morality, for although moral precepts and rules for virtuous living must be taught from the Christian pulpit, yet that is not the chief point. It is not necessary to be a Christian in order to preach morality: pagans, such as Seneca, Epictetus, and Plato, can do this extremely well; but what is necessary is the gospel of Christ, the power of God. . . . So long as the Divine Word remains dormant in the printed letter, without being heard or read, it is not the power of God, it is dead and powerless. It is the rod of Moses which was only a piece of wood without virtue when the servant of the Lord laid it down in the evening, but which worked miracles when he seized it and used it in the name and at the commandment of the Lord. Thus the organ gives forth no sound when it is not played upon, but it becomes animated so soon as it is touched by the performer. Yet the power of the word consists not merely in enlightening and persuading the heart, but also in converting and regenerating it, in breaking and softening it, in exciting faith and thus justifying, in communicating the Holy Spirit, in consoling and supporting the believer to the end." This discourse made a great impression; it was quite different from the prevailing manner: drawn from the fulness of the divine word, without any oratorical ornament, springing from a heart deeply influenced by faith, it acted powerfully upon the souls of the hearers.

He introduced an entirely new method of preaching, founded not

upon the rules then in fashion, but upon the gospel itself. The reading of the Bible had been his daily food: thus his eloquence flowed from a source very different from the one opened by the scholastic methods. "The gospel," said he, "is intended to bring forth children unto Christ; this word of grace is the beneficent dawn that carries a fertilizing dew in its bosom."

The fruits of his labours soon appeared. A numerous audience flocked to his sermons, which were heard with eagerness, affection, and profit. It is true that they were as much distinguished by their charity as by their energy and truth. Mildness characterized his principles of pulpit oratory as well as his heart. "I think," said he, "that a Christian preacher ought in every case to use intreaties rather than vehement words. A person who wishes to do good ought never to assume a tone of reproach, for harsh language exasperates and makes the evil worse. The Lord, it is true, was often severe towards the sinners of his time; but we should only be permitted to take him for a model in this respect, if we were without sin as he was. If the apostles, if Paul in particular, have sometimes employed, in defence of the gospel, language as strong as that of Jesus himself, this severity may be suitable to apostles who, in the ardour of their love, had given themselves body and soul to the Lord; but we have neither the same faith, nor the same zeal, nor the same charity as Paul; besides, we do not live in the same circumstances, times, and places as he did. The more men are spoken to with love, the more deeply does the truth find its way among them: while severity and sternness only discourage souls and disturb their edification."

Spener bestowed much care upon his sermons: he always wrote them in full: and learned them word for word as he had written them. It was, indeed, only necessary for him to read them over three times in order to know them—first, immediately after he had written them, then on the Saturday evening before retiring to

rest, and finally on Sunday morning before ascending the pulpit. If, at church, he had spoken some words otherwise than they were on the paper, he marked the alteration in his manuscript as soon as he reached home. He was, however, well aware himself of the defects in his preaching; he accused himself of a want of proper brevity, and through not being able to express his ideas in a concise and energetic manner, of indulging in long explanations. He published his sermons of the year 1677, with the title of "Active Christianity, its necessity and possibility."

Nevertheless Spener felt that all his efforts in preaching would be useless if he did not succeed in reaching the people, and producing a deep impression upon them. Now they, in general, for want of solid religious instruction, were incapable of understanding the sermons that were preached, or the way of salvation. It was to this point, then, that Spener directed his anxiety and zeal; and he proceeded in the matter with extraordinary prudence and wisdom. He began by conferring with his colleagues on the means of rendering the catechisings already in use at Frankfurt, but which were almost abandoned, more useful and interesting. It was resolved that in the afternoon sermons the subject should be treated, which, immediately afterwards, was to form the basis of the catechising. But as the audience of the afternoon was not usually sufficiently numerous, Spener undertook to explain the subject on which the catechising was to be grounded, in his morning's exordium.* He thus succeeded in exciting so lively an interest in the congregation that the fathers and mothers of families began to prepare their children and servants in order to send them to the catechisings, and attended likewise themselves. He also often read in the middle of his sermons whole portions of Scripture, which induced many of

* Many strangers who had come to the fair at Frankfurt, were so much interested in these exordiums, that they had them copied out for them. Subsequently, in 1680, they were printed separately, with the title of "Catechetical Sermons."

his hearers to take their Bibles with them to church. But the material service which he rendered to popular instruction was, to undertake to catechise in the church every Sunday afternoon, although this formed no part at all of his official duties. His rare gift of adapting himself to the understanding of children, and of rendering the most difficult subjects clear and intelligible, made him peculiarly adapted for this work. At first only young children were present at these catechisings, chiefly those who were to be admitted to the Communion: he would not have the attendance on them made obligatory, preferring to leave the matter to the discretion of the individual. But he required from his catechumens that after having finished their private instruction, they should attend for some time longer his public catechisings, and he exhorted the parents to see that they did so; he also often mentioned the subject in his sermons, shewing the adults what advantage they would derive if they would join in them, or merely attend as hearers. He soon saw adults coming in great numbers to be instructed and questioned by him. At first, his own servant requested permission for herself and two of her friends to sit among the children; he granted it very readily, and publicly expressed his satisfaction, proposing the example to the imitation of others. On the following Sunday, a larger number came to be examined, and soon the adults were as numerous as the children. By degrees the fathers and mothers of families attended as hearers, and the congregation became as considerable as at the ordinary service. So great a blessing rested upon his work that a great number of persons were heard to say publicly, that they had profited more from a single catechising than from many sermons. This success gave double energy to Spener's zeal; he laboured henceforth incessantly to propagate an institution which he rightly regarded as one of the most efficacious means of improving the condition of the church.

A traveller, Baron Helmont, had been present at one of these exercises;

he expressed his satisfaction with them, but at the same time, appeared to doubt whether this instruction was so profitable for the heart and the life as for the understanding. "How shall we contrive to bring the head down into the heart?" said he, in conclusion. These words struck Spener forcibly, and led him to reflect still more seriously on the means of transforming this knowledge of the letter of the gospel into a real and living knowledge.

This desire, joined to that of making so useful a custom general in the church, induced him to yield to the solicitations of his friends, and to publish, in 1677, his catechetical lectures by question and answer, under the title of "A Simple Explanation of the Christian Doctrine according to the Short Catechism of Luther." This work, which was considered remarkable for the precision and clearness of its ideas, the good arrangement of its contents, the excellent selection of its quotations from Scripture, its continual endeavour to bring the doctrine to bear upon the life, and for its exclusion of controversy, was eagerly welcomed throughout Germany, and in many places superseded the books previously in use. Spener's book was preceded by a preface, in which he insisted on the necessity of enlightening the understandings and warming the hearts of children, rather than of furnishing their memories. He rendered a further service to religious instruction by publishing, at the request of his colleagues, and as a directory on this subject, his "Latin Catechetical Tables," (1683,) which also were gladly received, and were of great assistance to many.

To him, too, is owing the restoration of the confirmation of young people previously to their receiving the Lord's Supper. This ceremony had, in various parts of the Lutheran countries, replaced the Romish sacrament of confirmation, but it had by degrees fallen into an almost universal disuse; in Hesse, however, it still existed. Spener, on making an official visit to the country churches under the jurisdiction of Frankfort,

found this custom prevailing in a parish where a Hessian pastor had formerly introduced it. He immediately perceived its importance, and requested of the magistracy that it might be established in all the country churches. The thing was not so easily effected in the city; the confirmation of the catechumens was not celebrated publicly, but was performed in private houses for those who desired it. So much edification, however, attended the rite that it became more and more general. Spener did his utmost to establish and propagate the custom.

It was at Frankfort, too, that he founded those celebrated *religious meetings*, which subsequently performed so great a part in his history, and in that of the churches of the Reformation. In the third year of his residence at Frankfort, (1669) on the sixth Sunday after Trinity, he preached on the gospel of the day, Matt. v. 20—26. In his sermon, his principal aim was to shew the insufficiency and vanity of pharisaical righteousness. He exposed and stigmatized the hypocritical and legal Christianity of his time with a force that excited a general and deep emotion. According to his own relation, he felt himself on that day under the agency of a power from on high. Never before had he experienced such excitement; while he was describing the characteristics of true piety, so strong a light suddenly darted into his mind, that his own righteousness appeared to him no better than that of the Pharisees. Alarmed, confused, he was obliged to cast down his eyes; he fancied that his hearers could read in his countenance what was passing in his mind, and could say to him, "You are accusing others, and are not fit to be received yourself." Some declared that they would never be present at his sermons again; others, on the contrary, powerfully moved and convinced of sin, recognized the necessity of a true repentance, and began to seek for salvation. Spener, full of joy, hastened, as he expressed it, "to strike the iron while it was hot." He demonstrated still more fully the doctrine of justification

by faith alone; but he especially endeavoured to combat that false security which rests on a dead faith and verbal belief, and to insist upon sanctification and piety of heart, as well as on that practical Christianity resulting therefrom.

He had shewn that public preaching, even when it made the greatest impression, had only a transitory effect, when unaccompanied by domestic devotions, and a daily reading of the Scriptures; he had shewn also how the more private associations of the hearers with their pastors, or merely of the parishioners among themselves, for the purpose of advancement in piety, often contributed more towards sanctification than even the most excellent sermons; he had even, with the approbation of his colleagues, invited his hearers to meet together for this end. At first, here and there, a few individuals who had become serious began to meet on Sunday afternoons in private houses to consider the morning's sermon, to read a chapter from the Bible together, and to animate each other by mutual exhortations. Afterwards, some friends complained to Spener of the ordinary character of social conversation: nothing but worldly and even vicious subjects were discussed; it was impossible for any one to engage in serious conversation, for if a word was uttered about religion, a general silence ensued, and endeavours were made to start another topic; they were desirous that a more select society might be formed in which they might converse in simplicity and charity on the one thing needful. Spener could not but feel that these complaints were well-founded, and approve their desires. But, apprehensive that such meetings might easily degenerate and give room for suspicions if they were not directed by a clergyman, he offered to take part in them himself, and to lend his study for the purpose. He mentioned the subject to some of his colleagues, who approved of it, and even countenanced it at the beginning by their presence: but as it was a strictly private affair he did not think it necessary to mention it to the whole

body of pastors. Neither did he think it necessary to obtain the sanction of the authorities; it was, however, granted him by the four scholars,* who became acquainted with the meetings, through some of their relations who took part in them. One of these magistrates even expressed a desire to attend them himself, but was prevented from doing so by death. Such was the origin in August, 1670, of the religious meetings, or *collegia pietatis*, as they were called, which have been subsequently so much extolled, and so much decried. At first, they were not numerously attended, only educated persons were present. Afterwards, as they were open to all, the number of attendants increased daily, the learned, the uneducated, divines, doctors, jurists, merchants, artisans, persons of both sexes, and of every age and condition, frequented them. The greater part were merely hearers: generally only divines or persons of education spoke; the women were placed apart, so that they could hear without being seen. At a later period it often happened that foreigners, and among them persons of rank, were present. The meetings took place twice-a-week, on Mondays and Wednesdays. Spener began with prayer,—then, during the first years, some edifying book was read to furnish matter for conversation; the reading being finished, a free, friendly, and desultory conversation took place on what had been heard; any one might take up what had been said, confirm it, develop it, and also express his doubts. Questions of controversy and abstruse theology were completely banished, “that the cross of Christ might not be made of none effect, and that faith should not stand in the wisdom of men, but in the power of God.” From the year 1675, the New Testament took the place of religious books. On the Monday, Spener began by repeating his sermon of the preceding evening, accompanying it with observations, and explaining points that had not been properly understood; the

* Members of the Senate charged with the direction of ecclesiastical affairs.

remainder of the time, and the whole of the Wednesday's meeting were devoted to the reading of the Bible. He first read an entire chapter, which he, then, took up again verse by verse; when he had made his own reflections, he waited a moment in order that if any one present wished to add anything he might do so; this sometimes gave occasion to a long conversation. If no one spoke, he passed on to the following verse. They thus read the gospels of St. Matthew and St. Luke, that of St. John, and this apostle's first Epistle.

The greatest prudence was necessary, in order to conduct such an institution amidst the dangers which would necessarily surround it. During the first years, Spener completely succeeded in avoiding them, and the Divine blessing rested abundantly on the work. The novelty of the thing, indeed, made a sensation at first, and caused some evil reports; but these rumours were soon dissipated, and nearly the whole of Frankfurt approved the custom.

The melancholy condition of the Church had long weighed heavily on Spener's heart, and thinking that its reform must commence with the clergy, he was anxious to address them on the subject. In 1675, he seized the opportunity offered by a new edition of John Arndt's Sermons, and wrote for that work a preface in which he fully unfolded his sentiments. This preface was read with such avidity, that, in the same year, it was printed separately under the title of "*Pia Desideria*, or desires for the improvement of the true evangelical Church, followed by some proposals towards accomplishing this end." It was accompanied by two papers, furnished at his request by his brothers-in-law, Horbius and Stoll, who fully approved of his sentiments. This work, of which a Latin edition appeared in 1678, contains the germ of Spener's ruling principles; it was the starting-point of all the subsequent disputes: it was the programme of pietism.

After a short preface, in which he apologises for his boldness in being the first to introduce so important a

matter, and states that before committing his manuscript to the press, it had been laid before some of his colleagues, who entirely approved it, he begins by taking a review of the state of the Church. He painted in strong colours the sins of the past, of the clergy and the people. He shewed the scandal occasioned in consequence to the Jews and Roman Catholics, who were thus repelled from the gospel. He shewed that the Reformation, commenced by Luther, was far from being complete in respect of life and morals, but that, on the contrary, it was stopped in the middle of its course. The following are the means of improvement proposed:

1. The Word of God, which is the source of life to the Church, must be more widely diffused. The public sermons were not sufficient; only a few texts were preached on, and the greatest part of the Scripture was left untouched. It was necessary, then, that families should begin to read the Bible regularly, especially the New Testament. The knowledge of the Scripture might also be propagated, if in the churches entire books were often read in succession, without any exposition, or, at most, with the mention of the contents of each chapter. He recommended also private meetings, in which, under the direction of a clergyman, those persons who had learning or special gifts might read the Bible, state their opinions, and even their doubts, and suffer themselves to be instructed either by their brethren or by the minister present.

2. A second method was the re-establishment of the *spiritual priesthood* of believers. (1 Pet. ii. 9.) This priesthood consists in the right and the duty which every Christian has of examining the Word of God, of instructing, exhorting, censuring, consoling, and edifying others, particularly the members of his family, of watching over their conduct, of labouring for their salvation, and of performing in his private sphere what the minister does in public. This spiritual priesthood of private believers, far from embarrassing the exercise of an evangelical ministry, is, on the contrary, a necessary supple-

ment to it; the Church would have been in an entirely different condition if this had not been completely neglected.

3. Particular care must be taken to shew that Christianity is not a science, but a living principle: that it is not sufficient to know it, but that it must also be practised; that love, in particular, is the distinctive character of Christ's disciples, and of the children of God. Christians, then, must be incessantly exhorted to perform the works of true charity, to mortify their pride; when they are insulted, to possess their souls in patience, to take no kind of revenge, to know how to yield their rights, to be benevolent even towards their enemies, finally to enter into relations of confidence and friendship with their pastor or with some other enlightened Christian, to whom they might open their hearts and receive instruction and advice concerning their conduct.

4. In controversies, Spener recommends prayer, good example, a solid and strong exposition of truth, but without arrogance or the use of offensive expressions or personalities; and, above all, a cordial charity, as being the only means which the blessing of God can attend, or which can effectuate a union between the different parties, if such a thing is possible.

5. A very different preparation for the ministry ought to take place at the colleges and universities. The professors ought to do their utmost to awaken in the hearts of the students a zeal for piety as well as for science, otherwise they will acquire a *philosophy of religion* and not a true *theology* learned in the school of the Holy Spirit. The masters ought to exercise a continual oversight of the conduct of the young, and then to act with them accordingly. He suggested that it would be well if, for the future, students were to bring from the university testimonials of *piety*, as well as of capacity and application. Theology is not merely a science, it is an art; it would be well, therefore, to establish exercises through which the students might learn to handle the things they were afterwards to

teach; in which, also, a student might learn how self-knowledge, the mortification of desires, and the renunciation of the world are attained. "It is not study, reading, or reflection," said Luther, "which form the true divine; it is life, or rather it is death and condemnation." Thus, a professor might get around him a few well-disposed young people. They might read together the New Testament solely with a view to edification—each individual would make his observations on the verses that had been read, and on the application of them; the professor would be only as a more experienced friend in the midst of his friends; from time to time, also, they would give account of the progress they had made in the Christian life. It would be well, finally, if young divines were furnished with opportunities of practising those duties which would afterwards be the occupation of their lives—preaching, teaching, and visiting the sick.

6. Preaching must be reformed; let it become truly edifying, let it have as its only end that of urging to faith and good works. Let the preacher leave off making a parade of his erudition, his talents, his art; let him renounce the wish to excite the admiration of his hearers, and be content with proclaiming to them with simplicity and energy the word of God; let him thus always keep in view the more simple among them, in order to adapt himself to their capacity. Let him remember, finally, that the Catechism contains the elements of Christianity; let him not be weary, then, in explaining it to children, and even, if possible, to adults in the public catechisings.

He concludes with insisting on the necessity of shewing that "all Christianity consists in the inner or new man, whose faith is life, and whose acts are good works;" and of reducing everything to this point of view.

The impression produced by this little book surpassed all expectation. Similar complaints of the corruption of the Church had often been heard, but never in language so affectionate.

The means proposed seemed equally simple, easy to be executed, and adapted to the end in view. From every hand Spener received letters of adhesion and congratulation. He formed intimacies and entered into correspondence with many divines and statesmen who, like himself, desired the welfare of the Church. Many books appeared, one after the other, supporting and developing Spener's ideas, or adding new suggestions. Some thought that the religious meetings ought to be removed to the church. Spener approved of this advice so much that he endeavoured, but in vain, to obtain the permission of the authorities of Frankfort to carry it into effect. The divines of Strasburg alone, under the influence of a Dr. Bebel, seemed to be unfavourable to him. He received testimonies more positive than mere words: his suggestions were put into execution. In various places, at Augsburg, Darmstadt, Schweinfurt, and Rothenburg, religious meetings, like those at Frankfort, were established; public catechisings were instituted at Windsheim, Eslingen, Ulm, Smalcalden, and Rothenburg; they were much wished for at Augsburg, Memmingen, and Marburg; they were recommended in Saxony by Calov himself, and ordered by law in the Grand Duchy of Wurtemberg.

Spener was filled with gratitude and joy; but his great success drove him into no extremes of zeal, he still remained humble and prudent.

It was Spener, also, who set the example of the *biblical exercises* which he had recommended for the benefit of the young people at the colleges. From the summer of 1676, he assembled in his house some students and candidates in theology, with whom he read the Holy Scriptures, beginning with the first Epistle of St. John. They compared the German translation with other versions; the meaning of each passage was carefully examined; the doctrine contained in it and its practical application were brought forward, and the whole directed especially to edification. Spener continued these exercises at Dresden and Berlin.

While his influence was extending over the whole Lutheran Church, and while, in reality, he was preparing for it a substantial change, he was very far from pretending to the title of Reformer, and with true humility rejected the praises with which he was loaded from all sides. "I am well aware," he writes to a friend, in 1678, "that a reformation cannot be the work of a single individual; and that in all that the Lord may be intending to do for his Church, I am neither the principal nor one of the principal instruments; I have not received the necessary gifts for that. It is already too much honour for me that God has vouchsafed to bless my '*Pious Desires*' so abundantly. Their voice has sounded so loudly as to arouse various persons, and to induce them not to listen submissively to my instructions, for I have nothing to teach them, but to reflect on these important matters. With the exception of the warning thus given, I do not see that God designs to make any further use of me, except that I should work according to my ability in my own parish, and that, as occasion offers, I should be useful either by word or mouth to some believer, or by means of correspondence tending to mutual enlightenment and edification." He writes in the same strain in 1681. "I am not so foolishly presumptuous as to wish to give myself out as a reformer of the Church. I know my weakness, and am conscious that I have neither sufficient knowledge nor strength for it. I am satisfied with adding my voice to encourage those whom the Lord has duly endowed, to betake themselves to the work." And again, three years later: "I am absolutely destitute of those gifts which are the most necessary for labouring at the mighty work of the improvement of the Church. I do not speak of want of learning, talents, and other gifts of this kind; but what I particularly want is the necessary prudence and wisdom: they fail me to such a degree in the exercise of my ministry, that I am often ashamed to see how far I am incapable of coming to a decision by myself. What should I be if I were to take upon myself a

higher task? But I am particularly in want of the power of the Spirit from on high; alas! it is with difficulty that I can overcome my natural timidity in the smallest things; how then should I be sufficient for an enterprise demanding the courage of a hero?"

The natural timidity here complained of, formed, with mildness, the fundamental feature of his character. Through faith he was courageous and firm; but it was always with effort. He suffered to the end of his life from this natural infirmity. In 1681, he writes to a friend: "I thank you for the consolations and encouragements you give me. I have no room to think that God is calling me to a work superior to that of my colleagues in the ministry; I do not feel myself sufficiently endowed for it. If some of my friends are expecting anything from me, it is through their not seeing sufficiently into the depths of my heart, and their inability of knowing what I find there, or how far the measure of the Spirit imparted to me is beneath what is imagined." In 1699 he writes from Berlin, to a preacher: "My want of courage arising from natural timidity, is the malady under which, like yourself, I have groaned from my youth. Hence it is that in all my duties, never am I obliged to prepare myself more carefully, and to do greater violence to my nature than when I have to address a few serious words to an individual, however inferior and even mean, and consequently little to be feared, he may be: it often seems as if my voice were failing me, as if the words would not come forth. This causes me suffering and humiliation, it is true, but I cannot alter it. I must bear the trial with patience, seeking Divine grace."

Soon after the appearance of his book, Spener was exposed to the most violent opposition. Frightful calumnies were circulated respecting the religious assemblies. Spener published, in consequence, "A Letter to a Foreign Divine concerning the false accusations brought against his doctrines and the *Collegia Pietatis*." He shewed the falsehood and folly of the

reports; and proves them to be groundless by the inquiries that had been made either by himself and his colleagues, or, at his request, by the magistrates of Frankfurt. He succeeded in dissipating these false reports, but not in extinguishing the flame which a neighbouring divine had kindled and fostered. Balthasar Menzer, head preacher at the court of Darmstadt, had at first publicly approved Spener's opinions; but he suddenly changed when one of his colleagues, John Winkler, also one of the court preachers, began to hold religious meetings in his house. Menzer, who exercised a great authority over the mind of the Landgrave, succeeded in compelling his relation Winkler to quit Darmstadt. One of the prince's counsellors, however, defended the private meetings in a pamphlet, in which he shewed, on the authority of our Lord's promise, "where two or three are gathered together in my name, there am I in the midst of them," with what blessings their institution might be attended. Menzer, fancying that he perceived in it allusions to himself and his sermons, became enraged; the counsellor soon lost his place; all the copies of his work still found at the booksellers' were seized; a circular was addressed, in the name of the consistories of Darmstadt and Giessen, to all preachers in their district, putting them on their guard against the innovations, and forbidding them to print anything for or against these matters without special permission. These violent measures placed Spener in a difficult position. Menzer did his utmost to win over the most influential citizens of Frankfurt, and to prejudice them against their pastor. He circulated among them a manuscript paper, filled with false imputations, to warn them of the dangers that threatened the Church.

Spener felt himself thus called upon to give the most explicit public declaration of his opinions, and therefore published, in 1677, a small work entitled, "The Spiritual Priesthood briefly explained according to the word of God." This publication had

an excellent effect; the injurious reports which had been spread outside of Frankfort were checked; many divines gave it their decided approbation, and no one dared attack it openly.

However, at Frankfort, the magistrates, disturbed by all these movements, and continually excited by Menzer, seemed desirous of taking measures similar to those which had been put in execution at Darmstadt. A noble lady who had been awakened by Spener, was making zealous exertions to advance the kingdom of God around her: she was ordered to quit the city. A student, who was animated by a kindred spirit, received a similar order. Relying on their innocence, and encouraged by Spener, they complained to the Senate, and the order was not executed. Efforts were also made to prevent the publication of a second edition of Spener's "Spiritual Priesthood," but they proved abortive. Menzer died in 1679; with him the calumnies gradually ceased, and Spener was suffered to pass the latter years of his residence at Frankfort in peace.

In 1682, through the interposition of the deputies of the evangelical States assembled at Frankfort, Spener obtained permission to remove his religious meetings to the church. But the result did not answer his expectations. The unlearned believers who were not afraid to express their sentiments in his house, did not venture to do so in the church; and thus the principal end of these meetings was lost.

■ The tendencies to separatism, which now began to appear among his adherents, were far more disastrous. He had foreseen this danger, and done his utmost to prevent it. He had, indeed, painted in the strongest colours the corruption of the Church: he had called for the aid of all good men to assist in remedying it: he had even advised the formation of small churches in the bosom of the general Church; but he had constantly maintained, in the most decided manner, that persons ought, under no pretext, to separate from it. It was through a dread of schism that he refused to

countenance some religious societies of the day; and that he induced some of his friends to give up their idea of receiving the Lord's Supper in private, besides their public reception of it. But he was unable to prevent the separation that occurred, and mourned over it in the following words: "God has permitted a great and dangerous obstacle to the advancement of godliness to arise. Some most pious individuals who had hitherto been distinguished above the others, allowed themselves to be so prejudiced by the corruption they witnessed, and so led away by their zeal against the world, as to scruple to receive the Lord's Supper with the public congregation; they feared to enter into communion with the many evidently unworthy persons whom they met there. They abandoned then public worship, in whole or in part, which gave rise to many disorders. This misfortune, which I had endeavoured to prevent with all my power, by my writings, by my discourses, by private conversations and brotherly warnings, stopped short the noble religious movement, which, up to that time, neither Satan, nor open violence, nor calumnies, nor persecutions had been able to hinder. I shall never again be able to bring it back to that blessed condition in which it was at first."

Spener perceived that the separation was partly occasioned by the bad organization of the Church at Frankfort; though he saw its true cause in the corruption of the human heart. The circumstance caused Spener inexpressible anguish and perplexity. On the one hand he did not wish to reject the separatists altogether, in the majority of whom he recognized an excellent principle; on the other hand, he desired to meet this lamentable error with an energetic opposition. In his embarrassment, he could only pour out his heart before God, asking wisdom and strength so to direct this difficult affair as might be in accordance with the Divine will.

He did not, however, remain inactive. He published, in 1684, a treatise "On the use and abuse of

complaints concerning the corruption of Christianity." He exhorted the authorities to use no harshness towards the dissenters; he exhorted his colleagues to treat them with kindness and affection; and recommended to all Christian love as the only means of restoring union. Nor were his efforts quite useless; he succeeded in bringing back some wanderers, and in arresting, at least, the progress of the separation, and preventing it from assuming the positive character of a sect.

Spener's views of the constitution of the Lutheran Church, and the part which he took in some of the theological disputes of this period it is unnecessary to detail in this memoir. In 1667, at Frankfort, Spener was so far influenced by the intolerant spirit of the age as to make a public attack on the reformed believers of that city, which caused much irritation. In a sermon on Matthew vii. 15. he classed them with false prophets, and warned his hearers against their spirit of proselytism. On his death-bed, he confessed that he had been too violent in this sermon, and regretted especially that he had used arguments which the Romanists themselves might employ against Protestants to justify their persecutions. The remarkable change that had taken place in Spener's sentiments towards the Reformed Church, was shown when, in 1685, after the revocation of the Edict of Nantes, the Huguenots of France were exposed to the most terrible persecutions. He prayed for them daily; he regarded them as the martyrs of Protestantism; he urged public prayers on their behalf in the Lutheran churches, he exhorted that a brotherly welcome should be given to the refugees who arrived in crowds on the soil of Germany, and that interposition should be made on their behalf with the princes and magistrates. He then perceived the immense danger which threatened all Protestants on the part of Rome, and the necessity of a reunion between the Lutheran and Reformed churches. Against any union with Rome he was strongly opposed, holding it impossible while Rome continues what she

is. She was for him that Babylon whose cruel domination and terrible fall are announced in the Apocalypse, and resting on prophecy, he confidently expected her end sooner or later.

Spener's Christian sympathies were also excited by the condition of the Jews. Having failed in obtaining permission to preach to those at Frankfort, as a body, he addressed himself to individuals among them, but without success; and all that remained to him was to excite the commiseration of believers in their favour, and to stop or diminish the outrages to which they were subject in the streets.

Notwithstanding his numerous pastoral and theological duties, he found time for exertions in a very different field, namely, in that of genealogy and heraldry, which had for him a great attraction on account of their connection with history, his favourite study. Between 1668 and 1690, he published four works on these subjects written in Latin.

After Spener had been for twenty years actively and usefully employed at Frankfort, the Elector of Saxony, John George Frederick III., visiting that city at the head of an army which he was leading to the borders of the Rhine, heard Spener preach, and received the Lord's Supper at his hands. This prince, both edified by the sermon, and charmed with the preacher, thought him a fit person to supply the place of the first preacher of his court, Dr. Lucius, who was growing infirm. For this purpose he caused proposals to be made to him by his prime-minister, the celebrated Baron von Seckendorf, the learned and pious friend of Spener. The authority enjoyed by Saxony as the cradle of the Reformation, and by its duke, the most influential and powerful of the Protestant princes, had made this post the first in Lutheran Germany. The person who occupied it acted directly on the ecclesiastical affairs of a considerable province, and was in relation with divines of the first order, and with the principal universities. This position alarmed Spener; he thought himself incapable of such a

change; he feared that his popular eloquence and catechetical skill would be out of place and useless at court. Besides, the strongest ties united him to a church where his ministry had been so abundantly blessed, nor did he think himself permitted to leave it while it was not certain that God summoned him to do so. He refused, therefore, not absolutely indeed, but in a manner so positive that he was no longer pressed to accept. A serious illness which attacked him this same year, and withdrew him from his duties for seven months, came, in addition, to stop the negotiations. For two years had Spener had a presentiment of this attack: he even expected that he should die. While concluding his sermon on the evening of the second Sunday before Christmas, he was suddenly seized with a great weakness. For several months he was considered in danger, till, in March, 1685, the violence of his disorder became mitigated. Many expected that so holy a person would experience ecstasies and extraordinary joy; but it was not so, he remained simply in a state of submission, of peace, and in so perfect a repose of mind that he had no fear of death, and could not pray ardently for his recovery.

However, when his illness had taken a favourable turn, he had, one after the other, two dreams, which were the more remarkable, as they were the only dreams he had in the whole course of his life. He thought that he was going into the room adjoining his own to see one of his children who also was ill at that time. As he was passing along he saw a door in the wall, and a large staircase leading to some magnificent apartments, from which a very brilliant light came down. Curious to see this singular apparition more closely, he was preparing to ascend, when a voice from above exclaimed, "Remain below, you are not to come yet." He answered, "let me come up, that I may see that beautiful light." As he was saying these words, his eyes were struck by so dazzling a lustre that he awoke. While endeavouring to remember his dream, he fell asleep

again; and fancied himself, this time, quite alone in his bed on the top of a high mountain. Above him was a beautiful blue sky, so pure and transparent that it seemed as though the sight could pierce through even to the glory of the Lord; below, at a great depth, a lovely country, richly cultivated fields, meadows, and innumerable habitations were visible. While feeling anxious to know how he could get down thither, he heard a voice saying, "A soft wind will come and carry you on its wings." He then remembered the text, "He maketh his angels winds;"* and soon afterwards he actually felt himself gently lifted up in his bed and placed upon the earth. Then raising his eyes, he saw on the top of the mountain a mass of dark, thick clouds, and above them a dazzling light, which awoke him again. He thought he perceived in these two dreams a divine warning; and understood that the time for his admission to heaven was not yet come.

On the 4th Sunday after Whitsuntide he was able once more to ascend the pulpit. He received his renewed life as a gift from God: and repeated his engagement to consecrate the remainder of his existence to His service. Spener partly attributed this indisposition, and its long duration, to the anxieties of his ministry, the trouble which the state of the Church occasioned him, and to the sorrow he experienced at hearing of the revocation of the Edict of Nantes, of which he was informed during his illness.

Lucius being dead, the negotiations with Dresden were resumed; and in March, 1686, the invitation to this post was officially addressed to him. But Spener, not venturing to determine his own destiny, submitted the decision to the magistrates. The latter declined to decide; and Spener, with the consent of the Senate, then submitted the case to five divines at different places, who could not communicate with each other. The whole five declared that the call was from God, and Spener no longer hesitated

* Luther's version of Psalm civ. 4.

to obey it. He wrote his letter of acceptance with the noble candour becoming a minister of Christ; and, on the 16th of June, 1686, in the

midst of general emotion, he took leave of his church in a sermon on 2 Peter i. 15.

(To be continued.)

WINTRY THOUGHTS.

THE clouds are gathering o'er thee! fair Island of the free!
Thy children's hearts are sinking, and foemen watch for thee,
Watch for thine hour of darkness, of anguish and dismay,
They, that would swoop like eagles,—thy rended heart, their prey,
Ay, the keen birds of carnage are snuffing from afar,
E'en now, in scattered eyries, for the foul taint of war.

The crown yet binds thy forehead, thy heritage is wide,
Whereon the light of summer hath shined, and hath not died;
But the strong winds are loosened, and in the stormy day
Fair crowns as thine have withered like a frail leaf away.
The clouds are gath'ring o'er thee! thou that wert strong of old,
Soon, for the strife of nations, arouse thee and be bold!

Hast thou not seen the signals of tumult in thy skies,
Or hath a fearful blindness shadowed thy clear bright eyes?
When the rude storm beginneth the fierce red battle day,
Even thy throne of glory might tremble and decay.
Where are those giant empires that filled like thee the earth?
In palace and in temple the bittern findeth mirth!

Hatred and guile without thee, doubtings and strife within,
Queen of the restless waters, thou art not white from sin;
Thou art not so unspotted, the lightning might not fall
Red from the heaven above thee within thy ocean wall,
And leave thee, mid thy ruins, through earth's wild latter days,
To weep o'er voiceless cities, o'er lone and shipless bays.

The clouds are gath'ring o'er thee, we see the tempest brood,
Where through long years of sunshine thine ancient Church hath stood;
We see it and we tremble, what hand shall yet uphold
The ark of the Most Holy, o'erlaid with precious gold.
If that in the fierce tumult be stricken and be lost,
Ah, where shall flee for succour, the worn and tempest-tossed?

Thou hiding-place from tempests! thou covert from the storm!
God! who didst tread the billows, a dim but glorious form
Of old in the black darkness, while men grew pale for fear,
Until thy voice of mercy proclaimed that thou wert near,—
Across the tossing billows, come to thy people's aid,
If now from throne and temple we watch the glory fade.

Come in the hour of midnight, come when the tempest raves,
Though the tossed bark should founder, yet from the gushing waves
They that have trusted in thee shall lift their tearful eyes;
And from the earth's dim tumult to calm unclouded skies
O Saviour! thou wilt lead them, where never restless sea
Breaks with its mournful murmur the fair tranquillity.

Æ. C.

CLERICAL CASTE.

IF the efforts of a minister of the gospel are to be effective of the great object that he has in view, he should habitually bear in mind the true character of his office. He is an ambassador for Christ, sent to beseech sinners, rebellious, alienated, revolted sinners, to be reconciled to God. For this purpose he stands in the stead of Christ—the great shepherd and bishop of souls—called to exemplify in his own regenerated spirit the graces of his heavenly master; an evidence of the reality of that deliverance which he proposes to others, and to which he invites them; an example of the mighty power of that grace, which he announces, to deliver from the power of sin and of this present evil world, and to transform, by the renewing of the mind in the likeness of Him who was “meek and lowly of heart.” He is an ambassador sent to deliver a certain message, and to make it acceptable—a message of unspeakable importance, on which the eternal welfare of men depends; but to which, through the prejudices imbibed in their fallen state, they are bitterly hostile; and ready to exaggerate every defect of the messenger, as an excuse for their persistent indifference to the invitations of mercy.

It is of momentous importance that the bearing of the ambassador should be in full accordance with the tenor of his message; that the whole of his moral and professional aspect should be such as to exhibit no impediment to its acceptance, which the nature of that message does not itself present. In fact, that the whole tone of his associations and modes of intercourse with those among whom he moves, should show a gracious superiority to considerations of self-importance, and produce on the minds of others the conviction, “This man is in earnest in a religion which has smitten the pride of the heart at the very core.” Whatever he has been, and whatever may be the traces of former haughtiness, self-sufficiency, and conceit, they are the “disjecta membra” of the

wreck of human pride—the curious and characteristic fossils merely of a former self. This will be so, in proportion to the renewing influence of the grace of Christ upon the heart. They, who have received the truth in the love of it—to whom the painted bubble of this vain world is broken—and to whom it can offer no enjoyment equal to that of sitting in broken-heartedness at the feet of Jesus, would find a strange anomaly in cherishing any measure of that spirit of caste by which modern society is distinguished; and though they might be led into error probably in the adoption of an injudicious manner towards others, arising out of the practical difficulty which society in all its multifarious phases presents; yet they would surely scrutinize with a holy jealousy, whatever might seem likely to foster the old feelings of the natural heart, or to rebuild the barriers behind which unbroken pride had once entrenched itself.

These preliminary observations seem to define, at least in some measure, the nature of clerical intercourse with, what is called, the laity: that is, with men in general, either voluntarily and intentionally associated with the minister as a flock—or that loose and indiscriminate mass of men with whom the minister comes in contact in a variety of ways, and who would not very readily either admit or deny the existence of a pastoral tie between them. There is much reason to fear that towards both classes the style of intercourse adopted by many of the modern clergy, is injudicious and unwarrantable, and materially calculated to impede the success of their ministrations; in fact, that a distinction of caste is maintained between the clergy and the laity, which cannot be justified. Several circumstances have tended to produce this result.

For holy orders in most of the dioceses of England an university education and degree at Oxford or Cambridge, is required. And if a father, in a subordinate situation in life, is induced to turn his attention to the

Church as a profession for his son, a great effort has consequently to be made to give him a college claim to ordination. This, as it gives to the young man the education which was once the exclusive characteristic of the landed gentry of the country, so far elevates him towards the class with whom, through the term of college life, he has companied. It classes him among a few select thousands of his fellow-countrymen. And this, which to some is as much a matter of course as their family acres or their blazoned pedigree, is to such an one a great fact, a great novelty which he cannot lose sight of, and which, because it amounts to a measure of elevation once not to be anticipated, carries with it a measure of inflation not easily kept under. In the present state of modern society, and education, and the consequent aspirings of many to a "genteel profession," this college graduation for the Church is to many a manifest "step up" in life. And even where there are early serious impressions of the duties of the Christian ministry, such an influence is not easily counteracted. How often one has seen the young graduate just fresh from the elevating scenes, and the superior and seductive society of the university, fretful, and no longer at home among the retail common-places of his father's shop, unless he can be aping the independent gentleman there, and lounging about with his hat on. In this way, the even unusually unwarrantable pride of elevated inferiority has told injuriously on clerical character and intercourse. The clergy were once as a body almost exclusively the younger sons of an ancient aristocracy. That characteristic no longer exists in the Church, than it does among those who carry her majesty's commission in the line; and for men to pique themselves on any such idea as being a peculiar and *elite* class, is an utter fallacy.

But the evil extends beyond this. There is a very growing opinion, somewhat stealthily entertained as yet, that the clergy are a superior order of men, as clerics, to the laity; that both on the ground of elevation

to a mysterious priesthood, and of admission to the ranks of a state-recognized and supported body of teachers, they are placed on a higher grade than the members of their flock—that they are appointed to functions, which give them a real superiority;—that *they* are the officers of the line, and their people the "rank and file," to perform their moral evolutions at their word of command. And if it is ridiculous to see the young guardsman strutting in his first uniform, it is equally so to see the warm ingenuousness of youth suddenly braced up in the single-breasted coat and the upright collar, and the "white tie," looking unutterable solemnities, and aping inexplicable pomposities, because he has been ordained to the holy order of deacon! Rowland Hill once said, with a strength and terseness which overpassed the usual accuracy and classical delicacy of his wonted style, "Never be a spiritual puppy, Sir—never be a Jack-a-dandy parson." And homely as is the expression, it is calculated to cut down and abolish all this wretched absurdity and pretence, and to make a man enquire more earnestly what his real position is as a saved sinner sent forth by the once crucified Redeemer to tell to others what a Saviour he has found. But it needs a deeper work than the severity of cutting human sarcasm, however flowing from the sagacious and gracious observation of the mischief, to strip away all the silly buckram assumption of these "young priests" of the present day, and to make them follow towards Gethsemane in the steps of their meek itinerant master. There are many blessed exceptions to the necessity of these remarks; but really, to go among some coteries of young clergymen, and to hear their inflating talk of the high dignity of their office, and the need of the sumptuary distinctions of dress to make it manifest, mixed up with idle gossip about fonts and faldstools, and hagioscopes and finials, and to find them not guaging the miseries and wants of the human heart, but laboriously trifling with their leaden tapes to ascertain the

century of the moulding of the church windows, and sponging the modern whitewash off the misshapen fresco daubings of the dark ages, is quite distressing. Such idle nonsense savours of a judicial fatuity.

But to deal seriously with more serious matters; it is matter of important enquiry whether a large portion of the clergy have not taken a false and unwise position with respect to their people. Extensive observations on the part of the writer of these remarks, have led him to the conclusion that this is the case; and that, generally speaking, there is with many a settled deliberate assumption of something bordering on aristocratic superiority towards the greater portion of the flock, which is a great impediment to usefulness, and which savours of anything rather than the Scriptural rule, "Ourselves your servants for Jesus sake." The ministry of the gospel gives no superiority of rank whatever; and if there is with it a dominant feeling that it has classed the individual with the superior gentry, and given him a status on which he may claim to be admitted into what is called "society;" and turned his attention rather towards the advantages of that secular opening and elevation; and so far infused an unwillingness to associate as readily as before with the respectable portion of this "nation of shopkeepers," it has done him grievous harm as to the prosecution of his avowed objects; it has planted the germ of a separating principle which will blight much of his intercourse with his people.

One phase of this evil influence will be observed in large provincial towns, where the chief inhabitants are the few professional persons and the wealthier retail tradesmen. It is too much the case that, except under very peculiar circumstances, the neighbouring gentry are disposed to be shy towards the clergy of the town, as not quite coming up to their mark. And, on the other hand, the clergy are so over-anxious to be reckoned with the "county society," that they do not take cordially to such associations as their parishioners present, lest an understood friendliness

and familiarity in such quarters should mar the object of their somewhat ambitious desire; and there is therefore a consequent stiffness and drawing off from the leading townsmen, which cannot but be felt; which is felt; and which, however, as a matter of wise forbearance, it is passed over by them unnoticed, inflicts a deep wound, and materially injures pastoral influence; and when such men can speak confidentially, this is often seriously lamented—not in a presuming spirit, but on the ground of its being a bar to usefulness. It is often the case that, under the influence of a lively and earnest ministry, individuals of talent and energy in the middle classes are brought to feel the power of inspired religion, and to desire to be useful: and, as far as they can, they intimate the wish to be noticed and employed in some sphere of benevolent activity under the pastor's eye. But too frequently the fear on the part of the minister to bring a subaltern too forward; or the risk of compromising himself and his position with a view to higher objects; or the idea that the notice which such an one deserves, might involve him in concessions and civilities towards others, or to all of a similar grade in the town, and bring a whole host of such within the guard of polite reserve which he has prescribed himself; restrain him from a measure of encouragement which he might have administered successfully; and often in the end such persons, and their promise of usefulness, find a too ready and inviting field for their honest efforts among some community of dissenters, where this impediment of such class-distinction has no existence.

It is painful to observe, in consequence of this fastidious stiffness, how few laymen the clergy gather around them in their benevolent societies, missionary or otherwise. The ladies may be managed. They may be assembled indiscriminately. They meet each other with less difficulty; and such is the broad spirit of the laws of society with reference to the female sex, that the civilities which are always due to all, and always

yielded, do not commit any one. But it is not so with the men; and, therefore, there is not for them, from the dread of awkward results, the same cordial invitation to co-operate, nor the same accommodation at public meetings to induce them to do so. We do not say that the evil we complain of is general, but we have known instances, and it is to be regretted that they ever occur. Now human nature is too sensitive to brook this; and, consequently, a minister who might, by the friendly beckon of an open and unpompous manner, have brought around him a score of active, cheerful, white-wanded committee men, is left almost alone. Would it not be far better for a minister to take the guage of the moral elements spread around him, as a flock to which he has devoted himself, and which is committed to his care, and say, "Whether I am recognized by the 'county' or not is a small matter compared with my great object? These one, or two, or ten thousand souls are committed to my pastoral superintendence. I am set down among them. They ought to be the objects of my special and all but exclusive interest. I must devote myself to their welfare. I must win their regard. I must throw an elevating influence over them. I must raise them to my standard, rather than go down to theirs; but I must do this by letting them see—that I do not despise them: that I do not shrink from them: that I am quite prepared to sacrifice my own tastes and predilections to their welfare: but that going among them as a pastor, and maintaining among them distinctly the character of a diligent and affectionate shepherd, they may be won to better things by the amenities of a sanctified Christian intercourse?" This is a widely different matter from an undue and familiar blending with them in worldly associations, in the frivolities of life, and in the heavy and unprofitable assemblies at dinner for dinner's sake, to which men of less serious mind have yielded. And it must be granted, that to mark the proper line is difficult. But it is best drawn by godly simplicity; a double-minded

MARCH—1848.

man—a man who has two objects, and who wants the oneness and simplicity of Christ, generally blunders and fails; but the more we drink into the spirit of Christ, the more easy will the line of judicious discrimination appear.

Some men persuade themselves that, with a view to usefulness, they must have a due regard to their dignity! They cannot lose sight of it. It is a continual trouble and fret to them. They are in a perpetual fear that men should tread on their toes—that they should approach them with an undue familiarity; and consequently, in the interchange of the common civilities of life, they receive the greetings of the market-place with a solemn bend of the neck just at the last vertebræ of a rigid spinal column, enough at once to freeze the warm-heartedness of a converted man into indifference, and to rouse the man of the world to anger or contempt.

All this is sadly wrong. It is a bar to confidential intercourse. It alienates the open and generous. It shuts the mouth of the timid; and though it may succeed in commanding the reverential and formal bow as a reluctant tribute to "the cloth," it paralyzes all cordial affection.

It is a far better plan for a minister, in the holy seriousness of purpose with which he moves forward, to lose sight of his dignity altogether, and let it take care of itself; only let him enter fully into his great object, under the guidance of that ample instruction which inspiration supplied to Timothy and Titus; and give himself, heart and soul, to win souls for Christ; and making little indeed of the class distinctions of a vain world, as far as they would impede, on his part, a holy friendliness, and on that of his people a ready non-reserve; and he will find, that in the growing cultivation and facility of that happy tact which the grace of God imparts to those who seek it—that true gentlemanly courtesy which is kind and open without the seeming or assumption, or even the feeling, of condescension in the matter—he will win the heart, and develope the confidings

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of all classes round him. And so long as he steers that happy course, his proper openness and kindliness will never be misunderstood, and never be presumed upon. He may give his hand as a Christian pastor to the meanest members of his flock, and it will so manifestly flow out of the proper recognition of the pastoral relation existing between him and them, that it will never be mistaken; or regarded as anything more than a high-principled recognition of that equality which exists in the redeemed Church before God, without ever warranting a step on their part, beyond the class decorum of graduated society on earth. But, alas, how deeply this is wanting! To watch with a discriminating eye the scenes that occur in the marts of retail trade, to see the shepherd of the flock coming forth, after a Sabbath's ministrations of elaborate detail on the Christian graces, and asking on the Monday with "bated breath" in little more than a genteel whisper for some article, lest he should give encouragement to a familiar reply; asking it of a man as intelligent as himself, and asking as if he had first steeped his measured words in a freessing mixture, or administered to his own affections a cautionary dose of chloroform; and then to see the tradesman doomed altogether to feel himself a tradesman, and driven to administer that incense of obsequiousness which his pastor has so palpably sought—this is to see the elements of a profitless, or rather injurious, antagonism called into existence, where all should be heart on both sides.

These are but a few hints on a very wide subject; but they will serve to open it to those who are most interested, and willing to profit by advice. Doubtless, in the wide detail of duty, and all the endless variety of local circumstances, he who wishes to find excuse for the indulgence of uncorrected pride, may easily make out a plausible case in its favour—may easily bring forward extreme instances of rude intrusiveness on the part of parishioners; or point to instances of clergymen who, in the less justifiable

familiarity of parochial intercourse, have forgotten themselves and lost their influence; but that is not the point. It is this. The eternal God of redemption, in the person of the incarnate Saviour, calls a perishing sinner out of the crowd to the duty and privilege of ministering the Gospel of grace to his fellows, and says of him: "Is not this a brand plucked out of the fire?" "I send thee to turn them from darkness to light, from the power of Satan unto God." Is such a ministry to be hindered and compromised by a sickly regard, and a yet reluctant clinging to the distinctions of a vain world? Is a man to impede the acceptance of the message of mercy, founded as it is upon the immeasurable condescension and self-abasement of the Word incarnate, by a fastidious punctiliousness as to the degree of deference due to his rank as a gentleman? And in his intercourse with perishing souls, are they to perceive that a main preliminary point with him is that they shall feel and acknowledge the pressure of his professional importance, before they enter with him, as a heaven-sent adviser, upon the great questions of eternal ruin, or eternal life? Is it possible that he who seriously entertains the question, "What shall a man give in exchange for his soul?" can stand haggling at such a wretched barter; or that in the daily communication with men as to their deliverance from this present evil world, his mind can be turned with nervous fretfulness to the measure of deference which his grade in the passing scene may demand? The Son of man, for whom we minister, "had not where to lay his head." His associates were not the learned of his day, nor the magnates of his nation. He whose eloquence was such that never man spake like him, and whose clear intellect knew no limits below omniscience, found his society with the fishermen of Galilee, and the publicans and sinners of the provincial villages of Judea; and if he did partake of the proffered hospitalities of a pharisee it was to reprove his worldly coldness, "Thou gavest me no kiss." What we want is the constraining

love of this blessed Master; his own Spirit breathing through our spirit, and working a practical forgetfulness of self in the deep habitual interest cherished for his glory in the salvation of sinners. The time past should suffice for having wrought the will of the Gentiles—for the sacrifice to the idols of vanity. Let the minister be, as Archbishop Leighton says, “a man of two ideas. Souls are perishing. Christ is an all-sufficient Saviour. Any third idea is a grand impertinence.” Such a habit of mind will dissipate for ever all this petty prudery of which the flock of God has to complain; and while it sanctifies the life and the manner among all classes and grades of society with the courtesy of grace, it will give to every utterance a simplicity, an earnestness, and a weight, which the Holy Spirit

will bless, and which the human heart will readily acknowledge. If the introduction of a missionary ministry on the wide plains of Hindostan is to break down there the worldly demarcations of caste which have arisen, it ill beseems the avowed agents of such a system of grace to maintain these distinctions at home. They savour of the world which Christians profess to have abandoned. And if that spirit spreads where the true and only remedy should exist most palpably in its regenerating power, we may have a learned, a polite, a well-dressed, and a benevolent clergy, but they will not be recognized as the channel of vital energy, deliverance, and peace to those who are “dead in trespasses and in sins.”

LATIMER.

THE SNOW-CAVE.

As late I roam'd, I found a wondrous cave;
 It stood on shining pillars, and was lined
 Throughout with walls of white; within, there twined
 Full many a secret passage, dim and grave;
 The sun deep tints of blue and orange gave
 To mimic lamps, which deck'd a roof design'd
 In curious fret-work; and clean wool, combin'd
 In smoothest mass, appear'd the floor to pave.
 It seem'd a shrine: and so it was, although
 Built 'neath a hedge-row, without rule or plan,
 By the still working of the frost and snow.
 For Nature bids us bow, where'er we scan
 Her works, to God in worship, and then go
 Back to the world to bless our fellow-man.

M. N.

Review.

I. THE FOURFOLD DIFFICULTY OF ANGLICANISM; OR, THE CHURCH OF ENGLAND TESTED BY THE NICENE CREED, IN A SERIES OF LETTERS. By J. SPENCER NORTHCOTE, M.A., late Scholar of Corpus Christi College, Oxford. Richardson and Son, 1846.

II. SOME ACCOUNT OF THE REASONS OF MY CONVERSION TO THE CATHOLIC CHURCH. Burns, 1847.

(Continued from p. 75.)

In a former article we endeavoured to point out, and expose, the fundamental error respecting the nature of the Church on which the whole of Mr. Northcote's reasoning is based. We found it to be, the supposition that the Church is, in its essence, a visibly organized corporation, to which, as to His vicar upon earth, Christ has delegated his authority; and which, in consequence of such delegation, claims the obedience of the world. With this supposition Mr. N.'s argument, as we have seen, stands or falls. He professes to inquire to which communion, the English or the Roman, the "notes" of unity, sanctity, &c., most evidently belong; but it will be found that he confines his view throughout to the *outward manifestations* of these four attributes; and this too necessarily, in-much as in his view the Church to which they belong is a visible body. With the Protestant, who maintains an entirely different doctrine, all that Mr. N. alleges against the Church of England, has no weight whatever; the visible disunion said to prevail within her pale only proves that she is not the "one body" of Christ—which none of her members, we should think, ever maintained. We might, therefore, dismiss the rest of the pamphlet as simply irrelevant to the subject in hand, had we not pledged ourselves to a more extended examination of it. We purpose at present, firstly, to examine whether or not Mr. N.'s statements as to the respective claims of the Churches of England and Rome to the mark of unity are founded on truth; and, secondly, to make some remarks on what the real unity of the Church consists in.

1. And, firstly, it is said that the Church of England stands alone in the world, having no communion with any other national Church. "In considering the point of unity, as it concerns the Established Church of England, it cannot but be fair to look on that Church in the character which you yourself assign to it—that, namely, of a national Church, forming a part of the one Church Catholic. Looking upon her, then, in this point of view, we are naturally led to inquire how she stands in relation to the other national churches which, with her, according to this theory, make up the Catholic Church, and with which we should therefore expect her to be one in 'origination,' in 'hope,' in 'charity,' in 'discipline,' in 'sacraments,' and in 'faith;' in which six points, according to Bishop Pearson, the unity of the Church consists. Now of these, the unity of 'origination,' and of 'hope,' may be claimed alike by all Christians of whatever denomination; but can it be said that the English Church, as a body, is one with other churches even in the unity of 'charity?' and is it not a fact almost too obvious to mention, that in point of discipline and sacraments, in point of faith and doctrine, there is no one Christian society in the world, excepting her own off-shoots and dependencies, with whom she is in communion."—(Pp. 8, 9.) We are defective, then, in the characteristic of unity, because there is no other national Church, except our own off-shoots or dependencies, with whom we are in perfect communion. Did it never occur to the writer that precisely the same thing, and with far greater emphasis, may be said of the Church to which

he has attached himself, the Church of Rome? Is there a single national Church in the world with which the Church of Rome is in communion? By the term "Church of Rome" we mean that aggregate of national Churches which constitutes the Roman obedience, acknowledging the pope as its spiritual head. This body stands absolutely alone in Christendom; it anathematizes every other Christian community, the Greek Church, the Church of England, the foreign Protestant churches, all in fact who, though "calling themselves Christians," refuse to bow to the authority of the pope. It refuses to recognize the validity of any orders but its own, and, in a word, confines Christianity to its own pale. Of all existing visible Churches, the Church of Rome is the furthest removed from communion with any other. The answer to this of course will be, "It cannot be otherwise; the Romish Church is the one true Church, and no other exists; we cannot have any communion with bodies which we hold to be mere heretical sects." But what have we, or what has the Greek Church to do with Rome's assertions concerning herself? What if, in her arrogance, she denies to us the name of Christians? That cannot alter the fact. We know, and profess, that we are Christians; Rome does the same; so does the Greek Church, and so do the foreign Protestants; if one member of Christendom chooses to say of itself that it only is the Church, what is that to the rest? That arrogant member cannot sweep the other Christian communities from the face of the earth, as easily as she anathematizes them; there they still are, witnesses against her intolerance and exclusiveness. She cannot be allowed to clear herself of the charge of exclusiveness by assertions which none but herself admit. It would be just as easy for us, or for the Greek Church, as it is for the Church of Rome, to assert that every other community of professing Christians is an heretical sect: that we do not do so is simply because in our opinion it would be a grievous sin to do so. So then the simple fact remains, that

whereas Christendom is divided into various national Churches, none of which are in full communion with each other, the Romish Church is just that very member of the whole which isolates herself most from the rest, and by anathematizing all who will not admit her claims in every point, places an insuperable barrier between herself and them. *We* presume not to say of ourselves what the Church of Rome says of herself; we anathematize no other body; nay, we hold out, as far as we conscientiously can, the right hand of fellowship to every other community of professing Christians.

For, by a singular fatality, Mr. N. has selected to contrast with the Church of his adoption, that very member of the general Christian body which, in the present disjointed state of Christendom, whereby *perfect* communion between the various members is rendered impossible, maintains a *greater* degree of communion with the other divisions than any one of those divisions does with the rest. He could not have pitched upon a more unlucky instance than the Church of England. For, though not perfectly, we are yet partially in communion both with the Romish and Greek churches, and with the foreign reformed churches. With the former we agree (essentially) in ecclesiastical polity; with the latter we agree (essentially) in doctrine. With the Greek and Romish Churches we have retained the episcopal regimen, and consequently we admit the validity of their orders; while the Thirty-nine Articles are almost in exact accordance with, and indeed evidently framed after, the Confession of Augsburg. "Blessed be God," says Bishop Hall, (quoted by Mr. N., p. 9.) "there is no difference in any especial matter betwixt the Church of England and her sister churches of the Reformation; we accord in every point of Christian doctrine without the least variation; their public confessions and ours are sufficient convictions to the world of our full and absolute agreement."* Thus, if

* Peace-maker.

a. Romish or a Greek priest passes over to our Church, we do not re-ordain him, and so far we maintain communion with those churches; while if a foreign Protestant wishes to minister in our communion, we re-ordain him, indeed, but we require him, in signing our Articles, to sign nothing contrary to his own confession, nothing essentially contrary—and so far we are in communion with the churches of the Reformation. The real fact then is this:—none of the Churches of Christendom are in full communion with each other; but of all those churches the Romish is the farthest removed from, while the English most nearly approximates to, that desirable object. And, with this remark we may dismiss Mr. N.'s first charge against our Church.

2. The next topic urged against us is, our internal disagreements respecting important points of doctrine. "What is the condition," Mr. N. asks, (p. 13,) "in this respect of the Church of England? Is it not confessed on all hands, and bewailed the most loudly by the most devoted of her children, that, on some of the most fundamental questions of the Christian religion, there exists in her 'notorious contradictions; that she allows one set of men to preach one doctrine, and another to preach its logical and consequential contradiction?'" Nor is this evil merely a separable accident, depending upon the state of parties in particular periods; it is interwoven with the very constitution of the English Church, and therefore inevitable. "In truth, that the real cause of the mischief lies deep in her very essence is too manifest, whether we survey the history of her origin and the formation of her various symbols and offices, or her theory as stated in her own Articles. There has been within her, from the very first, a contest between two irreconcilable principles, the Catholic and the Protestant; each of these has wrung from her what sanction it could; and utter inconsistency has, of course, been the result." (p. 20.) The instances alleged of this contradiction in doctrinal statements are, the assertion of the Catechism that

"the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," compared with the declaration at the end of the Communion service that, by kneeling at the Sacrament, no adoration is intended, for that "the natural body and blood of our Saviour are in heaven, and not here;" the twenty-first Article, which teaches that "General Councils may err, and sometimes have erred," contrasted with the "laws of the English Church, by which that is adjudged to be heresy, which has been so adjudged by the authority of the first four general councils" (p. 22); the ordination services wherein we are told that "from the Apostles' times there have been three orders of ministers in Christ's Church compared with the nineteenth Article, (on the Church,) which seems to have been purposely framed so generally as to include all the Reformed churches;" (p. 22.) and the difference between the language of the Articles and that of the Liturgy on the subject of baptism.

Previously to examining Mr. N.'s allegations, we cannot help expressing our surprise that any one, at all acquainted with theology, should have confounded, as he has done, the unity of the Church Catholic with the internal harmony of particular churches. He inquires which of the two churches, the Anglican or the Roman, exhibits the greater harmony among its members on points of doctrine and discipline; what connexion, we ask, is there between such an inquiry and the great fact of the unity of the whole body of Christ? It seems evident that the *unity*, be it more or less, of the members of a particular church is something generically different from the *unity* of the whole Church. The human body is one, but its unity, the unity of the whole body as composed of many members, is surely not analogous to the unanimity with which the component parts of one member, the eye for instance, perform their functions; or to take a more appropriate illustration, the unity of the whole body politic is, not merely of a higher nature than, but different in kind from, the harmony

that may exist among the members of one of the many corporations comprised in the body. Family peace has no essential connexion with national unity; nor the latter with that unity which belongs to the whole human race.

But let this pass; we proceed to inquire whether Mr. N.'s accusations are well-founded.

Is it, then, the truth that, taken as a whole, the formularies of the English Church are ambiguous and inconsistent? Let it be granted as an undoubted fact, which we are not concerned to deny, that they were so framed as, if possible, to conciliate men of opposite views and parties, that, with this view, extreme statements were purposely avoided, and so much of the ancient structure retained in the new building as was not absolutely incompatible with the character of the latter. The Reformation took place in England under very different circumstances from those which witnessed its rise and progress abroad. In Germany, not only were the kingdoms of which the Germanic confederation was composed, ranged on different sides of the great controversy of the day, but, without a single exception, the existing prelates of the Church were strenuously opposed to the Lutheran doctrines. Hence a unanimous national movement, or a combination of the ancient ecclesiastical polity with the new (new to that age) doctrines of Protestantism became alike impossible; and Lutheranism from being a school of doctrine embodied itself into a separate and rival community. Anathematized by the Church in which they had been nurtured, the foreign Reformers had no alternative but to frame for themselves a new polity and a new ritual, very different, of course, from that of the community which had expelled them from its bosom. The breach between the old and the new order of things was complete and palpable. With us the case was quite otherwise. The great mass of the nation, the king and nobles, the episcopate and the clergy, with few exceptions, heartily concurred in the work of Reformation; the Church reformed

itself. This circumstance enabled those who presided over that great work to consider calmly, and without violent prejudice, what was to be retained and what rejected of the mixed mass of truth and error which lay before them. It was their leading principle to change nothing but what was manifestly contrary to the Word of God. What they had in view was not to found a new Church, but to restore the existing one to its pristine state. Their work may be compared to what one often sees in these days of ecclesiastical architecture, when some ancient church, which had been disfigured by the bad taste of former ages, is restored to its original condition; the unsightly plaster which had enveloped its graceful pillars is removed, the windows reappear in their proper form and symmetry, inconsistencies and improprieties are done away with, and we see, not a new building, but the building itself as it came from the hands of the architect. Now it may doubtless be a question whether, in some instances, our Reformers did not stretch their compliance with existing prejudices to the utmost possible limit; especially whether their veneration for the early Church, as exhibited in the writings of the Fathers of the 4th and 5th centuries, was not excessive, and led them to permit the retention of some things which are not quite in harmony with Protestantism. But whether this be so or not, their avowed principle was to preserve whatever they could; and unless we bear this in mind, we shall neither understand, nor make due allowance for, the peculiar structure of our formularies. The ecclesiastical polity which our Reformers found existing they left almost untouched, with the exception, of course, of the one point of the supremacy of the pope, which not they, but Henry VIII. had long before shaken off. With the liturgical services then in use, the case was somewhat different; possessing many excellencies inherited from ancient times they had become mixed up with Romish errors; these it was the Reformers' care to discriminate and separate from the sound body on

which they had been grafted. What if, in some instances, they erred in judgment, and left what they ought to have removed, shall we, on this account, accuse them of unfaithfulness to their convictions? None will do so who place themselves in their position, and consider by what strong motives they were impelled to be as sparing as possible in the work of excision. These ancient services had, by long usage, become identified with the religious convictions of the nation; to have substituted new ones in their place, or even to have altered them so materially as to destroy their identity, would have given a shock to the feelings of a people always fond of ancient forms, and seriously impeded the progress of the Reformation.* The consequence of this tenderness and forbearance on the part of our Reformers is that our Liturgy is, not indeed *Roman* Catholic, but certainly Catholic, in its general tone; that is, it represents not the peculiar religious feeling of the 16th century which was called forth in opposition to Romanism, but that type or version of Christianity which was prevalent in the 3rd and 4th centuries, and which, whenever it did not manifestly touch upon Romish territory, our Reformers proposed to themselves as a model. So much, then, and no more, is to be conceded as regards our liturgical formularies.

But in those authorized documents which were expressly framed in opposition to Rome, does the Church of England speak with "stammering lips," and in ambiguous language? Nothing can be further from the truth. In the Thirty-nine Articles the Protestantism of our Church exhibits itself in the most decided manner. Here the Reformers were unshackled by those considerations which influenced them in remodelling our services. They had not to amend ancient forms, and to do so as circumspectly as possible, but to frame a new confession, embodying the sentiments of a Protestant Church. In

such a task as this they felt themselves comparatively free; and gave expression to their convictions in those short, but distinct, statements on the great points in debate between them and their opponents, which no ingenuity of ancient or modern times has been able to reconcile with the doctrines of Rome.

Let it be admitted, then, that there is in our formularies, a religious element which bears a stronger affinity to the Christianity of the ancient Church than to that of the Reformation—that in the Liturgy Catholicism, (not that of Rome but of the 4th century,) while in the Articles Protestantism preponderates; what, after all, will this prove? The question still remains, what *on the whole* is the spirit of our authorized documents? And we maintain, against Mr. N., that it is decidedly Protestant even in most of the instances of alleged inconsistency which he has brought forward. "The body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." (Cat.) Mr. N. finds it difficult to reconcile these words with the declaration at the end of the Communion Service, that by the act of kneeling no adoration is intended to the sacramental bread and wine, and has known "some young persons, who have been taught to understand the Catechism in its obvious meaning, greatly perplexed by this declaration, not knowing which of the two to receive, but feeling it quite impossible to receive both." (P. 21.) Who the teachers of these young persons may have been we know not; we hope not Mr. N. himself; for, whoever he be, he must have been signally wanting in common honesty. He had to instruct his young persons in the *true* meaning of the Catechism; with the view of ascertaining what that meaning is, he would of course, if he had been really desirous to discover the mind of the Church, have looked into her other authorized formularies, (the Articles, for example,) and by comparing them with each other, have elicited what on the whole she means to teach, explaining deficient and ambiguous statements in one formulary

* Of this the failure of the attempt made, in the great rebellion, to establish new services, after the Presbyterian model, is a remarkable proof.

by the fuller and more explicit statements of another. For this purpose he would naturally, as we have said, turn to the Articles, and what would he have found there on the particular point mentioned by Mr. N.? "Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Holy Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. *The body of Christ is given, taken, and eaten, in the Supper only after a heavenly and spiritual manner.* And the mean whereby the body of Christ is received and eaten in the Lord's Supper is faith." (Art. 28.) Had he, as he ought to have done, explained the concise statement of the Catechism by a reference to this more expanded, and accurate one, had he distinctly told his young persons that when we say that "the body and blood of Christ" is received in the Lord's Supper, we by no means allude to any "corporeal presence of Christ's natural flesh and blood," they would have experienced no perplexity when informed that by the act of kneeling no adoration of the bread and wine is intended. But no, that would not have suited his purpose; so he explains the Catechism to them "in its obvious meaning," i. e., he takes the bare words as they stand, and isolating them from the various other explanatory declarations to be found in the Prayer-Book, gathers from them, and teaches his catechumens, that according to the Church of England Christ is corporeally present in the Sacrament! To such a proceeding we prefer giving no name.

Again, "the twenty-first Article teaches distinctly enough that 'General Councils may err, and sometimes have erred, even in things pertaining unto God;' and yet, by the laws of the English Church, not only is that to be adjudged for heresy, which hath been so adjudged by the authority of the canonical Scriptures, but also 'by the first four general councils.'" (P. 21.) By the "laws of the English Church" we presume Mr. N. means the "canons;" admitting, for

the mere sake of argument, that these canons are binding upon the clergy, let us see what the alleged inconsistency amounts to. One is almost ashamed of being compelled to notice such argumentation. The Article declares that general councils may err, and have erred, while the canons pronounce that to be heresy which has been so adjudged by the first four general councils? Have there then been no more than four general councils? Does Mr. N. not know that Bellarmin reckons up eighteen general councils, all received by the Romish Church? * If out of this number the Church of England selects those whose decisions she deems agreeable to Scripture, and adopts them as tests of orthodoxy, what follows? Nothing more than this, that while general councils *may* err, these selected ones *have not*. Where is the inconsistency? As well argue that because we agree with the Church of Rome in receiving the three ancient creeds, therefore we subscribe to the canons of the Council of Trent! Is it not possible to go a certain distance with another person, and yet not the whole way? But "general councils *have* erred;" this also may be true, and yet none of the first four be of the number. Mr. N. doubtless has read of the second Nicene Council, which sanctioned the use of images, and decreed that they should be worshipped? May not this, the seventh general council, be one of those which our Church had in view when she declared that "general councils" not only may, but "have erred, in things pertaining to God? The simple fact is, that our Church receives the first four councils, just as she receives the three creeds, not because they are the decisions of the Church, but because "they may be proved by most certain warrants of Holy Scripture." If in certain documents she finds what on other grounds she believes to be divine truth clearly and simply expressed, what hinders her from adopting them as expositions of her faith, and yet maintaining, in the abstract, that no human decisions on

* De Concil.

matters of faith are infallible? The creeds, and the councils which we receive, express not so much what we are bound to believe, as what we do believe, (non imprimunt nobis credenda, sed exprimunt a nobis credita).^{*} The obvious distinction between an authoritative source, and a mere declaration, of what we believe, will reconcile all the apparent inconsistencies between the sixth Article and some other expressions in our formularies.

"In the preface to the Ordination service, we are told that, 'from the apostles' times there have been three orders of ministers in Christ's Church;' but in the Articles the definition of a Church seems to have been purposely so framed as to include all the reformed churches of the continent, without any reference to an apostolical succession of bishops, or to the existence of these three orders as essential." (P. 22.) Where, we ask again, is the contradiction? Our Church asserts, as a simple historical fact, which no one who knows anything of Church history can deny, that, from the earliest period of which we have any records, bishops, priests, and deacons, have been the three recognised orders of ministers in the Church. It is on this account that she has herself retained them. But what then? Does it follow that because she retains them, she deems them absolutely essential to a Church? This is a conclusion of the same order of logical consecutiveness as the one last considered. If in political matters we, for what we think good reasons, prefer a monarchy, do we thereby assert that there are no governments in the world but those which are monarchical? Mr. N. observes very truly, that in the Articles every statement which might imply that our Church deems episcopacy essential to the being of a Christian Church is carefully avoided; why not then, from this circumstance draw the obvious inference that, in her estimation, it is not essential? We may well hold this, and yet believe episcopacy to be both salutary and apostolical.

* Twisten's Dogmatik. Vol i. p. 278.

And this is the real mind of our Church. She congratulates herself on that peculiar combination of circumstances which permitted her, while reforming the doctrine, to retain the ecclesiastical polity, of former times—she is quite sure she is right in so doing; but with exemplary moderation she abstains from pronouncing any judgment upon other bodies which adopted a different regimen; and this, doubtless, as Mr. N. remarks, with a special view to her sister churches of the Reformation, which, in this respect, were not so favourably circumstanced as herself. It has been well observed, that from a writer's omissions we may gather nearly as much instruction as from his assertions. Our reformers were very well acquainted with the controversy on episcopacy; they knew that by their Romish adversaries, whom they specially wished to conciliate, it was esteemed to be, not merely of apostolical, but of divine institution; they had no temptation whatever, as the foreign reformers had, to dispute its claim to this high authority; under these circumstances their silence upon the subject, or if Mr. N. will, their "ambiguous language" in the twenty-third Article, and their "apologetic tone" in the thirty-sixth, are facts full of significance. Such an omission of an affirmative is nearly equivalent to a declaration of the negative. But enough on this self-evident point: we pass on.

To the Baptismal question. "Nothing can exceed the definiteness of the doctrine contained in the baptismal offices, and in the Catechism on the subject of baptism, yet those that deny that doctrine, appeal, not without plausibility, to the twenty-seventh Article, which, speaking of that sacrament only 'as a sign of regeneration, or new birth, whereby, as by an instrument, they that receive it rightly are grafted into the Church,' may seem to agree with the evangelical party, who assign its efficacy rather to the 'virtue of prayer to God' by which it is accompanied, than to its own sacramental power." It will not be expected that we should enter at any length into the controversies

questio here mooted; neither our limits, nor our inclination, permit of our doing so. The baptismal controversy will probably be a bone of contention between contending parties, as long as the Church of England endures. We shall hereafter offer some considerations with the view of pointing out a common ground which may be taken on this question by those who are inclined to treat it practically, and who, though differing in this particular point, are agreed as regards the two fundamental principles of Protestantism, justification by faith, and the supremacy of Scripture. At present we are only concerned with the language of our formularies. And here, though possibly a practised eye may discern the existence of different types of theology in the Liturgy and Articles respectively, we must confess ourselves unable to discern any absolute contradiction on the subject of baptism. The Article, as is evident on the face of it, speaks primarily of *adult* baptism; let us then turn to the baptismal service for adults. The person, seeking to be baptized, comes to the baptismal font; he is supposed to have repented and exercised faith in Christ, (see Cat.) in other words, to have experienced a change of heart, before he offers himself as a candidate for baptism; he is interrogated upon these points, and having returned satisfactory answers, the Church proceeds to administer the ordinance to him. She prays (1st prayer,) that he may be washed with the Holy Ghost; that (2nd prayer,) he may "receive remission of his sins by spiritual regeneration;" that he "may be born again;" that "the old Adam may be so buried in him, that the new man may be raised up in him." Finally, after the baptism, she calls on the congregation to return thanks to God, for that the individual "is now regenerate and grafted into the body of Christ's Church." We have selected those parts of the service which contain the particular points on which the controversy hinges. For it might seem, from these expressions, that, although he have repentance and faith, yet the person to be baptized

does not, in the judgment of our Church, possess "remission of sins," and is not "born again" (in whatever sense those expressions are to be taken,) until after the administration of the sacrament; before baptism she prays that these blessings may be, after it she thanks God that they have been, vouchsafed to him. Now, as we have said, we decline entering upon the subject itself of baptism; our only question is, does the Article contradict the Service? We place the expressions of the two formularies side by side:—

SERVICE.

ARTICLE.

"We call upon thee for these persons, that they, coming to thy holy Baptism, may receive remission of their sins by spiritual regeneration."

"Baptism—whereby the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed."

"Give thy Holy Spirit to these persons, that they may be born again." "Seeing now that these persons are regenerate, and grafted into the body of Christ's Church."

Baptism—is "a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church."

"Wash them and sanctify them with the Holy Ghost."

"Faith is confirmed, and grace increased by virtues of prayer to God."

Where is the palpable inconsistency in these statements? Do they not rather treat of the same subject from different points of view?—the Service more distinctly expressing the "inward and spiritual grace" connected with baptism rightly received, the Article bearing more upon the "outward and visible sign?" It is true that the Article dwells more than does the Service upon the *symbolical* character of the sacrament, upon its being a "sign" of grace bestowed; "the promises are therein visibly signed and sealed," it is "a sign of regeneration;" but in so doing, it no more loses sight of the inward grace of which the baptismal water is the sign, than the Service, which speaks

chiefly of the inward effect, does of the appointed sign of that effect, viz., the water. Thus, far from being opposed to, the Article and the Service seem to be the supplements of, each other.

Once more—"the Church has authority in controversies of faith," (Art. 20.); and yet, adds Mr. N., there follows "a limitation which neutralizes this assertion, viz., 'that it is not lawful for the Church to ordain anything contrary to God's word written, nor expound one place of Scripture that it be repugnant to another.' Now, as it seems to me, the assertion of 'authority in controversies of faith,' and these subsequent limitations taken together, must at last resolve themselves into this dilemma: if the assertion means anything, the limitations mean nothing; if the limitations have a meaning, then the assertion has none." (P. 24.) And then follows the old question, Who is to be the judge whether or not the Church "ordains anything contrary to God's word?" Mr. N. is quite right in coming to the conclusion that it can only be "the private judgment of each individual," (p. 25.); but what then? Has he already become so imbued with the spirit of his adopted Church as not to be able to distinguish between "authority" and "*infallible* authority?" The word "authority," in its strict classical sense, signifies "weight," "reputation," "credit," whether derived from superior age, or experience. The Church, then, "has authority in controversies of faith;" we give our hearty assent to the proposition. A doctrine which it can be proved that the Church universal has ever maintained, and even the statements of our own particular Church, expressions as they are of the inward convictions of the whole body of her members, come to each individual accredited with an "authority," that is, with a degree of credit and weight which should make him exceedingly careful how he dissents from them. The common faith of the whole body is much more likely to be the true one than the individual's own private interpretation. Had Mr.

N. acknowledged and acted upon this principle, he would not, probably, be now a Romanist. He would have received with proper respect and deference the decisions of the Church in which he was nurtured, especially her decisions against Rome; and if, in some points, he had stood in doubt of their correctness, he would have waited in the reasonable expectation that increased knowledge and experience would have removed his doubts. But "*infallible* authority;" yes, that is another question. Nowhere does the Church of England claim that for herself; nor concede it to any other Church, or even to the Church universal. *Infallible* authority is the peculiar assumption of that corrupt Church which sets herself above Scripture, and "sitting in the temple of God, sheweth herself as god." Does it seem strange to Mr. N. that the individual's private judgment should be the ultimate resort, the last court of appeal? We would ask him one question; how did he become convinced that the Church of Rome is the true Church of Christ? Doubtless, unless he acted like a madman, he examined the arguments she puts forward in support of her claims; he weighed and balanced difficulties; he studied the subject; and at length come to the conclusion on which he has acted. But what was all this but an exercise of his own private judgment, not on the question, "does my Church teach agreeably to Scripture?" but on the far more weighty one, "which, among a number of professing Christian communities, is the true Church of Christ?" What led him to his present decision but his own private conviction? So futile is it to attempt to get rid of private judgment! It must, in every Church, and under all circumstances, be the ultimate ground of men's decisions. Private judgment, or to speak better, personal responsibility, is the inalienable right of every man who is not an idiot or insane; only, of course, as in the case of other rights, we are responsible for the use we make of it.

We have thus gone through the several instances of "contradictory and self-destroying" statements which

Mr. N. asserts are to be found in our formularies. We trust we have proved that the contradictions exist only in his own head; and that our Church, taken as a whole, presents that unmistakable type of Protestantism which stamps her as one of the Churches of the Reformation. And this is all we are concerned to prove. We grant that the formularies of the Romish Church also are consistent and harmonious; no one doubts that who has read them; but we deny that ours are not equally so.

With respect to the other allegation brought against us, that we are split up into parties, which denounce each other—that rival societies exist for the purpose of disseminating contradictory doctrines—that, in fact, the English Church presents a mass of confusion and disunion, it really seems not worth while to notice them. What have we to do with the state of theological opinion in any particular age? The mind of the English Church is to be looked for in her authorized formularies; as long as they are not changed, she remains the same. Would Mr. N. think it fair were we to adduce the previous contentions of former ages, respecting the claims of rival popes, or between the Jesuits and the Jansenists, as evidence that the Romish Church is not at unity on points of faith? Would he not say, "These various parties, though at variance with each other, all acknowledged one symbol, and submitted to the same authority; the Church, therefore, still remained one!" Let him apply the same rule of equity to our parties; all acknowledge the Thirty-nine Articles and the Liturgy, all are in communion with the Church; all submit to the authority of their spiritual rulers.

Our differences, indeed, are to be lamented; but wherever there is life there will be movement. It is easy for the Church of Rome to suppress, by the infallible decrees of a pope, the free expansion of Christian thought and feeling; but she does so, only to cherish in her bosom the far more dangerous leaven of secret rationalism and infidelity. The religious state of the educated classes in France and

Italy is a melancholy proof of this. Far better that the peccant humours should appear on the surface, than be driven inwards to corrupt the springs of life unseen. Our various schools of theology, our parties, our rival publications, are all the natural result of that freedom of thought and Christian liberty, purchased for us by the Reformation. It is true that liberty, in this imperfect state, is often accompanied with inconveniences which a despotism is free from; as may be seen in the political strife, and the contests of party inseparable from our constitutional form of government; but would we, for all that, exchange the polity of England for that of Russia? The gospel is a dispensation of the Spirit; and "where the Spirit of the Lord is, there is liberty;" no real genuine union, therefore, can exist in Christianity which is not founded upon free conviction, no Christian harmony can be produced by the pressure of external authority. If our differences cannot be composed by the progress of Christian feeling, and Scriptural knowledge, it is better that they should remain than be suppressed by force. What the ancient historian said of the desolating conquerors whose deeds he was narrating, *solitudinem faciunt, pacem appellant*, may be justly applied to the spirit in which the Romish Church endeavours to preserve unity among her members.

Mr. N. particularly specifies the baptismal controversy as an instance of our internal disunion. We conclude with a few remarks, intended, as we before observed, to shew that the difference on this question, between those who are equally attached to the great Protestant doctrines of justification by faith, and the supremacy of Scripture, is not so great as to prevent their cordial union against Tractarianism. Let us for a moment lose sight of the theologian, and view the minister of Christ in the exercise of his pastoral office, and, (to bring the matter more to a point,) in the act of addressing his congregation. The difference, as is well known, consists in this: that by one minister they would be addressed as consisting of

two divisions, one of which he would designate as "dead in trespasses and sins," as still needing to be "born again;" while by another, of different views, they would be addressed as having been all, at baptism, adopted into the family of God, and made recipients of preventing grace, which grace, however, some, through their own want of co-operation, have received in vain or forfeited. But would not both equally, being such men as we have supposed, direct the sinner to the Saviour of the world, and preach free forgiveness of sin through faith in Him? Would not both equally insist upon the necessity of an inward change, albeit one might describe that change by the term "regeneration," the other by some equivalent expression, as "newness of heart" and the like? Would not both urge the necessity of good works as an evidence of faith? But if this be so, "what is the chaff to the wheat?" Let one party avoid the use of the word "regeneration" as descriptive of a change of heart, and the other take care to explain that by that term they mean, not a personal but a relative change, not a change of nature, but of state; and the difference between them will be reduced to narrow limits. At any rate it need not prevent them from being equally attached members of our Reformed Church. The common ground on which both parties may meet is, the unquestionable fact that, in every congregation, the greater part, whatever grace they may have received at baptism, need a change of heart; and that to obtain that inward renewal, they are to be directed to Him who saves both from the guilt, and the power of sin. If, as seems probable from the history of the past, there *must* be in our church two schools of theology, divided upon the subject of baptism, it is a question whether every effort should not be made to combine them on the ground of a common Protestantism.

We are the more confirmed in this our view by the history of Protestantism abroad. From the very beginning of the Reformation, the Protestant body has existed in Ger-

many under two principal divisions, the Lutherans and the Reformed, each having their own confessions of faith. Of these the former, as is well known, are distinguished from the latter by the higher view they take of both sacraments, especially that of the Lord's supper, and by their rejection of Calvin's doctrine of predestination; but are they on this account the less opposed to Rome? On the contrary, the most successful refutations of Romanism that have appeared in Germany of late are from the pen of theologians of the Lutheran Church. If it must be so, let there be amongst ourselves a Lutheran and a Reformed type of Protestantism, according as one party inclines more to the Liturgy, the other to the Articles; let them be equally recognized by the rulers of the Church; and while combining against the common foe, who, under pretence of reviving "church principles," is in reality undermining the two pillars of Protestantism, justification by faith, and the supremacy of Scripture, let them not "bite and devour one another, lest they be destroyed one of another."

"It is not intended by these remarks to imply that it is a matter of indifference which side we take in the baptismal controversy. In this, as in every other case, there is a true and a false view; and it should be our unceasing aim to arrive at the true one. For error in religion, however speculative it may appear, hardly ever lies barren and unproductive: some practical consequences will be sure, in the end, to flow from it. But let the controversy on this confessedly difficult subject be conducted in a spirit of brotherly love and Christian forbearance, each party making allowance for the prepossessions, and allowing due weight to the arguments, of the other. This surely may be done without a sacrifice of principle on either side. And if, after all, differences of opinion, as regards this point, should still remain, then let the apostolic injunction—*'Whereto we have already attained, let us walk by the same rule, let us mind the same thing'*—have its due

place amongst us: in other words, let us rather unite on the far more important doctrines which belong to us as Protestants, than separate on the less important ones which characterise us as parties in the church. If we act in this spirit, we may hope to see a gradual fulfilment of the promise connected with the words above quoted; "And if in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. iii. 16, 16.)

We are compelled to defer our remarks on the Unity of the one Holy Church, "the body" of Christ, to another opportunity.

[NOTE.—The Editor does not pledge himself to an entire accordance with the able writer of this Review, on the subject of baptism, though he admits the force and excellence of much that he has advanced.]

ERRATA IN THE FORMER ARTICLE.

Page 63, col. 1.—for "outward and invisible" read, "outward and visible."
Page 71, Note—for "pingunt" read, "fingunt."
Do. for "previligia" read, "privilegia."

SHORT NOTICES.

A Walk round Mont Blanc, &c. By the Rev. FRANCIS TRENCH. Bentley, London.

If one has a quarrel with this book, it is either because it excites a longing to follow in Mr. Trench's steps which cannot be gratified, or that having visited that wonderful country, his circuit of Mont Blanc failed to be part of the expedition.

Still, unless there is time to see everything, and go everywhere, we can only recommend Mr. Trench's course to those who, like him, have previously taken the usual tour. If his interesting book were to be adopted as a handbook for a commencing traveller, wishing to make the best tour of Switzerland that a month or so would admit of, there would be a great mistake. Rather, under such circumstances, let the *Journal* which appeared in several consecutive numbers of the "Christian Guardian" for 1846 and 1847, be the guide. It is impossible for a traveller to adopt a scheme which will more satisfactorily comprehend the chief points of Switzerland, in better course, within Mr. Trench's limit. The prominent features of Schaffhausen and Righi, and the lake of Lucerne, and the passes of St.

Gothard, and Furca, and Grimsel and Grindelwald, must ever have the preference. Mr. Trench's tour can only be regarded as supplementary, and as such it is well deserving of adoption.

We quite concur in the opinion that it is infinitely wiser to take the circuit of Mont Blanc, than the ascent to its summit. Human life is too valuable and responsible a talent to be trifled with; and no one can say that the ascent of Mont Blanc is otherwise than an undertaking of extreme peril.

Would that all travellers went to work in the spirit which Mr. Trench manifests. There may not always be the favourable opportunity for trying to do good, but the Christian, whether lay or clerical, ought always to hold himself in prayerful readiness and service. If the *Maitre d'hôtel*, at Chamouny refuses one request after another to allow of holy service on the Lord's-day, it is well that Protestants should ever present to Papists the obligations and the privileges of their religion. And who knows but the repeated importunities of travellers with the hotel keepers at Chamouny have had their influence in effecting the removal of the restrictions which we rejoice to bear

recently taken place? If Englishmen would only visit other countries as godly Christian men, manifesting in their avoidance of what is wrong, and their pursuance of what is Scriptural and good, the reality and consistency of their Christianity, if travellers of all grades to all parts of the world would only do this, it would diffuse a wholesome leaven, and effect a more extensive benefit amongst heathen as well as professing Christians, than we can have any idea of.

Then, if travel beyond British limits be the best prescribed remedy for harassed and worn out busy workers, if the dose has to be repeated, but to be more effectual with some little variety of formula, let Mr. Trench be the physician, under the no small recommendation of his own experience.

To readers in general this walk round Mont Blanc cannot fail to be fraught with profitable interest.

An Earnest Ministry the want of the Times. By J. A. JAMES. Hamilton, London.

The Anxious Inquirer after Salvation directed. By J. A. JAMES. Religious Tract Society.

Life in Earnest. By the Rev. JAMES HAMILTON. Nisbet, London. Fortieth Thousand.

HERE is a happy coincidence of titles, all indicating the great desideratum in the professing churches of Christ at the present moment. We want more earnest, heartfelt preaching, resulting from the solemnizing conviction that multitudes, perhaps the mass of our hearers, are dead in trespasses and sins, and as such in the greatest danger of the wrath to come. Resulting, too, from a longing desire for the glory of that Saviour whom we love and serve, and which glory is promoted by the conversion of sinners to himself; and resulting not the least from an overflowing sense of the boundless love and mercy of God in Christ, who will have all men to be saved, and to come to the knowledge of the truth.

Is there not too much reason to fear that in our own Church, semi-Popish views of the efficacy of baptism are swamping the interests of an earnest and heartfelt ministry? While amongst Dissenters, they themselves being judges, the life, and energy, and unction, of a spiritual ministry is fast departing from their pulpits; not indeed from the same cause, but is it not to be feared, that philosophy and politics have taken the place of the plain, honest, powerful preaching of Christ and him crucified?

O that we may humble ourselves before God for the manifold provocatives of our holy things. Oh! that prayer may ascend to heaven without ceasing, that the Great Head of the Church may be pleased to come down in mercy, and with great might succour us. Then shall we have life and earnestness and efficacy in the ministry of the word, the issue of which will be anxious inquirers in abundance, and life in earnest, individually, relatively, socially.

We could wish that every reader were possessed of these three valuable little treatises.

Sermons preached in St. James' Church, Clapham. By the Rev. G. A. ROGERS, Vicar of Leominster. Hatchard, London.

SOUND, forcible, useful sermons. They will be found to add very serviceably to the variety so much sought after for Sunday evening reading in families.

Sermons on the Histories of Scripture, suitable for Family and Cottage Reading. By ARTHUR ROBERTS, Rector of Woodrising.

A SEQUEL to his Village Sermons, already recommended to our readers, which will be found every way worthy of them, while the historical character gives a peculiar interest to the young as well as others.

Prayers for the use of Families. By the Rev. W. J. HALL, Rector of St. Benet's and St. Peter, London. London, Rivingtons.

should not be a sermon, neither should it be a vehicle for embodying the author's religious peculiarities.

THIS collection of Prayers is in good type, sound in sentiment, clear and comprehensive in arrangement, and withal strictly and properly devotional. We are led to make this last remark, because we cannot but think that many of the numerous collections of the day are not only objectionable on the score of prolixity but descriptiveness. A family prayer

A Book for the Cottage. By the Author of the "Female Visitor to the Poor." Seeleys, London.

WE have pleasure in recommending this interesting little work to our readers, especially as "all the narrative sketches introduced are strictly authentic."

(For the *Christian Guardian*.)

DIPLOMATIC RELATIONS WITH ROME!

(From the French of *La Fontaine*.)

AFTER twelve hundred years of war,
And many a death-wound and many a scar,
The wolves and the sheep made peace.
The sheep seemed to think it the wisest way,
Since the wolves ate the sheep that went astray,
That the ancient feud should cease.

When they vowed perpetual peace, the sheep
Surrendered the dogs they were wont to keep,
As hostages to hold;
And the wolves gave the sheep their wolfings dear,
While they grinned with delight from ear to ear
To see them within the fold.

The wolfings played with the lambs till at length
Their teeth, their limbs, and their claws got strength,
And they found they were the stronger;
When they knew that the dogs were taken away,
They growled, and showed a mind to play
At lambkin sports no longer.

Each seized a lamb, and away they fled
To their forest haunts, where they cruelly fed
On the victims thus betrayed;
Then the old ones strangled the dogs asleep,
And old and young poured down on the sheep,
And fearful havoc made.

Britons! from this one moral flows,
The wolves of Rome are your deadliest foes,
You must war with them for ever.
A solid peace is a blessing, it's true,
With states you may seek it and find it too,
With a faithless priesthood, never!

: LATIMER.

MARCH—1848.

I

FRAGMENTS ON ROMANISM.—No. II.

It is often asserted by the advocates of Romanism, that the Virgin Mary was declared to be the *Mother of God* by the third General Council held at Ephesus, and that all orthodox Christians have ever since paid adoration to her.

Now the decree of that council was not designed with the view of conferring honour on Mary, but had a direct reference to Nestorius. He asserted that there were two persons in Christ, and that the human person, who took flesh of the Virgin, was not the same person with Christ the Son of God. The fathers of the council declared, that the Virgin was the mother of that person who was both God and man, and so ought to be called the *Mother of God*. But not one formal prayer was offered to her, nor for 400 years after Christ, although the Offices of the Romish Church abound with addresses made to her. Thus the primitive way of worship has been altered, and sadly disfigured; and Romish authors confess that it was nearly 1200 years after Christ, before there was any preface in the mass relating to the Virgin Mary, it being first inserted by Pope Urban II. A. D. 1186. *Bin. Tom. 2, par. 2. p. 260*. And although many of the ancient fathers expound the Lord's Prayer, and prescribe the daily use of it, not one of them expounds the *Ave Maria*, or mentions it as a piece of devotion. Epiphanius particularly mentions the Collyridians as heretics, who made oblations and celebrated offices in the name of Mary, which he calls a wicked and impious thing, contrary to Scripture, and a doctrine of devils. "Her body indeed," said he, "was pure but not divine; she was a virgin, but to be honoured, not worshipped; yea, she worshipped Him that took flesh of her. She was a chosen vessel, but still she was a woman, her nature was not changed. Therefore let Mary be honoured, but the Father, Son, and Holy Ghost worshipped. Let none adore Mary, nor any man, much less any woman;—this mystery belongs to God;—neither angels nor arch-angels are capable of this glorification." *Epiph. Hæres. 78, 79. p. 468, 471, 472*.

Among the genuine fathers we nowhere read of the elevation of the host, to be adored; there was no carrying it through the streets in pompous processions; there was no taking of money for saying this office for persons absent or deceased. Then it was only a commemoration of Christ's sacrifice on the cross; now it is made that very sacrifice, and said to be propitiatory for the quick and dead, and available to bring men out of a purgatory which the fathers never heard of. And still the Church of Rome has the confidence to overlook her variations from the primitive custom, and to speak with

contempt and severity of those who closely follow it.

The Church of Rome teaches that the Scriptures are dark and obscure, and that it is not for the people to read them in the vulgar tongue. Many lame arguments are adduced in support of this bold assertion; but the inference which she draws from 2 Peter iii. 16. is certainly the most rickety and untenable. Peter's words are—"As also in all his (Paul's) epistles, speaking in them of these things, in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (*Douay Vers.*) Here, say the advocates of Romanism, is an end of the controversy; the point is decided—*causa finita est*. Now what is the fact? The words "in which" refer to "these things," viz., the doctrines relating to the latter days—and not to Paul's epistles. A close examination of the Greek will shew that the gender of the word "which" agrees with "these things," but not with "epistles." Besides, it was because they were unstable as well as unlearned, that they wrested the Scriptures, or twisted them out of their natural meaning to their own destruction. They also handled in like manner "the other Scriptures," although easy to be understood. It appears by this passage, that though the art of printing was then unknown, the unlearned could arrive at a knowledge of God's Word. The charge which the apostle makes is, not that the unstable and unlearned became acquainted with the sacred writings, but that they used violence to the word of God, putting it, as it were, into a vice, wresting, twisting, or turning it from its real meaning, and acting thus to their own destruction.

It may be interesting to our readers to know that the first prohibition of the use of the Scriptures was published by the Synod of Toulouse, held in 1229, and was caused by the preaching of the Waldenses. It is as follows: "We prohibit the permitting of the laity to have the books of the Old or New Testament, unless any one should wish, from a feeling of devotion, to have a Psalter or Breviary for divine service, or the Hours of the Blessed Virgin. But we strictly forbid them to have the above-mentioned books in the vulgar tongue." Do not all such precautionary measures fully prove that the Church of Rome is afraid to have her doctrines tested by the Word of God; and is it not a tacit acknowledgment that "the Traditions of the Holy Fathers," and the decrees and canons of councils, have no agreement whatever with the *Verba scripta* of the Volume of Inspiration?

Intelligence.

FOREIGN.

FRANCE. — THE JEWS. — MARSEILLES, SEPT. 9TH.*—This morning I got up very early in search of the Jewish synagogue, this being (*s'lichoth*) a season when I expected to find my Jewish brethren at their devotions. I was successful in the search, and was not disappointed in my expectation, but found the humble edifice filled with Israelites, "zealous for God," though not according to knowledge, confessing their sins in most pathetic terms, and apparently with contrite hearts. I joined with them in several prayers, adding, of course, at the end of each prayer, "through the all-prevailing name of Jesus Christ, the only mediator between God and men." As this may happen to fall into the hands of some who are not acquainted with Jewish technical terms, and who may therefore be at a loss for the meaning of *s'lichoth* season, I subjoin here, for such, the following explanation: From the last week in the month Ellul, which is generally about the middle of September, and a week before the Jewish New Year, until the day of Atonement, the 10th of the month Tishri, the Jews are particularly prayerful, repenting of, and confessing the sins which they have contracted during the whole year. They suppose that all their works are brought into account on New Year's Day, and on the day of atonement, and that the short interval between these is allotted in order that they may amend their lives. This interval is devoted to prayer and fasting. Hence those days are called *s'lichoth*, from *salach*, to forgive, because then they pray for pardon. They have additional prayers for every morning, which are offered up very early. In Palestine, Turkey, Russia, Poland, &c. &c. during this season, the Jews generally assemble at their synagogues

about three o'clock, A.M., for the purpose of prayer. The first day of the season commenced this year on Sunday last, the 5th inst., and will end on Monday, the 20th of this month. The following is one of the many melancholy but true confessions made during this period. The original is alphabetical: "We have transgressed more than any people. We are more confounded than any generation. Joy has departed from us. Our hearts faint by reason of our sins. Our desirable place has become corrupt. Our crown is taken away. The habitation of our sanctuary has been destroyed by reason of our wickedness. Our palace has become a desolation. The beauty of our land belongs now to strangers; our strength, to aliens. They have robbed our labour before our eyes; yea, from us 'scattered and peeled.' They have put their yoke upon us. We have borne it upon our shoulders. Servants have ruled over us. There is none that doth deliver us out of their hands. Many troubles have compassed us. We have called upon thee, O Lord our God, but thou hast departed from us by reason of our transgressions. We have turned away from following thee. We have gone astray and were destroyed. And as yet we have not acknowledged our errors; and how can we be so presumptuous and stiff-necked as to say before thee, O our God and the God of our fathers, that we are righteous and have not sinned? when verily we have sinned."

Sept. 10.—I went to the synagogue. I did not like to go there again during service time, as that is not the season to speak even a word about the worthlessness of their own righteousness, or about the greatness of the righteousness of Jesus. I went therefore, about twelve o'clock, expecting to find 'n it, or in the vicinity, a few to whom I could proclaim the redeeming love

* From the Journal of the Rev. M. Margolouth, Missionary to Tunis.

of Jesus, and hoping that those to whom I might be permitted to speak would repeat my communication to others of their brethren. When I entered the yard in which the synagogue is situated, the beadle cried out in French, "Where are you going?" Now, as those officials are generally ignorant and rough, I determined upon speaking in no other language but Hebrew, in order to get introduced by him to some of the more learned of the Jews. This expedient had the desired effect, for when I replied in the sacred tongue, "I want to see your synagogue," he understood, and immediately followed me most respectfully thither. I saw at once that I occupied vantage ground. I began to ask him a number of questions, all in Hebrew, to which he could not reply in the same language. He began to speak French. I told him it would not do; I would speak no secular language. He then took me by the hand, and said, "Come then to our school, and there you will find several who will be able to hold converse with you." This was what I wanted. I followed him to the Jewish school, where I found several Jews who were able to converse fluently in Hebrew. They immediately surrounded me, and answered all my questions most kindly. I asked permission to examine the children, which was readily granted. I spoke in Hebrew when I had to make some remarks, and the principal master translated the same into French; and I was very glad to find that he gave them the full benefit of my remarks; for when I congratulated them upon their learning to read the Bible, saying, "this is the *only* book on which we may depend, and *all* others are fallible," he faithfully repeated *all* I said, and put the emphasis on the same words. The master frequently complimented me by applying to me several times the following words: "Who is as the wise man?" taken from Eccl. viii. 1. When I perceived that they formed a high—too high—estimate of my abilities, I began to introduce the question at issue between Jews and Christians. The Jews seemed not a

little startled, but the good opinion which they had so often expressed towards me exercised a favourable influence over my hearers. Their opposition was very slight indeed, and I had the privilege of expounding to them from their own Scriptures, used in their school, the things belonging to their eternal peace. The Lord enabled me to open and maintain from the volume of everlasting truth, that JESUS WAS THE CHRIST. To-morrow being the first day of *Rosh Hashamah*, or the new year, a day set apart for earnest prayer that the sins of the past year might be pardoned, I took occasion to refer to the prayers which are to be used then and the day after, and endeavoured to convince them that unless those prayers are offered up in the name of Jesus, the petitions would remain unanswered. I appealed to their own works in proof of the necessity of a mediator. I quoted a passage from *Yalkut Simeoni* and *Medrash*, both works of great authority amongst the Jews. The passage purports to be an exposition of Psalm xci. 15. and is the following: "What is the reason that the Israelites, during this dispensation, pray and are not heard? Because they know not the ineffable name, but, at the coming of the Messiah, the holy and blessed God will make them acquainted with it; for it is written, 'Therefore my people shall know my name.' (Is lii. 6.) At that time, they shall pray and be heard; for it is said, 'He shall call upon me, and I will answer him.'" I then referred to another rabbinical passage, to show that the Jewish sages considered Messiah to be "the only Mediator between God and man." It is a remark of Rabbi Joseph Albo—which occurs in his *Sepher Ekarim*—on Jer. xxiii. 6. and is as follows: "The Scriptures call Messiah's name 'Jehovah our righteousness,' because he is to be our *Mediator*, that we may obtain God's righteousness through him." I then bade them farewell, and invited them to call upon me *to-day*, as I purpose leaving to-morrow morning for Malta. On my return, I called at Mr. Monod's with the letter of introduction I had to him

from his brother; but unfortunately he was from home. By the time I came back to the hotel, I found three Jews waiting for me, none of whom I had seen at the Jewish schoolroom. They objected to the doctrines I propounded at the school, for the auditors there seemed to have repeated all I said. I told them that I was most willing to hear their objections. They then proceeded with their arguments, to which I listened attentively. When they had finished all they had to bring forward, I said, "Now, gentlemen, I have been very quiet all the time you spoke, it is my turn now, and I trust that you will give me as attentive a hearing as I gave you." I then took up their arguments one by one, brought them to the touchstone of revelation, and demonstrated their unsoundness. I endeavoured to keep them in good humour all the time. I determined not to give the least encouragement to excitement, so that we enjoyed a most dispassionate discussion, and I trust and pray that it may not prove altogether fruitless.

Sept. 11.—I fully expected to have left this morning for Malta; but unfortunately I forgot that I was not on the soil of England. Because I did not get my passport *viséd* yesterday, I was not admitted as a passenger for Malta. I am therefore obliged to wait till Tuesday next, God willing.

Sept. 12.—I attended divine service in Mr. Monod's chapel, but its minister having not yet returned, a stranger preached. After morning service, I went to the vicinity of the Jewish synagogue, in order to watch the Jews on their way to *Teshelik*, which I hoped might afford an opportunity of addressing a few words of exhortation to some of them; but I was disappointed. The Jews here do not seem to observe it in the same way as in other parts of Europe. I feel this term also may require some explanation, for many may be ignorant of the meaning of *Teshelik*. It is a custom amongst the Jews throughout the whole world, to go to a river on the afternoon of the first day of the new year—if that

happen on a Saturday, then on the second day—and there to pray very earnestly for the removal of their sins; after which they shake the skirts of their garments, whilst repeating the three last verses of the book of the Prophet Micah. The Jewish cabalists, who delight to dwell in the clouds, and therefore indulge in the mazes of mysticism, maintain that some extraordinary significance is attached to this ceremony. But the mass of the Jews, who are not initiated in all the cabalistic theories, are of opinion that they literally "cast all their sins into the depths of the sea," and they moreover maintain that the fishes eat them up; for the river which is chosen for the performance of the ceremony must be one which abounds in fishes. Now *Teshelik* is the word used for "cast," and this ordinance goes therefore by that name. Dr. M. Erter, one of the most learned Jews of Brody, but no supporter of rabbinism, wrote a most clever satire, in the Hebrew language, about this *Teshelik*, and exposes very skilfully the frightful superstitions connected with the institution. Oh, that God would hasten that happy and glorious period when Israel's sins shall indeed be "cast into the depths of the sea," "when their iniquity shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found!"

POPISH PERSECUTION.—In a village of the diocese of Montauban, called *Lachapelle*, there was some years back a *curé* named *Bruitte*, who was less superstitious than his colleagues. He had studied the Holy Scriptures; he read them daily with more attention than his Breviary, and proclaimed to his flock not the lying traditions of Rome, but the fundamental doctrines of Christianity. This first step led him to make a second. The Abbé Bruitte thought that he could no longer remain conscientiously within the pale of the Romish Church. Having consulted some pious pastors of the Reformed communion, he openly declared his belief in Protestantism; then he passed some time in the *Seminary of The-*

ology at Geneva, under the superintendence of MM. Merle d'Aubigné and Gausse; he was afterwards ordained to the evangelical ministry, and now exercises the functions of a pastor in a village near Paris.

All this time the Romish Bishop of Montauban preserved complete silence; he did not even reply to a very spirited pamphlet of M. Bruitte against the Papal Church. But see here what has made the prelate throw aside his apparent indifference. A number of the inhabitants of Lachapelle had received with joy the good instructions of their ex-curé. They began to read the word of God for themselves, and by degrees they apprehended the doctrine of free salvation by faith in Christ crucified. Then they addressed a petition to the Protestant Consistory of Montauban, praying that a pastor might be sent to them. This proceeding made a great impression on all the surrounding country. Bishop Doney went personally to visit the inhabitants of the village, and to solicit them earnestly not to quit the Roman Catholic Church. His efforts were unsuccessful: these simple and sincere men told him that they had maturely reflected upon the course which they were taking, that their eyes were opened to the errors of Popery, and that they were firmly resolved to enter the Reformed communion. Soon afterwards Protestant worship was commenced at Lachapelle.

M. Doney returned to Montauban in a violent passion, and hastened to draw up a bitter mandate against the heretics. There is nothing new in this pamphlet of the reverend bishop. It is the same abuse as ever against the *variations* of the Protestants, their *want of unity*, their *intestine quarrels*, and so forth. But M. Doney, in his wrath, has thought of something out of the common way—*formal and public excommunication*, which, I believe, has not been employed in France for a long time past.

What has been the bishop's object in pronouncing this terrible excommunication—a spiritual weapon which one would have thought had been for ever buried beneath the rubbish of

the middle ages? Certainly it was not at all necessary to excommunicate, with so much ceremony, those who leave the Romish communion wholly of their own accord. Why drive out persons who are going voluntarily? Of what utility is it to shut the door upon those who declare that they wish to remain outside? This is *pleonasm in action*. But M. Doney is an apt pupil of the Jesuits. He has basely calculated that this formulary of anathemas would strike the utmost consternation into the poor peasants, and that fear would, perhaps, lead them to reenter a church which their consciences had induced them to abandon.

Such, in fact, is what has really occurred. I have learned from eye-witnesses that a real *Popish terror* reigns in the district of Lachapelle. All the *women*, without exception, have been excited and infuriated by the priests; they threaten to *leave their husbands*, if the latter should persist in their intention of becoming Protestants. Their passions are inflamed to a degree that it is impossible to describe. The Protestant pastor has not found a single individual who had the courage to let him a room in his house; the bakers have refused to sell bread to him; the innkeepers have shut the doors of their hotels upon him; the porters even refused to carry his luggage, as though the mere handling of his property would have defiled them! The pastor ran the risk of dying of cold and hunger; and those who went to hear him hazarded their own lives, so greatly had the popular fanaticism been wrought upon. Such is the mode in which the priests explain and practice *toleration*. They seek to make proselytes among the Protestants, but they do not permit Protestants to act in the same manner among their followers.

BELGIUM.—Accounts from the Continent represent the financial position of the various evangelical societies as extremely embarrassing. It will be seen from the letter of our French correspondent, in another page, that the Paris Society has in-

carried a debt of upwards of 50,000*l.* (£2,000); that of the Geneva Society is still larger; and lastly, there is the Belgian Evangelical Society, which, though not so deeply involved as either of the kindred institutions just named, stands not less in need of assistance, in consequence of the peculiar difficulties with which it has to contend. The Belgian Society is of more recent origin than either the Society of Paris or that of Geneva: its constituency is less numerous, and for the most part in humbler circumstances, and it has to encounter the opposition of a priesthood who are animated by a spirit of persecution, at once bitter, intense, and active. The Lord continues to bestow precious blessings on the labours of their Society; the work takes deeper root, and assumes a more national character; the infant churches are confirmed and enlarged in the Christian life; new places of worship are opened; new missionary stations are planted; the field of operations is extended, and the claims that are made on them increase daily.

"In different localities," says the circular, "we are called upon for more preaching; there is a pressing want of new stations; we have not yet one school in the province of Liege, where so great a revival has taken place, and where we have two large congregations that are urgent in their applications for the means of giving instruction to their children. But we are totally destitute of the money that is wanted to engage additional labourers, or to form new establishments. Our position is already so difficult, that *we have been obliged to deduct 10 per cent. provisionally from the salaries of the agents of the Society.* We therefore beseech our friends to come promptly and effectually to our aid."

"Belgium is not much known. Her religious and moral wants—the happy circumstances in which God has placed her for being evangelized,—the wide and deep furrow which God's plough traces at present in this soil, which has remained so long barren and unfruitful; besides this, the harvest we are reaping already, and that which

we look forward to in the blanched fields,—all this work is little known abroad, and on that account it does not call forth the active sympathy of the friends of God's reign, as much as is necessary."

TRACTS FOR ITALY.—The Editor will be very thankful for any response to the following letter from Italy. He has the best means of getting suitable Tracts translated and printed through Signor Ferretti, and for their most efficient distribution in Italy. He will be very thankful for any contributions for this purpose.

"I have frequent opportunities of giving away religious books in Italian. I should take it as a very great favour if you would, through some of your friends, get me a present of some of the publications of the Tract Society which are translated into Italian; and do get Ferretti, or some Italian who understands English, to translate some uncontroversial little works into Italian, and send them out to me. Something on the Ten Commandments, or the Lord's Prayer, or the Creed, would be read with avidity, and would be introduced into the schools. It would be impossible to express to you how anxious I feel to spread divine truth throughout this country."

BELLARY.—Intelligence of the death of the late Rev. Samuel W. Flavel was communicated to our readers in July. Mr. Thompson, of Bellary, has furnished the following brief but deeply interesting sketch of his personal history, &c.:

Shunkuru-lingum, the former name of the subject of this biographical notice, was born at Quilon, about the year 1787, of respectable but heathen parents, of the Vellaulu or Cultivator Caste. In early life he differed little, if at all, from his countrymen in blind devotedness to idolatry, and in the practice of the degrading observances it enjoins. Divine Providence led him by a way he knew not. He left the home of his boyhood; and, after several changes in his temporal circumstances, from the lower to the

higher grades of personal service in the camp and elsewhere, entered the employ of a gentleman holding a civil appointment under the Ceylon Government. An apparently trivial circumstance was the turning point of his life. Under a tree of the forest he found a copy of the Gospels in Tamil, probably left there by a follower of the British camp, it being the time of the Kandyan war, and strangers from Tranquebar having come over to Ceylon with the army. He read the book with eager delight: it opened up to him a new region of

thought and inquiry, and eventually was blessed to his conversion.

Deeply affected by a sense of the spiritual degradation of his countrymen, and impelled by love to the Saviour, he sought to make known to others those glorious truths he himself had embraced. He was soon after called to devote himself to the stated ministry of the Gospel, when his ardent, well-sustained zeal led him to conduct his labours wherever he could obtain an audience, and not unfrequently in the midst of the most bitter opposition.—*Ch. Miss. Record.*

HOME.

DIPLOMATIC RELATIONS WITH ROME.—An event has occurred this month in our national history, over which the friends of our Protestant consistency have need to mourn in bitterness. One of the ministers of our sovereign has brought a bill into the House of Lords, for accrediting diplomatic relations with the court of Rome. There is an astuteness in the nature of the proceeding adopted, which shows how wily are the parties against whom the cause of Protestantism has to contend. The bill cites the act which limits the succession of the throne to the Protestant descendants of the royal line, and which prohibits the sovereign of these realms from "reconciling herself to, or holding communion with, the court of Rome;" and puts this prominently forward, as if a popular, and unjustifiable, and silly interpretation of this statute was the only barrier to diplomatic intercourse with that apostate community, and its religio-political head—the pope. And as if, when the common-sense of the public showed them that the term "hold communion" had no reference to political negotiation, but only referred to the conversion of the British sovereign to Romanism, they would conclude at once that no impediment to political intercourse really existed, and would readily accede to the establishment of political relations and the interchange of ambassadors.

It is possible that there are some British subjects sufficiently simple and ignorant to be entrapped into such an error; and it is possible that some are willing to believe that this is a justifiable measure on such grounds, because, for other reasons, they wish it; but there is not surely that degree of ignorance in the great mass of British subjects; nor will the recital of this bill, as containing a sentence that has been misunderstood, satisfy the multitude on such a point, who know very well that there the real merits of the question do not lie. That statute has nothing to do with the question; but it is used for a stalking-horse to betray our liberties and our Protestant safety. It is put forward now as a false inferential reason for the measure, as if the only hindrance to it was the popular misinterpretation of that statute.

But I ask, is this the ground on which our nation has hitherto refused to hold intercourse with the Italian prince-bishop? No such thing. On the contrary, the limitation of the throne to the Protestant line, was had recourse to, in order that the sovereign of these nations, as the executive power of our complex legislature, should not have political relations with Rome. The first point is the essential Protestant character of the nation, and its entire disavowal of the claims of the Italian pontiff; and, therefore, in the next place, the nat n

absolutely prohibits its sovereign to be a Romanist, in order that there may be desire for, or tendency to, no such intercourse. The rights of the family are interfered with, and the Romish part of the genealogical tree cut off, lest any such evil should come. The very mischief which is now about to be introduced is that, the prevention of which was contemplated by this very statute; which is now made the "Trojan horse" to introduce it within our walls. But besides this, there is another reason. As a nation we disclaim all intercourse with a power which insolently claims an unjust jurisdiction over us; which never has recognised a Protestant sovereign of these realms; which virtually curses and interdicts both our country and our sovereign; and by an annual reciting of a solemn document, denounces and condemns us to all the inflictions with which "the man of sin" presumes or pretends to punish rebels. At this moment the pope recognizes another individual as the British sovereign. And there can be no doubt that if he shall send an ambassador here, it will only be in fact on the same terms on which he is now in order to interpret his real object to his own subjects, sending one also to the Mohammedan sovereign of Turkey, recognising, by that act, neither the Queen of England nor the Sultan, as legitimate sovereigns under his control, but equally in his estimation heathens and publicans.

But another reason why we do not have diplomatic relations with the prince-bishop of a part of Italy, is that, in his ecclesiastical character, he is an usurper, an universal usurper—claiming, as the patrimony of St. Peter, absolute dominion over the world, its states, its sovereigns, and its liberties. This is matter of patent history, and of solemn document; and the claim has never been abandoned. It was recently asserted in respect to Austria. To recognize him, therefore, in any way, in which he would admit us to approach him at all, is to allow this claim at least in some measure; and to vindicate his right to interfere with our nation, or with a part of it. To

reduce the matter to the lowest possible dimensions of evil, it is to admit his right as a bishop to intromit with those of our nation who are called Romanists; and to deny even this has hitherto been an important and essential part of our Protestant testimony. The whole policy of our nation has been to treat this usurper, in respect to his usurpation, as a nonentity. And it is on the ground of the consistent maintenance of that policy, and not on the flimsy ground of the misinterpretation of one clause in a statute, that we say, "no intercourse with Rome!" Any such measure, however plausibly advanced, and palatably doctored to meet the latitudinarian spirit of the age, will be the recognition of, and the alliance with, the great Anti-Christian apostasy, after a solemn and divinely blessed separation of three hundred years. As a nation, little else will remain to us worth a straw. LATIMER.

P.S.—The bill, which betrays the Protestant interests, has been read a second time in the House of Lords; and, probably, before this letter shall have appeared in print, will be hurried through both Houses of Parliament, and receive the royal assent! In a short time after that sad event, the real working of the measure will be seen, because then the Jesuit mask will be dropped as no longer necessary. The Bishop of Exeter spoke against the bill. The Bishop of Winchester suggested that though in some respects desirable, it "might be inconvenient," and the Bishop of St. David's spoke for it. The Duke of Wellington proposed a proviso which he thought would save harmless the Protestant interests of the crown; but, generally speaking, this strange contradiction to all our reformation policy was regarded with much indifference, and it cannot be doubted but that the line of policy on which most statesmen and ecclesiastics are proceeding, is that of Mr. Henry Drummond, the member for Surrey—that having taken certain steps of liberalism, it will now be inevitable that the nation must go the whole length of absolute equality; and that as it would now be in vain to attempt

to construct a government on reformation principles, it will be necessary without any qualification to let in Papist, Jew, Turk, or infidel on equal terms into every department of the state. Manifestly if this is to be the policy, it will not be possible for a single session to retain any *one restriction* against which the Papist shall raise his voice. They are to dictate liberalism as far as they please, and we are to obey—till they choose, in the exercise of acquired power, to dictate persecution, and then we must suffer. I had hoped to have seen the whole conclave of bishops rise to the expression of a calm and deliberate protest against this unconstitutional measure; but it was a vain hope! And, of course, in the other house the triumphant argument for it before the people will be—the bishops have not objected, why should any one else? It has passed the ordeal of the fathers, what is the opinion of the children worth?

A RADICAL NEWSPAPER ON THE OPENING UP OF DIPLOMATIC RELATIONS WITH ROME.—We have been a good deal struck with the following remarks which we extract from the *Dumfries Standard*, a Radical paper, we believe, yet following on this and some other subjects an independent course, widely different from the easy morality of most of its class.

"Let us, on the other hand, eschew a not less fatal error, which we do not hesitate to aver the decided preponderance of the merely liberal press of Great Britain is most criminally and most eagerly persuading their readers to commit—a contemptuous indifference about religious liberty. Let the mere irreligious liberal descendant, as he often does, about the fanaticism and narrow-mindedness of religious men, our solemn conviction is, that civil liberty is identified with the cause of Evangelical Protestantism, so that, even on the comparatively low ground of a regard for the former, the latter should be vehemently upheld against every assault either of the infidel liberal, or of the

superstitious Papist. It is just because of our attachment to civil liberty, but most of all to Protestantism, that we think the diplomatic relations between the Papal Court and this Protestant realm should be carefully considered. We have already announced to our readers, that the Earl of Minto, a member of the British Cabinet, has been deputed to the Pope, though not with any avowed and formal commission, for this is contrary to the fundamental laws of the realm; and it has been also announced that Dr. Wiseman, a dignitary of the Popish Church, and a leading Popish controversialist, has come direct from Italy, furnished with instructions from Rome, to correspond with Lord Palmerston, our foreign secretary. And in reference to this whole question of diplomatic relations between Rome and Protestant Britain, the London press eagerly advocate the repeal of all the statutes by which former parliaments have interdicted regular diplomatic relations between the Pope and the Sovereign of these realms. In so far as they attempt to shew that such a measure will countenance the cause of continental freedom, we maintain that it is not at all requisite, while we think that its bearings upon the interests of British Protestantism will, in all probability, be most injurious. We do not at all wonder that the *Tablet*, the newspaper organ of Popery in England, has been advocating the propriety of allowing an English ambassador to reside permanently at Rome, and a regular ambassador from the Pope to reside permanently at London, with full access to the court of our Sovereign and her Ministers.

"The favourite argument for such a measure is to the following effect: What greater harm can there be in our receiving a regular ambassador from the Pope, than from the kings of France and other European states? If useful ends are served to the two different nations by the reciprocal intercourse of ambassadors, why should not the inhabitants of Britain and the Papal states in Italy *also* enjoy these important advantages? To

allow matters to continue as they have done for these 250 years past, is to preserve the barbarous statutes of an unenlightened legislature, is contrary to common sense and to the spirit of the age, and can only be opposed by ignorant though well-disposed people, whose religious feelings destroy their reason. Our very liberal contemporaries very freely claim all the common sense, and all the intelligence, and all the wisdom, which are necessary to decide this question.

“Without referring to the concession which every consideration of liberality, charity, and reason require that the Pope shall first of all make, by abolishing the tremendous curses which, for the long tract of more than 250 years, he and his alleged infallible predecessors have pronounced every annual Maundy-Thursdays—a concession which this country must demand, but which the Pope cannot make without exploding the fiction of infallibility—the unanswerable objections to allow a regular Popish ambassador to reside at London are found in the double character of the Pope, who is at once and the same time a civil ruler and an ecclesiastical monarch. If we look at a map of the Italian peninsula, the northern portion of it is divided among different potentates—the Austrian Emperor, the King of Sardinia, the Duke of Tuscany, and the petty sovereigns of Parma, Modena, and Lucca; while the extreme southern portion is governed by the imbecile King of Naples. All these are civil temporal rulers. But on casting our eye upon the central portion, of which the once imperial Rome is the metropolis, it belongs to a sovereign who is at once ecclesiastical and civil; who, in his twofold character, forgives sins and imposes taxes, makes ecclesiastical regulations and enacts civil laws, ordains bishops over souls and appoints generals over soldiers; can declare war against the temporal life and property of his earthly adversaries, and can exclude eternally their souls from admission into the realms of bliss in the invisible world of spirits. The ruler of the states of Rome is not merely a civil ruler, he is also

an infallible ecclesiastical governor. In his former capacity his subjects can be counted by some hundreds of thousands, and his territory can be measured by some hundreds of square miles; but in his latter capacity, who can assign limits to the number of his subjects and to the extent of his sovereignty? Above all, what are his pretensions? Without condescending to give a reason from the Bible, or from common sense, he, in the name of our Saviour, guides infallibly the consciences of all Romanists throughout the world; not less in Ireland, America, New Holland, than at Rome itself. It is because of this double character of priest and magistrate, because of the unscrupulous means by which he has for many centuries acquired his vast authority, because of his impious claims to infallibility and other incommunicable attributes of Deity, because of his claim to be considered the sole imperial ruler of all the clergy and all members of the universal Church of Christ, that the great mass of intelligent and real Protestants, both of former times and of the present day, both in Britain and on the continent, have agreed in considering him as the Antichrist and the man of sin pointed out in the infallible Bible to be the great enemy of God's cause and of God's people, and whose final destruction, when it takes place, will cause joy both in earth and in heaven. If this be his true character, recognised even in the statute law of the realm, and included in the basis of the British constitution, have British Protestants no right to protest against a public act by which a *new additional* and most advantageous opportunity for advancing his ecclesiastical claims will be afforded to him and his adherents? And, assuredly, such will be the case when, looking round for the *ablest, the subtlest, and the most experienced dignitary of the Church of Rome*, he will be sent in his double character of clergyman and ambassador, to appear at the Court of Queen Victoria, with all the rights and immunities that the international law of Europe has given to the persons and claims of ambassadors.”

THE BISHOP OF HEREFORD—
LORD DENMAN'S VINDICATION
OF CRANMER.—It is refreshing,
amidst all the strife and turmoil that
have arisen on the appointment of
Dr. Hampden, to record the bold
and manly way in which the Lord
Chief Justice repelled the unjust
reflections on the character of Arch-
bishop Cranmer. Truly it is said by
a contemporary, that "the character
of our great Reformers is public
property, and not to be given up to
Popish slander; and the vindication
of the Lord Chief Justice of England
was a just tribute to the memory of a
great man."

"I understood it," said his lord-
ship, "to have been said that the
king knew how obsequious an arch-
bishop he had in Cranmer, who
would readily comply with the king's
will. True, Cranmer was not a
blameless man; far from it; for
shortly before his death he betrayed
a great want of firmness; but I may
be permitted to say not greater than
that exhibited by the apostle whom
the head of the church selected from
among his brethren as the rock upon
which that church was to be built;
and his death at least might have
atoned for this fault, and have saved
his memory from such observations.
I must say, I did not expect in this
court of law, and in the presence of
so many learned lawyers, and in the
presence of so many of the faithful
sons of the Church of England, to
hear the name of Cranmer introduced
for such a purpose, *and I think it*
shews great excitement of mind existing
somewhere on the present occasion,
whether in the clients or in the counsel
who made the remark. I will say that
I feel it is doubly the duty of this
court on such a question as this to
take care that it is not led away by
such impressions, or yields too much
to the authority of these ecclesiastical
powers, which, in my opinion, it has
been the duty of this court, in all
ages, to watch with peculiar jealousy.
If Henry relied on Cranmer as upon
a mean and servile churchman, who
would truckle to his caprices, he was
wholly mistaken in his man. The

archbishop, on more than one occa-
sion, thoroughly thwarted the mo-
narch on points which the monarch
was especially bent upon carrying.
He opposed him in the matter of
Anne Boleyn, and, despite Henry's
utmost anger, manifested himself the
unswerving friend of the unfortunate
Queen: and again, on the matter of
the Six Articles, both in and out of
parliament, opposed the monarch,
though it was perfectly well known
that the latter was determined upon
the extirpation of all views and doc-
trines contrary to his own by torture
and death."

THE "TIMES" AND THE POPE.—
The *Times* seems at length to have
begun to suspect that the Pope is not
in reality so liberal as it fancied. The
following extract indicates an altera-
tion of tone:

"And we can imagine no greater
misfortune to Ireland than that a fac-
tious minority of bigots should be
enabled to appeal to a foreign power,
ill-acquainted with the real wants of
Ireland, to subvert the policy of the
English government, supported by
the ablest members of their own
church and their own order. If it
should turn out that the authorities
of the Church of Rome are really bent
upon so fatal a course, no one who
knows aught of the spirit of the people
of this country can doubt that tolera-
tion itself would be forgotten in our
resentment at so outrageous an inter-
ference with our national policy. But
it is on these very grounds that we
are disposed to hope that if the British
government were efficiently repre-
sented in Rome, the papal authority
would be less apt to become the tool
of the worst portion of the Irish
clergy, and would see reasons to pur-
sue a wiser course than that which
excites the enthusiasm of the Rotunda
in Dublin. On this point, however,
no certainty can be felt. We have to
deal with the permanent pretensions
of a church which in her weakest days
has adhered to those pretensions with
unabated tenacity; and the character
of the present pontiff by no means
strengthens our confidence in any
material change.

"It is by no means improbable that the same spirit and energy which have, as we think, been wisely and nobly directed to the regeneration of his dominions, and to the independence of Italy, will be displayed with equal vigour, but to a very different purpose, in the ambition of the churchman. In our time, the agents and servants of the Roman Church aim not so much at ascendancy over the conscience of a king or the policy of a cabinet, as at a power based upon the passions and ignorance of a people. Their problem is to make a nation submissive to themselves and intractable to civil government. What is called the Catholic party in Belgium, in Rhenish Prussia, in Ireland, and in France, is an organised opposition to the ruling power, and a proportionate encroachment on the rights of that power by the Romish clergy. These are the doctrines of the University of Louvain, which is now held up to the imitation of the Irish bishops; these are the principles which have in many parts of the world allied the Romish priesthood to democracy and anarchy; and these are the means by which the papal power is a formidable engine in the Roman Catholic portions of Europe.

* * * * *

"The language of the declaration on the subject of the Irish colleges is not the language of peace or moderation; and although the Protestant ministers of the crown both here and in Ireland have very properly shown every disposition to grant complete toleration to the Roman Catholic Church, and to pay ample respect to its leading members, neither the statesmen nor the people of this country will endure with patience pretensions which fall little short of aggression on our public policy and interference in our political affairs."

FREE BATHS.—Cleanliness has been declared to be next to godliness; and we believe that the ancient saw is not very far from the truth. We were reminded of this by perusing

the second annual report of the Association for Promoting Cleanliness among the Poor of the Free-Baths and Wash-House Establishment, situated in that densely inhabited district, East Smithfield, near the London-dock gates. The details of the report are highly interesting, and will be found peculiarly so to those who would willingly promote the welfare of the poor. Giving them baths, it may be said, is neither giving them food nor instruction. Granted: but it is nevertheless, a great means towards a great end; and the promotion of cleanliness is the promotion of health, and with health useful instruction will be all the better enjoyed, and food will be more likely to be obtained, because the poor will be the better enabled, by their improved personal condition, to seek for it. We recommend this useful institution to the liberality of those who are looking for an object where to bestow their benevolence; and we conclude with the following little statistical extract, shewing to what a degree the poor know how to appreciate the boon made accessible to them:

"Second annual statement of the Association for promoting Cleanliness amongst the Poor:—Washers, bathers, and ironers — English, 45,036; Irish, 32,209; Scotch, 1,446; Welch, 763; Foreigners, 1,230—total, 84,584."

ARCHBISHOPRIC OF CANTERBURY.—We need scarcely say how cordially we rejoice in the promotion of the Bishop of Chester to the Primacy. We hail it as a token for good that the Premier should have broken through political barriers to make this appointment. There was not a bishop on the bench who had so well merited this mark of royal favour. May his valuable life long be spared, that, for years to come, he may be a nursing father of our Church, and the honoured instrument of promoting the best interests of the Redeemer's kingdom at home and abroad.

CONDENSED INTELLIGENCE.

ITALY.—The state of Italy has seldom been so interesting to the eye of the real Christian. The thirst for Bibles is on the increase. The excitement of political changes has served, in part, to loosen the bonds of superstition, and prepared not a few minds to listen to a purer faith. Even in Rome, the seat of Popery, many priests, we believe, are ready to cast off the yoke, and desirous to form an Italian Church, freed from the actual superstitions, and resting on a pure and Scriptural foundation. Who would not wish them God-speed in so noble and blessed a work?

The Pope has opened a register for recording the births of citizens, whatever be their creed. This is said not to interfere with the rights of the clergy as to baptism, but, in fact, it recognizes, for the first time since the existence of papal infallibility, the power of dissenting from the practices of the church, since the church, and its nauseous rites of baptism, are no longer indispensable to the name and rights of citizen. This is a great victory. Would that we could have seen this or any other measure flow from the authority of the Sacred Scriptures. It is meant to favour the Jews, and forms a necessary part of their emancipation.

SWITZERLAND.—The state of Switzerland is one of deep and very painful interest. The feud, which has continued so long between the radical or infidel party and that of the priests and Jesuits, has at length issued in civil war; and victory seems to have decided the struggle very speedily in favour of the former. The Christian, we think, can have little sympathy with either side in this conflict. The whole question is so complicated, that, perhaps, the wrongs of the two parties may be more nearly balanced than we at present perceive. One thing, however, is quite clear—that the ultra-liberals, who are driving out the Jesuits from Lucerne, are just now, in Vaud, practising the most hateful intolerance and persecution against faithful witnesses of Christ; and the spirit which breathes in several of their organs is detestably profane. Truth commonly prospers most when two rival powers of evil are nearly balanced; the decisive preponderance of either is the signal for persecution.

JESUITS.—You have probably learned all the curious discoveries of Jesuit morality and polity, made in Freiburg, from your Swiss correspondents. The latest news we have of their manoeuvres is the arrival of fourteen fugitive fathers at Vienna. They have received a brother's welcome from the Schaffhausen apostate Lutheran clergyman, Hurter, (now Imperial ecclesiastical counsellor) through

whose known court influence they hope to obtain permission to remain *ostensibly as guests* in the Austrian capital, but quietly to form the nucleus of a college, which, peradventure, they may afterwards succeed in establishing; for, although their buildings and other fixed property in Switzerland have been confiscated, they are believed to have rescued very considerable sums of money.

GERMANY.—There are two or three points in which all sincere Christians must agree, when they contemplate the state of the German churches. They must all condemn and detest the hypocrisy, which clings to the outward privileges and social emoluments of the Lutheran clergy, when the very name of Christ is slighted, and the word of God is cast aside. They must all deplore the open blasphemy, which erects the fallen reason of man above the true sayings of the Son of God, or boasts of light and liberty, while sinking in the gulf of pantheistic darkness. All who love the Saviour must feel, that Germany demands our prayers and our sorrow; and that we need to exercise a double vigilance, lest the infection of a vain philosophy, despising the Lord of glory, and busy with its own dreams of liberty and wisdom, should corrupt the people of God, in our own country, from the simplicity of their faith in Christ. There are still many devoted servants of the Lord, who hold up the standard of Scriptural truth amidst the floods of impiety. May our God strengthen their hands! One thing seems clear at present—that, if God were once to loose the floods of human self-will, there never was a more fearful mass of infidelity ready to scourge and desolate the true church of Christ. It is high time for all those who love the Lord to contend earnestly for the great truths of the Gospel, in which they all agree; that they may, at once, resist the threatening evils of the day, and be ripened themselves for fuller and perfect union.

SARDINIA.—**LIBERTY OF THE PRESS.**—Sardinia, a powerful kingdom, with a strong military force, has declared in favour of reform; and the king, a despotic prince, at the head of 100,000 soldiers, has granted most important concessions to his people, without clamour and without force. The boons he has conferred are a free press, a civic guard, and the separation of civil from military authority. The Piedmontese are a very superior race of people, better trained and more spirited than the Tuscans; they have received with loud acclamations the favours of their prince, and will, undoubtedly, make a good use of their free institutions.

FLORENCE—WILL NO ONE RESPOND?

—A volume of religious discourses has passed the censorship at Florence, and is now printed; they consist of translations from the French, with one exception. They are written by the late M. Vinet, whose writings were particularly calculated to rouse the lethargy, and impress the mind, of the rationalist and indifferent. I sometimes wish I had the purse of some rich individual to dip into, that I might send by post, throughout Italy, this and other religious publications. We should never, perhaps, see the good they do, but it would be seed cast which would be found after many days; but God has his own witnesses in every land, and in his own good time he will raise up a host which cannot be scattered. It is painful to me, who have been so long in Italy, to behold the lukewarmness and indifference of British Christians as to the spiritual state of Italy. If all who visit this fair land would but devote a few shillings towards the distribution of religious truth, many minds would be enlightened.

CHINA MISSIONS.—The Rev. William Gillespie has written to the Missionary Societies here from Hong Kong, announcing the baptism of two Chinese converts. One of them is a rich merchant from Tong-Koon, named Luan-ting-Shen; the other is a bookbinder, about sixty years of age, whose name is Kwan-sang. He also adds that there are several others desirous of admission to Christianity.

POLAND.—The *Spencer Gazette* gives the following account of the manner in which the recruits are levied in Poland:—"The levy is made during the night, and in order more surely to take all persons that are destined to recruit the armies of Russia, the houses are surrounded, and married and single are torn from their homes to serve for twenty years. Those who wish to escape can only do so by emigration, for if they remain in the country they incur the greatest danger."

EVANGELICAL SOCIETY.—In acknowledging a grant of £100, M. de Pressensé says:—"In assuring you of our grateful sense of this new proof of sympathy in our work, we would observe that the aid of your committee is the more valuable, as we foresee that we shall have greater facilities than heretofore for depositing an immense quantity of tracts in the midst of the Roman Catholic population, which on every side receive our evangelists so favourably. You may form some idea of the facilities and opportunity for the generous aid of your society, when informed that some of our agents distribute in some weeks as many as 10,000 tracts, and if they were not restrained by consideration of the large expense we are at already for this ob-

ject, they would look for a much larger amount than that. The benefit resulting from these distributions is undoubted, and you may assuredly say that your liberality contributes effectually to the work of evangelization in which we are engaged; a work so abundantly, and even more abundantly, blessed by the Lord.

EVANGELIZATION OF MEXICO.—Mrs. Ann Chase, the woman who so distinguished herself at the surrender of Tampico by mounting the enemy's works and hauling down the Mexican flag, and running up the stars and stripes upon the approach of Commodore Conner, on the 14th of November, 1846, has signified to the American Tract Society her desire to receive and distribute, by sale and gift, as many of the society's publication as they may see fit to forward to her,—thus to become a voluntary colporteur for that city. At her suggestion some thousands of Spanish tracts have been issued by the society, and among the rest, "La Hija del Lechero," or "The Dairyman's Daughter," having its opposite pages printed in Spanish and English, for that object. So the prediction that the existing war may become the means of the evangelization of Mexico, seems more likely to be verified. This estimable woman has long been pained to see the people kept in ignorance by a gambling, Sabbath-breaking priesthood; "has often seen their spiritual guides going from the 'cock-pit' to the sanctuary on the Sabbath," and no doubt, in her zeal, she will be as successful in diffusing evangelical religion among that benighted people, as she was in delivering the city without the shedding of blood.

CONSECRATIONS.—The Lord Bishop of Lincoln has, we understand, given it as his opinion that no consecration is necessary when the whole or any part of a church is rebuilt. From this it appears that it is sufficient for a building to stand on consecrated ground, and that it thereby partakes of the privileges of the sanctuary without being formally separated from common uses further than by its locality. Hence the new church at Sansthorpe, and the new chancel at Swineshead have both been opened without the ceremony of consecration.

PUSEYISM AND INFIDELITY.—The *Oxford Magazine* for this month says, "We know that the foreseen reaction has come. Puseyism has naturally 'developed' into infidelity in some of the acutest minds among the younger members of the Convocation. They have not seceded to Rome: they remain where they were born and nurtured. Many of them retain nothing of their early Puseyism, but its hatred of evangelical and scriptural truth. This is a melancholy fact."

PREFERMENTS AND APPOINTMENTS.

The Rev. F. H. Maude, to the district chapel of the Holy Trinity, Ipswich.

The Rev. J. Wills, the younger, to the rectory of South Perrot, with Mosterton chapelry, near Beaminster, Dorset.

The Rev. E. F. Boyle, M.A., to the rectory of Whaddon, Salop.

The Rev. W. Abbey, to the vicarage of Salton, Yorkshire.

The Rev. Thomas Booth, LL.D., to the incumbency of Biggin, near Ashbourn.

The Rev. J. Campion, to the vicarage of East Acklam, Yorkshire.

The Rev. T. J. Clark, to the perpetual curacy of Mareham-on-the-Hill, Lincolnshire.

The Rev. P. A. Dodson, to the perpetual curacy of Haugh, Lincolnshire.

The Rev. David Jones, to the rectory of Llanarmon, Dyffryn Ceirog, Denbigh.

The Rev. M. Lewis, to the incumbency of Christ Church, Blackfriars-road, London.

The Rev. Henry Randall, M.A. to the perpetual curacy of Trinity Church, Stepney.

The Rev. W. C. Ward, to Honingham and East Tuddenham vicarage, Norfolk.

The Rev. J. L. Worship, to the rectory of Stokesby-with-Herringby, Norfolk.

The Rev. A. P. Hughes, to the incumbency of Upper Gornal, Staffordshire.

The Rev. W. Wilkin, M.A., to the rectory of Bootle, Cumberland.

The Rev. E. W. Darling, to the rectory of St. Michael, College Hill, *vice* Rev. G. F. L. Nicholay, deceased.

The Rev. C. Lucas, to the rectory of Filby, Norfolk.

The Rev. — Buck, to the under mastership of Blundell's School.

The Rev. F. H. Hutton, M.A., to the vicarage of Leckford, Hants.

The Rev. P. Hanham, M.A., to the rectory of Hinton Martel, Dorset.

The Rev. J. Garbett, rural dean of Birmingham, has been appointed examining chaplain to the Right Rev. James Prince Lee, Bishop of Manchester.

The Rev. W. L. Girardot, M.A., to the perpetual curacy of Hinton Charterhouse, near Bath.

The Rev. J. M. Mason, M.A., to the perpetual curacy of Hovington.

The Rev. F. F. Edwardes, B.D., to the rectory of Gileston, Glamorganshire.

The Rev. T. G. P. Hough, to the perpetual curacy of Ham, Surrey.

The Rev. T. Sutcliffe, to the perpetual curacy of Hemptonstall, Yorkshire.

The Rev. C. Vansittart, to the vicarage of Shottesbrook, with White Waltham, Berkshire.

The Rev. E. R. H. G. Palmer, to the rectory of Greetham, Lincolnshire.

The Rev. Thomas Crook Gibbs, M.A., to the rectory of Coates, Gloucestershire.

The Rev. T. W. Johnes, M.A. to the vicarage of Pennington, Lancashire.

The Rev. Edward Pigot, M.A., to the vicarage of St. Thomas, in Ashton-in-Makerfield.

The Rev. J. Browne has been presented to the rectory of Barming, Kent—annual value, 600*l*.

The Rev. T. F. Millar, to the vicarage of Belfast.

The Rev. T. B. Adair, to the vicarage of Templepatrick.

The Rev. H. T. Shelton, B.A., to the vicarage of Rodborne Cheney.

The Rev. W. A. Newman, curate of St. George, Wolverhampton, to be government chaplain at the Cape.

BENEFICES VACANT.

Barnborough, York; value 640*l*.; patrons Collegiate Church of Southwell.—Buckworth, Hunts, Ely; value 330*l*.; patron, R. E. D. Shafto, Esq.—Chaffcombe, Somerset, Bath and Wells; value 143*l*.; patron, Earl Poulett.—Clayhidon, Devon, Exeter; value 508*l*.; patrons, the representatives of the late rector, the Rev. J. Clarke.—Claypole, South Mediety, Lincoln; value 348*l*.; patron, J. P. Plumtre, Esq.—Clopton, Suffolk, Norwich; value 538*l*.; patrons, representatives of the late rector, Rev. G. Taylor.—Cranley, Surrey, Winchester; value 1195*l*.; patron, F. Sapte, Esq.—Filby, Norfolk, Norwich; value 505*l*.; patron, C. Lucas, Esq.—Glooston, Leicestershire, Peterborough; value 180*l*.; patron, the Earl of Cardigan.—Hinton-Martell, Dorset, Salisbury; value 331*l*.; patron, the Earl of Shaftesbury.—Lamoran, Cornwall, Exeter; value 193*l*.; patron the Earl of Falmouth.—Morbourn, Hunts, Ely; value 198*l*.; patron, R. E. D. Shafto, Esq.—Marlingford, Suffolk, Norwich; value 185*l*.; patron, T. Greene, Esq.

NOTICE TO CORRESPONDENTS.

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AND

CHURCH OF ENGLAND MAGAZINE.

APRIL, 1848.

MEMOIR OF PHILIP JAMES SPENER.

(Continued from p. 109.)

At the first place which Spener reached in the Saxon territory, he saw the school-children advancing to meet his carriage, singing in chorus a portion of the 12th Psalm, which has been versified by Luther :

“ Therefore saith God, I will arise ;
The poor perplex'd and crush'd I see ;
Up to my throne ascend their sighs
Nor is their mourning hid from me.
My saving word, in woe and strife,
Shall yield them comfort, courage, life—
Strength on the poor bestowing.”

This same verse had, on a previous occasion, brought peace to his troubled mind. It was in 1680 : to the sorrow which he felt on account of the spiritual death prevailing in the Church had been added the spectacle of the miseries which the evangelical believers on the borders of the Rhine were enduring from the soldiers, who were putting everything to fire and sword ; he went to church in the afternoon, restless, depressed, and saying in his heart, “ O Lord ! wilt thou not soon pity us, like as a father pitieth his children ? ”—when, on entering the porch, he heard the singing of the congregation replying to him as if from God : “ Therefore, saith God, I will arise,” &c. The

APRIL—1848.

clouds of melancholy were immediately dispersed, and a holy radiance cheered his mind. And now the same words met his ears, sounding like a sign from God promising to be with him in his new field of exertion. He was so struck by this circumstance, that at Dresden he had this Psalm sung under his window every week by the school choir.

During this journey, one of his friends, a noble and pious lady, told him that being uneasy about the difficult duties he was about to undertake, she had remembered him in her morning prayers, and that immediately afterwards, her eye fell on the remarkable words of Zechariah, “ Who art thou, O great mountain ? before Zerubbabel thou shalt become a plain : and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.” Spener was too humble to apply these magnificent promises to himself, nevertheless they were a powerful support to him, and he remembered them even on his death-bed. Before leaving Frankfort, and immediately after having received his invitation, a similar circumstance happened to him. “ I allow my children,” thus

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he relates it, "sometimes to open their Bible at random: not to try to discover the future, but that they may learn the passages which present themselves, and use them for mutual encouragement. My eldest daughter was thus looking out for a passage, being quite alone in the house. She lighted upon two verses, which she shewed me: 'Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee.'—'And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt, and all his house.' I was confounded; if I had intentionally looked through the whole of the Bible, I could not have found an expression more clearly telling me that God willed my departure."

He commenced his duties on the 11th of July, 1686, by a sermon on the Gospel for the day, Matt. v. 20—26. A few weeks only had elapsed, before his serious and practical preaching, a novelty to his hearers, began to produce its effects: many were touched by the truths they heard, nor were they able to oppose to them any solid objection; the Elector himself declared in the presence of his courtiers, that he could never have believed that any man could have produced so much impression upon him. Spener was delighted to perceive these marks of the Divine blessing on his labours; but he soon had occasion to recognize all the difficulty of his new position. The slippery ground of a court was not the place where a man possessing Spener's gravity, candour, and zeal, could find himself at his ease.

Notwithstanding the prudence of his proceedings he had, from the very beginning, many bitter hours to endure, caused by the envy of the other ecclesiastics of Dresden; and in spite of all the affection which he shewed towards them, he could never succeed in gaining their support. No long time had passed, when the clergy of the church of St. Cross accused him before the Consistory of having stated in one of his sermons that the doc-

trine of justification had never been properly preached at Dresden.

Under these circumstances he made it his endeavour, on the one hand, to bring forward in the pulpit some important doctrines hitherto neglected; and, on the other, carefully to avoid anything that might give him the appearance of diverging in the slightest degree from pure Lutheran orthodoxy. This was the more necessary, since a suspicion of heterodoxy had long hung over his name; and since, according to his own expression, "it was then very dark in Saxony with regard to Christianity." Cold orthodoxy, dogmatic scholasticism, dry controversy, and barren methods of preaching had taken deeper root there than anywhere else. The two universities of Wittenberg and Leipsic encouraged this tendency. The great Calov had just died at Wittenberg. Many of the most eminent divines of these two universities had publicly expressed their approbation of Spener's efforts, and had called him a man who had deserved well of the Church. At the time of his nomination at Dresden, the University of Wittenberg addressed to him a very polite Latin poem, and the faculty of theology at Leipsic a letter of congratulation. But a secret indignation was hid beneath these marks of respect. While at Frankfort, Spener had been warned to be on his guard against Carpsov of Leipsic, with whom he had studied at Strasburg, and had kept up till very recently a friendly correspondence, as well as against his brother, who was Superintendent at Dresden, and a member of Consistory. The former had solicited the place which Spener occupied, and could not forgive him the preference that he had obtained. However, he disguised his hatred under an outward profession of friendship and regard, till the moment when he could make it effective. The majority of the divines, if one may judge by their subsequent conduct, were equally insincere in their congratulations. This circumstance placed Spener in a position so much the more arduous, as not only his own ardent wishes, but the actual duties of his office sum-

moned him to exercise a direct influence over the universities. But he was not a man to recoil before difficulties and dangers when he felt himself in the path of duty. He thus expresses himself concerning his position and his projects: "All around me I see the mighty power of Satan, his kingdom well established, and difficulties in so great a number that to surmount them is beyond all human strength and expectation. But to all this I oppose the power of God, which nothing can resist, and through which I am here. He who has ordered me to come is faithful. He doubtless will not leave without a blessing, and without fruit, the work which, poor as it is, I am yet performing in obedience to Him. This is what I look at, hoping against all hope, and waiting with patience for what it shall please the Lord to bestow upon me. I say, *with patience*, for it is wanted in order to support the tribulations which the Lord designs for us, as well as in order to wait his time, and not to grow weary of a toil which has long been fruitless: it is difficult in this case not to give oneself over to discontent and remissness, but this tendency must be struggled against."

"I sow in hope of the harvest," he writes, in another place, "and I always keep in view the words of our Saviour, Mark iv. 26—28, and James v. 7. I preach the word of God in the pulpit with as much simplicity as possible, and already have proofs that persons have been so convinced as to be obliged, in spite of themselves, to agree with what I had said: this is one step towards the end, if the heart is not cased in too great an obduracy. In general, I make it a rule, from which I seldom deviate, to perform with the least possible excitement and noise, even the greatest and most extraordinary parts of my projects. This way of proceeding will appear too slow, perhaps; it is so indeed, but it is also more certain and more productive of good fruit, provided that I rely entirely on the Lord. On the contrary, what is undertaken with a great preparatory parade attracts attention

from the very beginning, meets with obstacles far more difficult, arouses violent adversaries, and often remains without result. This is the more lamentable, because, when an undertaking has once failed through imprudence or excessive zeal, it is difficult to resume it afterwards with success; thus all is lost through a first false step. The aim after which I am striving with all my power, both by my words and my example, is to bring back the clergy to pure and holy manners, and to destroy the vices which have crept in among them; and also to bring the students in the colleges back to the study of the word of God and the practice of piety, instead of allowing them to occupy themselves about things useless in the ministry, to perplex themselves about scholastic minutiae and subtleties, and to resist by the immorality of their lives any operation upon their hearts by that Holy Spirit by whom alone the true divine is formed. As to the rest, I wait till God shall open a door to me, watching the least sign of His hand."

Spener's ministry was not long in producing its beneficial effects. A particular blessing rested upon a portion of his labours not included in his official duties. After having obtained the express permission of the Duke, he had commenced his catechetical instructions in his own house with his children and those of some of his friends; but as admission was open to all, the multitude of children and adults of both sexes who crowded to them became so great that his house was not large enough to contain them, and the use of the Duchess Dowager's private chapel, which was opposite Spener's house, was granted him. His colleagues were offended because they had not been consulted; but Spener had his reasons for not doing so, thinking that their prejudices might prevent them from furthering his plans, and that they would be more hurt if he acted against their advice, than if he acted without asking it.

Spener was the more zealous in these exercises, as he hoped by his example to give a general impulse to

the whole country. In a sermon preached before the assembly of the States General, he had called the attention of the latter to the utility of these exercises; several deputies were present at those which he held, and were very much satisfied with them; and he thus obtained a resolution of the chamber, which decreed the establishment of similar catechisings throughout Saxony. He would, doubtless, have preferred that the preachers should undertake this excellent work spontaneously; but this was not to be expected of men who considered it beneath them to trouble themselves about such childishness, as they termed it, and of whom many said with reference to Spener, "that instead of a learned professor the Elector had found a clever school-master." Spener, however, despised these insults: he was only desirous that the catechisings should be conducted with Christian prudence and good-will. If he himself saw little benefit arising from this institution during his short residence in Saxony, his desires were subsequently accomplished, and many entered on the rich harvest which he had sown. To him the Lutheran Church owes the custom, now universal, of imparting private religious instruction previous to admission to the Lord's Supper, as well as the introduction of the afternoon catechisings, which now take place nearly everywhere, at least in the villages.

He was also the first who began to overturn the universal empire of the Latin language in theology, and to restore to the mother tongue its due rights. The examination of candidates for the ministry was one of the duties of his office; he always conducted it in German, notwithstanding the imputations of want of learning which he had to bear on that account. "The point to be known," said he, "is by no means whether the candidates are able to express themselves in Latin, but whether they have a profound knowledge of Christianity, and are skilful in speaking on spiritual things; their future vocation will always require them to speak their mother tongue, and never Latin. It is be-

sides much more easy to appreciate their capacity when they are not obliged to bestow all their attention on the expression of their ideas, and when, speaking in their own language, they are only obliged to think of the things themselves. Is it not also a very sad inconvenience that in these matters the candidates are used to express themselves in Latin, and yet have so much trouble to do so in German? And then, what peculiar claims has the Latin upon us that all the conferences and examinations should be conducted in this language?"

It was especially by his preaching that he exercised a wide and salutary influence. He was in Saxony, as he had been at Frankfort, a model of earnest, popular, and practical pulpit eloquence. The surprise which he at first occasioned, was soon changed into admiration. In consequence of a general request that his sermons might be printed, he published those which he had preached in 1687, on the truths, in 1688, on the duties, and in 1689, on the advantages and privileges, of the Christian faith, under the title of "Evangelical Doctrines, Duties, and Consolations." They were read with much profit at the time.

In 1687 he published a work entitled, "On Nature and Grace," which took its rise from a question proposed to him by one of the attendants on the private meetings at Frankfort.

Spener laboured diligently to bring about a reform in the Church of Saxony. As he had no hope of inducing the authorities to introduce into the existing mode of ecclesiastical government, the changes which appeared to him to be required, he found it the more necessary to endeavour to excite the zeal of the clergy themselves, and to infuse, through their means, a new life into the languishing Church. Three methods occurred to him as conducive to the object he had in view: practical and animated preaching, catechetical instructions, and fidelity, activity and dignity in the pastoral office, particularly in the care of souls.

The following were his rules for preaching drawn from his own experience. Christian preaching essentially consists in explaining the word of God. Every sermon ought to aim solely at the edification of the hearers, and for that purpose ought to be addressed to the entire man, to the understanding, the heart, and the will. The text ought to be explained with the utmost possible exactness, the truth which it contains ought to be brought forward and made apparent by the comparison of other texts and then applied to the various cases of those present. It ought to be laid down as a rule, that no deviation from the text was to be permitted; it is only necessary to dig, the word of God is fruitful enough to furnish treasures. The principal subjects treated in sermons ought to be the fundamental doctrines of Christianity, such as redemption, justification, sanctification, and those connected with them, the image of God in us, the sinfulness and misery of man. Spener opposed to the utmost the opinion often expressed that, considering the corrupt state of morals, the law, and not the Gospel, ought to be preached. "The dignity of the law," said he, "and its power in bringing souls to repentance, must not be forgotten, but the preacher ought, above all, to preach the gospel, because from the gospel alone proceed faith and the Holy Spirit, the sole source of sanctification and life. As to the so-called *moral* sermons, they are of still less use than the preaching of the law: of too mild a form, they are wanting in evangelical poignancy and vigour: they remain without effect, because detached from the only principle of all Christian life, faith." He strongly recommended an extreme prudence in introducing controversial matters into the pulpit: controversy is a remedy, it is intended to cure and not to feed souls: it ought not, therefore, to be administered every day, nor in too strong doses: it is only permitted when some imminent danger threatens the Church in general, or the parish in particular: and then, the adversaries ought to be attacked

with the strongest arguments, but with the gentlest words.

His idea of perfect preaching was apostolical simplicity: "since art has ascended the pulpit," said he, "power has left it." He thought that sermons ought to be plain explanations of Scripture, accompanied with applications to the hearers. The more simple and natural the preachers were, the less danger was there, in his opinion, of their stopping short; and he considered that the best means by which a person might free himself from every apprehension of the kind, were to renounce his own glory, to abandon himself entirely to God's will, and to acquiesce beforehand in a similar humiliation, if He should think fit to permit it.* Spener sends the preacher to the Holy Scriptures as to a precious mine whence he may be furnished both as to matter and form. He allowed that sermons should be written and learned by heart, but he was desirous that, as soon as some skill was acquired in these two respects, the whole attention should be given to meditation. He recommends the preacher who has a facility of extemporaneous utterance to study diligently, lest he should be induced to give way to idleness; and advises him to devote a fixed time to the meditation of every sermon. "Prayer," he said, "is want-

* Spener endeavoured to encourage one of his friends who had been on the point of quitting the ministry through fear of stopping short, by relating to him his own experience. "The first time that I was to ascend the pulpit," said he, "it was as if I had been led to execution, though I had been previously accustomed, as professor, to speak in public. At the second attempt the same anguish returned; but a celebrated divine told me to take courage, and recognize therein the goodness of God, who intended thus to put me on my guard against idleness, to render me constantly attentive, and to make me feel my weakness and my dependence on divine grace." At a later period, this fear became much less, but it never entirely disappeared. Even in advanced age, he often ascended the pulpit, especially when he was not perfectly calm, with an apprehension that his memory would fail him. He found confidence on these occasions in prayer and entire resignation to the will of God.

ed—fervent, persevering prayer : with this we must begin and end. A soul will never be able to become the abode and the instrument of the Holy Spirit, till, detaching itself from every other thought, it becomes exclusively absorbed in prayer and the contemplation of God.”

Although it was at his request that the Assembly of the States had renewed the decree relating to the catechisings, Spener did not wish that they should be re-established by constraint. He expected that the zeal and wisdom of the clergy would gradually accustom their parishioners to the custom, and that they would learn to appreciate and like it. It was his wish that the children should only be taught Luther's short catechism, and afterwards some important passages of the Bible. He thought that it was by well-directed questions that the truths of religion were to be imparted to the understanding of the young ; that the same subject ought to be long dwelt upon, and proposed under different forms, and that the questions should be of such a nature that a direct and brief reply might be given. He advised that the children should not be interrogated in regular succession, in order that their attention might be kept up ; that they should not be reproved with severity for their mistakes, lest they should be intimidated or discouraged ; and that it should be carefully impressed on the minds of all, that practice must be combined with knowledge.

He was also extremely anxious to awaken the consciences of his new colleagues to the necessity of a holy life. “It is not sufficient,” he told them, “that a clergyman be exempt from scandalous vices : his whole conduct ought to shew that he is dead to the world, and that in the exercise of his duty, he seeks not his own interest, but the glory of God and the edification of the Church. He is obliged more particularly than others to a singular purity of life. This duty calls upon him to reflect continually on celestial and eternal things, to study the Scriptures thoroughly, to pray without ceasing. He ought to be the model of his flock, and con-

sequently to avoid everything that might cause the slightest scandal. On this account he ought to abstain even from lawful things, when they border on evil, lest weaker believers should be tempted by his example to pass the boundary.” Spener accordingly entreated the clergy not to keep up intimate connexions with rich people of vicious lives, nor share their pleasures, to avoid luxury, and to conduct their own families so that the latter might serve as a model and represent a church in miniature. Above all, he warned the minister of the gospel against avarice ; the least suspicion that he was fond of money would be sufficient to deprive him entirely of the confidence of his flock. “The duties of a pastor are not confined to preaching : he ought to be what his name indicates, a shepherd : he ought to watch over the flock, to instruct the ignorant, to console the afflicted and exhort the careless. He will not be able to acquit himself of his functions in a proper manner, without fervent and continual prayer, not only for himself, but for his parish, and the whole Church—prayer arising from love, first to God and the Saviour, and then to souls.” To those who were commencing their ministry, he recommended “the wisdom of the just,” lest by any imprudent zeal or eccentricities they should injure their authority, and cause offence and prejudice.

He, also, strongly advised pastoral visits, though he himself had often tried them, but always without effect, on account of his want of a talent for conversation—a circumstance which caused him much sorrow.

Such were the directions which he gave to the clergy around him : and he added force to them by his own example.

But his efforts for the improvement of the evangelical ministry and the Church at large, remained inefficacious, while a barren theology predominated at the universities. He had often had occasion to observe at the examinations how ignorant the candidates leaving the colleges were of the most essential doctrines of Christianity, and that this arose

through their being quite unacquainted with the Scriptures. His new sphere put him in a position to oppose this evil. At his solicitation, an order called upon the professors of divinity to make the interpretation of the Bible their principal concern; and he himself endeavoured both by his words and by his writings to induce them to do so. In 1690, he published one of his most important works, "On theological studies and the preparation for the sacred ministry." In this work he begins by blaming the short-sighted and interested views of some parents in devoting their children to the study of divinity, as well as the profane education which the latter received both at home and in the public schools. He points out two obstacles which prevented progress:—the true nature of theology was not known, and a bad method of studying it was pursued. "Theology is looked upon," he says, "as an entirely human art for the acquisition of which natural strength is sufficient; hence the students, careless of divine grace, neglect prayer, the exercises of devotion and holiness of life; they see in the ministry nothing but the prospect of an agreeable and easy life: thus, notwithstanding their protracted studies, they attain only to an external knowledge of divine things, unaccompanied by any power from on high. If theological studies do not effectuate their proper end, they make a man unhappy both in this world and the next. Let the individual, then, who aspires to the holy ministry begin, first of all, by examining himself: let him ascertain whether he is ready so to renounce external things as to be crucified to the world, and to have the world crucified to him; whether he can bear the hatred of the world, and the contradictions arising from it; for these are the inseparable companions of a faithful servant of the Holiest: they ought, therefore, to be foreseen from the beginning, and guarded against before-hand, that he may have no painful and discouraging after-reckonings to make. When his mind is fully established on this point, he may enter upon his

theological studies, which ought to be accompanied with continual prayer to God, that He would enlighten the understanding by his Holy Spirit, renew the will and render the operations of His grace efficacious in producing a daily increase in holiness of life. The best student is he who prays the most; and if he keep his good resolutions, if he neglect none of the helps and means which learning offers, he will gain not only an extensive knowledge of the objects of faith, but a theology truly divine."

He, then, gives a detailed statement of the course of study which he thought ought to be followed, recommending the study of the sciences, especially those of physics and mathematics to such persons as had sufficient talents for such pursuits, and urging upon all students the necessity for a thorough knowledge of Greek and Hebrew, to the neglect of which he attributes the decay of sound theology. He concludes with some serious warnings on the subject of the licentious mode of life existing at the universities, entreating the professors energetically to oppose these disorders, and to exhibit in their own lives an example of piety and purity to their pupils.

While Spener was thus actively endeavouring to elevate the condition of the Church in Saxony and throughout Germany, his influence was widely diffused by his extensive correspondence and by the papers on all sorts of religious questions which were continually being laid before him. He had become, as it were, the general adviser in theology to the whole of Germany; so many applications were made to him from every quarter, that he was obliged on arriving at Dresden to request of the Prince that his letters might be received and sent with the same freedom from postage which the emperor had procured for him at Frankfurt. At the close of one year he declared to a friend that he had, in the course of that year, replied to 622 letters, and that 300 still remained unanswered.

It was not to be expected that so much zeal would not provoke opposition. It was during Spener's resi-

dence at Dresden that the disputes relating to Pietism broke out, by which the remainder of his life, and eventually the whole Lutheran church were agitated. In 1686, three pious and learned professors of divinity, Augustus Herman Francke, Paul Anton, and John Caspar Schade, instituted at Leipsic certain meetings of a novel description, having for their object the study of the Scriptures in their original tongues. They took place at first on the Lord's Day after the service, when two hours were devoted to the philological and practical study of the sacred texts. As the members of these societies, and the students attending their meetings became too numerous to be contained in an ordinary room, Professor Alberti allowed a large apartment in his house to be used for these assemblies, which were afterwards held there every Wednesday under his own superintendence. Rules were formed, and the society was regularly organized under the name of "Philobiblical College." The meetings were begun and ended with prayer: the members spoke in due order, and then listened to anything that the students might have to say, who, however, attended only in the capacity of hearers.

Spener was delighted at the formation of the society, and wrote to its founders to express his satisfaction. During a stay at Leipsic, in 1687, he was present at their conference; and on his return to Dresden, sent to the members a letter of encouragement and advice.

The society met with general approbation, and continued to flourish notwithstanding the necessary departure of Anton and of Francke from Leipsic. In 1689, Francke returned, but a great alteration had, in the meantime, taken place in his religious sentiments. Having been requested to preach at Luneburg, it had occurred to him to take for his text John xx. 31; and while meditating upon this passage, he was seized with a conviction that the marks of true faith were wanting in himself. Some days of intense agony of mind followed, and at length, on

the Sunday, he declared that he would never ascend the pulpit again without having experienced some inward change. He threw himself on his knees, entreating God to listen to his supplications: and he was heard. He received in his heart the assurance of the grace of God in Jesus Christ: all sorrow disappeared: his soul became filled with joy: his previous life seemed to him as a deep sleep: and he felt persuaded that after so glorious a foretaste of the goodness of God, the world would henceforth have but little authority over him. In this state of mind he returned to Leipsic, having in the meanwhile, after leaving Luneburg, passed some time at Hamburg in the society of persons of congenial sentiments, and having also spent two months with Spener at Dresden. On returning to the university, Francke was not satisfied with taking part in the philobiblical meetings which were still in a flourishing state: he opened exegetical and practical lectures on the Epistles of St. Paul, and also on the helps and hindrances to theological studies. He had a numerous audience; and the study of the Bible was once more pursued with diligence. In the same year, Anton returned from his travels, he joined his efforts to those of Francke and Schade, and his lectures were equally well attended.

These laudable efforts to promote religious knowledge among the candidates for the ministry were attended with great success. "These lectures," says Mosheim, "were much frequented, and their effects were visible in the lives and conversation of several persons, whom they seemed to inspire with a deep sense of the importance of religion and virtue." In the lives of many of the students a great improvement was observed: they renounced their former irregularities: they betook themselves to silence and solitude: and sought by serious studies, and the practice of piety to prepare themselves for the service of the Church. There were, however, some who flung ridicule upon these changes: who frequented the biblical lectures only to find means of rendering them odious, and bore to the

professors exaggerated accounts of the proceedings. These persons first bestowed upon the pious teachers and their young adherents, the invidious name of "Pietists,"—a term which had been already employed to designate the partisans of Spener, and which, with other calumnious appellations, were then applied, as Herder observes, "even to the worst of men."

The adversaries of the Pietists were numerous and violent. Francke was accused of heterodoxy, and having been officially examined, was acquitted; but the divines of Leipsic continued their opposition. The disputes were at length calmed by the successive departures of the three persons principally concerned—Francke, Anton, and Schade—from Leipsic.

The prime mover in these troubles was John Benedict Carpsov, whose ancient enmity had been irritated anew by Spener's treatise "On the obstacles to the study of theology," and who had become emboldened by the disgrace into which Spener had fallen with the Prince. His resentment against the Pietists was shared by Valentine Alberti. These two men caused all the coercive measures: they were continually stirring the flames of contention, and were indefatigable in exciting the clergy and professors of other places against the Pietists.

Had Spener enjoyed his former consideration at court, it is probable that by his prudent and conciliatory character these divisions and persecutions might have been, to a great extent, prevented: as it was, however, he was obliged to bear with patience what he could not alter. He expressed his sentiments in two memoirs which were requested of him by the Elector. In these he shewed that Pietism was not a *sect*, since it was guilty of neither heresy nor schism; but that the name was merely a term of ridicule used towards serious Christians.

Certain violent proceedings at Hamburg in which his brother-in-law, Horbius, was one of the objects of attack, and an accusation brought against himself of being the patron

of all the heretics of the day, called forth subsequently from Spener (in 1691,) a treatise on "The liberty of believers with regard to human authority in matters of faith."

Spener's position at court had for two years been exceedingly painful; nor could he any longer exercise his ministry without difficulty. The wisdom and mildness which so eminently distinguished him, were accompanied by that courage which is bestowed by faith: and when called upon to perform a duty, this naturally timid man found himself strong.

Two of his predecessors, Weller and Geier, had availed themselves of their rights as court-chaplains and confessors of the Prince to utter in the ears of the latter the severe language of truth. Encouraged by their example, and irresistibly urged on by his own conscience, Spener determined to take advantage of a fast-day in February, 1689, in order to make some temperate but serious representations to the Elector on the state of his soul and on his conduct. As the Elector had not been accustomed for a considerable time to be present at the sermon on that day, and was then at his castle of Moritzburg, at some distance from Dresden, Spener addressed him by letter. John George was of a generous and feeling nature, but proud and hasty; having been a pupil of the excellent Weller, whose last blessing he had received with emotion, his heart was not closed against Christian truth: but a military life, to which he was passionately attached, had rendered him very susceptible, and he was scarcely able to bear contradiction. On first reading his confessor's letter, he was convinced and affected: but, on the following day, encouraged by his courtiers, he saw nothing in this proceeding but a want of respect towards his person, and from that time his feelings towards Spener were changed. He returned him his letter, accompanying it with a long reply, which, indeed, contained no harsh expression towards Spener himself, but which threw serious imputations upon certain persons who were accused of having instigated him to this

step, and who were threatened with the utmost weight of the prince's anger. Spener thought it his duty to declare, in a second letter, the innocence of the persons incriminated, and to protest that he had acted of his own accord, and that to himself the whole responsibility of the matter attached: his letter was brought back to him by a privy counsellor, unopened. The Elector declared that he would not attend his sermons any more, nor have any intercourse with him; and received the sacrament from the hands of another of his chaplains. Spener considered that he was about to receive his dismissal; but, relying on his good conscience, he continued to exercise his ministry, calmly awaiting the Divine determination. During the whole of this unfortunate affair, though greatly grieved, he felt no irritation: his anxiety arose solely from the fear of having, in any respect, failed in his duty. A whole year passed without the occurrence of anything further: it seemed even that the prince's resentment was appeased. But in a conversation at Leipsic, a personage high in office assured the Elector that he had seen a copy of Spener's letter. The indignation of the prince was extreme. Two privy-counsellors were charged to examine Spener, who declared, that far from communicating to any one a copy of a single line of the letter, he had never even suffered that document to leave his hands. The inquiry was not carried farther: but the veracity of the person who had stated that he had seen the manuscript could not be doubted, and the affair remained a secret. From that time the Elector was desirous of removing Spener: nor was the opportunity of doing so long in presenting itself. In 1689, the post of provost, or first pastor of the Church of St. Nicholas, at Berlin, which was then vacant, had been confidentially proposed to Spener, who refused it. The person appointed to the office died a few months afterwards, and the government of Brandenburg then sent to Spener a formal invitation. Any other person, perhaps, would have looked upon this circumstance as a

providential interposition, and would have joyfully seized this means of escaping from a difficult position. Spener, however, replied that he was ready to go wherever God pleased, so soon as he ceased to entertain any doubts as to the Divine origin of the invitation; but that, not having that assurance at present, he would not quit the post which he held, till the governments of Brandenburg and Saxony were, without his interference, agreed in this matter. Things, therefore, remained as they were, the court of Berlin hesitating to address to that of Saxony a request which it was not certain to obtain.

However, towards the winter of 1690, the Elector returning from a campaign against the French on the borders of the Rhine, complained that he was no longer able to reside at Dresden on account of Spener: and endeavoured to induce him to send in his resignation by promising him a considerable pension for himself and his wife during their lives. Spener rejected this proposal with unusual firmness: having been fixed at Dresden by the will of God, he would not consent to leave it, unless in obedience to the same will, or in consequence of a dismissal. In vain did the Duchess Anna Sophia, a pious woman, who entertained for Spener a high esteem and affection, endeavour to interpose with her husband, and suggest that one of the churches in the city should be assigned to Spener instead of the court-chapel; in vain did the privy-counsellors use the most pressing solicitations to bring the Elector back to better sentiments; he persisted in his design of removing a man who had become odious to him. At length, a hint from Dresden induced the government of Berlin, who were already thinking of filling up the place in some other way, to send a formal request to the court of Saxony, that Spener might be permitted to leave, which was immediately granted.

On the 31st of March, 1691, this decision was communicated to him by an autograph letter of John George, who, in addition to his travelling expenses, secured to Spener, and to his

wife after his death, a pension of 200 thalers. Two days afterwards, he received from Berlin an official invitation to the place of first pastor of the Church of St. Nicholas, and member of the Consistorial Council of Brandenburg: which he accepted with an humble and joyful submission to the will of God. It was in the highest degree painful to him to part from the Electress and her two sons, who were much attached to him. He took leave of each of them in a letter full of earnestness and affection. He exhorted the heir to the crown, in particular, to read the Bible, to pray, to act in conformity with the will of God, to avoid idleness and effeminacy, to prepare himself carefully for the great task before him, and to be on his guard against the dangers of a court and its corrupting examples. He intreated him, when he should succeed to the government, always to keep in view the interest of his subjects rather than his own, to have more regard, in the choice of his servants, to piety, veracity and loyalty, than to talent, and continually to bear in mind the uncertainty and frailty of worldly greatness, and that supreme tribunal before which the soul of the highest monarch will not appear with more advantage than that of the most miserable mendicant. He preached for the last time in the court-chapel on Whitsunday, from John iii. 16—21. It was exactly five years ago, that he had taken leave of his beloved church at Frankfort.

On the next day he addressed a short letter to the Elector, in which, touching with much tact and delicacy on the differences that had arisen between them, he thanked him for the favour which he had shewn him; he assured him in the presence of God before whose judgment-seat they would both have to appear that he had always acted towards his high-

ness with feelings of humble and submissive affection, and with pure and conscientious intentions, that he would never cease to implore on his behalf the Divine blessing and the graces of the Holy Spirit, that his highness might advance in self-knowledge, in true repentance, and in communion with God in Christ, and thus enter into eternal glory, where, if the most ardent prayers were answered, they should one day meet.

On the 3rd day of June, 1691, Spener quitted the city where, during his short ministry, he had endured so much opposition. He departed with the pleasing conviction that he had not laboured in vain, and that the powerful religious movement which he was leaving behind him in Saxony would be guided by God for the welfare of the Church. He carried with him the remembrance of numerous testimonies of attachment and regard, received both at court and in the town. A large crowd accompanied his carriage for a long distance, and he was obliged to stop in order to dismiss them with a last blessing. On his journey he visited, at Kolditz, his daughter, who had married the minister Birnbaum, and at Leipsic, he saw another of his daughters, with his son-in-law, Professor Rechenberg. On the 6th of June he arrived at Berlin.*

(To be continued.)

* The Elector, John George, died on the 12th of September following, of an illness with which he was seized during a new campaign on the Rhine. His widow retained Spener as her spiritual adviser till his death. Through the decease of the person intended for the office, one of Spener's enemies, Dr. Carpsow, Superintendent at Dresden, and son of the professor at Leipsic, succeeded him as first chaplain.

THE FRENCH REVOLUTION.

*(A Sermon preached in Casterton Chapel, March 5, by the Rev. W. Carus Wilson, M.A.)**

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea : Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—PSALM xli. 1—3.

OUR text exhibits very prominently the excellence of real religion. You see it enables the faithful to picture to themselves the greatest extremity of turmoil and misery, and yet so to realize a refuge and protection in God, as not to fear. We must all agree that an influence upon the human mind which can produce such wonderful results, a remedy which can rise so fully to the level of our necessities, is worth possessing. With one consent, I am sure, we can all adopt the song which the contemplation of such privileges occasioned in former days—"happy are the people who are in such a case, yea, blessed are the people who have the Lord for their God."

And need I remind you, how needful it is that we should all, without delay, secure to ourselves the blessedness of which our text speaks? It may be too late to cry for light when the shades of midnight are thickening around us;—too late to be seeking for our resources when we are borne down with the pressure of our calamities;—too late to seek a refuge, when the floods are engulfing us, and the door is shut. Now, now is the day of salvation: the day in which "the prudent will foresee the evil, and hide themselves."

And yet, what a strange propensity there is in all of us to put far from us the evil day, and to live as if everything around us had a continuance: yea, such is our inconsistency and folly, that in the very face of our convictions and allowances to the contrary, and in the very face of accumulating experience around us, we can

contrive to think and to act as though it were not a positive fact, that all the certainty on which we can safely calculate in our present state of being, is merely that of change, and trouble, and revolution.

But the testimony of Scripture is altogether correct: "Man, (all men, man under all possible circumstances, without a single exception,) man is born to trouble as the sparks fly upward." You who are just starting into life can scarcely believe this. The world looks smiling and substantial; and in the buoyancy and delight of sanguine anticipation, you cannot suspect its treachery, or think of future storms, when all is sunshine around you; but we, who have advanced further into the wilderness, can tell you that no false reports have reached you, however evil and unwelcome they may be; it is truly and emphatically a waste howling wilderness, in which the stormy wind and tempest are prevailing. There the strangers and the pilgrims, who are passing through it, witness the uprootings of the whirlwind; its furiousness severs them from each other's association, tears from them their endeared possessions, and substitutes its dust and bitterness. We all, as we advance in life, only live to be revolutionized. It is so in our personal and relative positions—as we advance from one stage of life to another, we seem to get entirely into a new condition of existence; our health, and strength, and spirits become revolutionized. Some disease or infirmity comes on, which gives an entire change to the current of our

* This Sermon is published separately, and may be had at Seeley's, and all the book-sellers. Price Threepence.

thoughts, and projects, and aims. We are brought, in fact, into a new state of being.

Our property becomes revolutionized. We had thought our mountain to stand so strong that it never could be moved. But how suddenly it has been cast into the depths of the sea! With what a capricious wantonness do riches take to themselves wings and flee away! The vicissitudes of fortune, as they are called, how strangely do they uproot the fairest and the strongest patrimonies, and turn the goodliest heritages into desolation and penury.

Relative endearments become revolutionized. How suddenly are large and fondly-attached families broken up! How insidiously death creeps into the circle, removing one after another; and that, not always in the expected course of nature, but the old, and the useless, and the helpless tarrying, while the young and the healthy are swept away. How many a Rachel weeping for her children, and refusing to be comforted, because they are not! And thus, instead of the darling group who fondly clung together, and exulted in each other's love, as if there were something more stayed and enduring, and ever green in their association than the withering character of grass, or even the flower of grass, we advance in life, to find, perhaps, that we stand in our solitary places, like the sparrow alone on the housetop.

Nor is this revolutionary process less manifest in a social point of view. What a shifting spectacle does a neighbourhood present! How entirely changed its aspect! There is nothing more melancholy than to go into the towns which one has known from childhood, and there to find scarcely a single family with whom we had been acquainted in earlier years. It is the same with the country. One generation passeth away, and another cometh. Even I have lived to see nearly every benefice change hands within more than twenty miles around me, and even I have outlived every clergyman within that district, I think with only two exceptions.

No, the world has no solid basis

of rest and continuance; its foundation is on the sands, and all its inhabitants must, of necessity, go forward through life to experience for themselves the transient nature of its respites from agitation, and the positive certainty of its tumultuous movements.

This home view, at which we have hastily glanced, is sufficient, I think, to convince us of the need and the privilege of a refuge. Oh the thought that amidst such impending convulsions, there is a refuge; a covert from the storm; the secret place of the tabernacle of the Most High; a strong tower into which the righteous may run and be safe! It is infinitely more than fallen man could have expected. If his doom had been proportioned to his deservings, there would have been no refuge, no remedy; but as a fugitive and vagabond he must have wandered amidst the pitiless storm, until the last heave of his disorganized existence hurried him into the grand crisis of his misery, the eternity of the blackness of darkness.

But through Christ the great Mediator and Surety, mercy triumphs; and He who is King of kings and Lord of lords, and as such rides on the whirlwind, and directs the storm, even He himself becomes the sinner's refuge; as the prophet predicted, (Is. xxxii. 2.) "a man shall be as an hiding-place from the wind, and a covert from the tempest; as the shadow of a great rock in a weary land."

Happy, happy they who, in time, acquaint themselves with this mystery of godliness—God manifest in the flesh, and there presenting the sinner's refuge! They have peace. In the world they shall have tribulation, but in Christ they have peace. The storm may not have left scarcely a vestige of their former selves, or of their kindred, or their property, or their neighbourhood; all, all may have gradually or suddenly become engulfed in one common whirlpool of destruction, but they have imperishable materials which still survive; they have lost nothing but what they knew full well was subject to decay; nothing but what they can well afford to part with: there still remains the

riches of a Saviour's grace, and the solace of the Saviour's promises, and the smiles of a reconciled and loving Father, and the communion of the Comforter, and a kingdom and a crown beyond the grave; yes—and an indescribable sweetness in communion with that company of dear ones who are gone before in the faith of Christ, and waiting to welcome them into the abodes of rest, and liberty, and love.

Welcome then every blast which helps them forward to all their riches and all their glory and blessedness; every blast which carries them further away from the tumult and sin and suffering of a decaying universe.

Oh beloved! let all within and all immediately around you suggest the policy of seeking and securing your refuge in time. Are you not dying by inches every day, and is not every thing around you doing the same? How will your spirits contain these renewed and varied convulsions, these revolutionary actions on all sides, clamorously crying out unceasingly, "Overturn, overturn, overturn," if there be not within you the omnipotent, comforting Spirit of Christ subduing and calming the risings of terror and apprehension, and occupying all within you with his promised peace and rest.

But we must pass from these nearer considerations of human instability and change, to those, which, however more remote, cannot fail to awaken the liveliest interest.

Public and national events present the same spectacle and tell the same tale.

How forcibly is this reflection urged upon us by the wonderful events which have just taken place in a neighbouring country!

What an uprooting of those vines and fig-trees under which men were dwelling in apparent security! What a tearing asunder of all the ties of relative and social and civil harmony and concord! And the very suddenness and unexpectedness of the movement may well fill us with a solemn awe and fear, because we see that there is no dependence whatever to be placed on the highest wisdom

or soundest judgment, however matured by long experience; no, nor upon apparently impregnable fortresses, or legions of well-disciplined soldiers, or even appeals to the extensive benefits which have accrued during a monarch's reign to the general interests and prosperity of a nation: every argument and consideration falls powerless to the ground, like the bands with which Sampson was entwined, when He designs to work by whom alone the empires of the world rise and fall, flourish and decay. When the Almighty works, who can let it! And that soul must be deeply steeped in the poison of atheism, that does not see the invisible hand of God in such a movement, and own his Providence!

Whatever changes might be expected at the close of the king's life, it was hoped that all things would continue as they were until his removal.

But what a picture of human vanity presents itself! Was there ever such a sudden transfer of the mountain of earthly grandeur, elevation, and security, into the depths of a troubled and tumultuous and unstable sea! The King of France, one moment standing on the highest pinnacle of earthly glory; prospered to accumulate large personal possessions; clothed in purple; surrounded by his flatterers and admirers; blest in his family; domiciled in his gorgeous palaces; traversing his miles of picture galleries; and apparently closing his long eventful life in repose and honour;—the next moment compelled to abdicate his throne, and to flee for his life with his aged partner, and after traversing the country in disguise and in constant fear of apprehension, crossing the channel in an open fishing boat; and, almost penniless and without a change of raiment, imploring in happy England that shelter and security which his own country denied him! Yes, happy England! amidst all that tarnishes her glory; happy, and blessed, and favoured, to become the refuge for the destitute, the home for the friendless, and the protector of the oppressed, and the liberty of the captive, whether it be in the person

of a lofty monarch, or of the meanest slave who can touch her shores.

But amidst this dark and frightful picture of anarchy and revolution, one bright spot presents itself for our refreshment and relief, and one well calculated to illustrate the privilege and blessedness recognized in our text.

The King of the French, naturally anxious for the future welfare of his kingdom, proposed his grandson as his successor, and the Duchess of Orleans, his daughter-in-law, the regency during her son's minority.

At first, appearances are favourable for the recognition of the appointment. The Duchess takes two of her little sons, one in each hand, and presses through the crowd into the Chamber of the Deputies. How perilous her position! Before she was seated, her little ones were severed from her grasp by the pressure of the lawless mob; and there could not but be a mother's pang and apprehension as to what might be their fate while concealed from her view. Moreover, there was no ignorance as to the extremely critical condition of the King and Queen, who, in their flight, were far more likely to fall into the hands of enemies than friends. She saw, too, the Chamber packed with an infuriate and blood-thirsty rabble, who were bent on the annihilation of royalty, and were already exhibiting hands newly stained with blood; for the massacre had been fearful in and around the Palace. And what could she and her little ones expect when such was the maddened haste and impatience of the assassins, that they would not tolerate the spectacle of a portrait of their exiled monarch which hung against the wall, but one of them must needs level his pistol at it, and tear it into disguise! Yet there is the Duchess, not shrinking from such an exposure to which every sense of duty to her country, and her sovereign, and her son, prompted her. There she is seen, seated before her enemies—calm, and dignified, and collected—how is this? We admit that it was a heroism which has its parallel in instances where the

possession of Christian principles and Christian resources could not for a moment be supposed to exist; but admitting this, it is a refreshment amidst this dark tragedy to know that the Duchess of Orleans had not to rely on a natural fortitude, or to turn to the uncertainty and precariousness of her own sufficiency; but that she went down into this scene of tremendous extremity under the shelter of a spiritual refuge, and the sufficiency of a spiritual strength which she had not then to seek, but with which she had been long acquainted.

I will give you some extracts of a letter from Paris which I received some time ago, little thinking that I should then have to connect it with so melancholy a sequel.

"Since I came to Paris I have been deeply interested in the Duchess of Orleans and her little boys. Surely there never was a more fearful tragedy than the heir of France—the beloved husband, and the tender father, in a moment dashed from his carriage, and brought almost lifeless to a neighbouring house, where he in a few hours expired. The Duchess was most deeply attached to him and he to her. . . . The Duchess is a monument of stricken grief. But yet, she says, 'My only refuge is in prayer.' Her Sabbaths are passed in our humble Lutheran chapel; and lately, when the Tuilleries were brilliant on the Lord's Day with the festive scene, she and her excellent mother, the Duchess of Mecklenburgh, were seen kneeling amongst our humble flock, and receiving the Lord's Supper. The chapel she attends has an excellent pastor, Mons. Valette. He visits the Duchess constantly. 'Ah, Mr. Valette, (she said one day) you are come, and you are welcome: speak to me of my soul—speak to me of my soul.' The Bible is her study, and her noble parent delights to be her companion in reading its holy pages. 'My children, (she says) oh how shall I bring them up for God!' I heard the above, and much more from a very intimate friend of the Duchess of Elchingen, who is the favoured friend of the poor Duchess of Orleans. The Duchess

of E., though still a Roman Catholic, is a devoted Christian, reading constantly the Word of God, and building up in the true faith the Duchess of Orleans. It is very interesting to hear of their happy intercourse. The Duchess of E. is accustomed to pay several visits during the week to the Tuileries, and being once prevented by illness from ministering as she was wont to the royal widow, she received from her a note, directing her to read the 76th Psalm, and saying, 'we cannot meet to-day, as we are accustomed, let us meet at a throne of grace.'

How wonderful are the dealings of God with his children, and what evident marks of covenant love and faithfulness rest upon all his dispensations towards them, however wrapt up in mystery for a season! We have only to tarry the Lord's leisure, and he will bring us forth to the light, and we shall behold his righteousness. It might seem a frowning Providence which so suddenly deprived this excellent woman of an affectionate husband, and at once marred her prospects of coming to the throne; but He who knows the end from the beginning, knew full well that a throne, in this world, was not to be her portion, even if her husband had survived; and the grief which became her widowed portion, proved the best discipline and preparative for the troubles which have now so thickly accumulated upon her.

And who would not welcome grief, and kiss the rod, and cherish the tears which drive us into our refuge, and make us know and feel its security; thus enabling us to look forward even to still greater troubles, and to say with calm and peaceful confidence, "therefore will not we fear, though the earth be removed, and the mountains be cast into the depths of the sea."

But, my brethren, while it is impossible to be listless and unconcerned lookers-on amidst these eventful movements in another country, who can say that our own beloved nation shall remain exempt from the desolating scourge? Who can dare to predict that our mountain

is so strong that it never shall be moved? We may not be able to unravel with satisfaction the mysteries of prophecy, but this much we may clearly gather: that it is not man alone in his personal, and relative, and social position who is doomed to this revolutionary process of which we have been speaking, nor insulated countries like France at the present moment; but the whole world is under sentence of revolution, and prior to the establishment of that new heaven and that new earth wherein dwelleth righteousness, will be wars and rumours of wars, perplexities and distress of nations, men's hearts failing them for fear, and for looking for those things which are coming upon the earth. I may be greatly to blame for the necessity to acknowledge that I have not entered deeply into the study of prophecy, but it is impossible not to take even the most superficial view of it, and at the same time to have one's eye on the signs of the times, without coming to the large expectation of the most important events. It is almost impossible to take up a newspaper of the present day without regarding it as a marked and wonderful development of prophecy. The very last which I have glanced over, I own to you has been perfectly astounding to me in this point of view. Not only does it give its copious details of the revolutionary proceedings in France, but all Europe seems to be simultaneously shaking to its very centre. Spain it is needless to revert to. Italy, the seat of the Beast, is at this moment internally convulsed from one end of its territories to the other. Sicily has already gone through the revolutionary process. Switzerland is in the hands of the democracy. Germany, Austria, Prussia, Holland, are manifesting increasing symptoms of restless discontent, and desire of change. The newspapers are full of rumours of wars, and of wars progressing: and if all this tells not and characterizes in clear and legible signs the latter days which are to precede the second coming of the Son of man, it is not easy to conjecture what could do so more distinctly.

And then the signs in the East are not less portentous. The Mahomedan power, in its progress and its downfall, are clearly predicted in Holy Writ, as well as the precise period for the latter under the emblem of the drying up of the Euphrates; the way being thus prepared for the kings of the East, and the return of the Jews to their own land. We may think that interpreters of prophecy mistake in venturing to lay down so precisely the definite period when the events awaiting our world will take place, but with the manifestly rapid development of facts which clearly harmonize with the predictions of Scripture regarding what shall precede the grand consummation, we cannot wonder that they should be led to the fixing of dates, and to a belief in the near approach of Christ's kingdom. Whether we can venture to concur with them or not, there is something of overwhelming interest in the concurrent belief of holy and learned men that the Turkish power will come to its conclusion during the next year, and that the last portion of the 1335 days of Daniel will expire in the year 1865, at which, or soon after, will be the advent of Christ, and the first resurrection, and the beginning of the millennium. I say, we may hesitate to adopt such definite calculations, but I for one dare not venture to assert that they are wrong; or that the wonderful signs of the times do not so far elucidate the Scripture testimony as to warrant their expectations.

Yet they who dare not go thus far, must admit that God, in an especial manner, is holding a controversy with the nations of the earth, and thus calling upon us as with a voice of thunder to seek his shelter and his favour. No reasonable expectation can be entertained that the troubled sea over which we are passing will stay its tumult, until He who is our peace comes to take to himself the kingdoms, and subdue his enemies; nay, as the latter days advance, we can only, with the Scriptures in our hands, be led to expect that its waves and billows will rise higher and higher.

APRIL—1848.

What feelings of indescribable interest are awakened by the thought, that you who are in the spring-time of life, may live to witness all that the interpreters of prophecy are looking for at no distant period; yea, that even others of us, whose sun is somewhat declining, may perchance witness the clear and unequivocal unravelling of the divine counsels before our course is ended. What a revolution to every thought and desire within us does the possibility of such a thing occasion! "What manner of persons ought we to be in all holy conversation and godliness."

But, at all events, the present are perilous times, and we see in all directions the materials for still greater trials. I would press, then, upon you all the seasonable and prudent inquiry—Are you ready for all that may await you? Oh, let not God's controversy pass by unheeded! He is speaking from heaven with a voice that cannot be mistaken. Take care that you distinguish between the conviction of truth, and its application and saving influence. You know that God is a refuge for us; but have you made him such for yourselves? Have you felt your perishing need of him, and fled to him for refuge? And are you daily doing this, and are you daily fearing lest the avenger of blood should find you venturing to stray from your refuge, and live independently of your stronghold? There is no safety for any of us out of Christ. He is the city of refuge. The poor trembling soul who has been awakened to the discovery of his guilt and danger as a sinner, both by nature and practice, and who is, in consequence, overwhelmed with a horrible dread of the wrath to come, can find no ease or safety but in Christ the refuge. There, he can repose his burden and have rest. There he obtains his freedom from condemnation. There he can ask with holy confidence and triumph, "Who is he that condemneth?"

And being safe in Christ from the storm of God's wrath, all other storms are as nothing. Yet for every blast that assails him, and that may await him till he reaches the border of the

wilderness, he has recourse to the same refuge, he finds the same security. And past experience of divine faithfulness and tender mercy encourages him for the future ; so that he fears not to anticipate the last bursting of the tempest, the last grapple with the enemy, but can say in peaceful confidence, "Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever."

Now, beloved, do you know any thing of this? Do you know what it is to run into the name of the Lord as a strong tower, and to shelter yourselves from present or anticipated storms under the omnipotence, and omniscience, and faithfulness, and boundless tender-mercies of a reconciled God in Christ? Is this a habit with which you are familiar? Do you naturally, and practically, and constantly turn to God, mourning if you cannot apprehend his nearness and sufficiency, and rejoicing when you do find him a very present help? Oh rest assured, we shall reap as we have sown. If we have sown to the flesh, lived for the flesh, trusted in an arm of flesh, the time will come when we shall reap the whirlwind, and madly exclaim in our extremity, "They have taken away my gods, and what have I left?"

Then without delay secure your resources. Expect your stability from the everlasting hills. All below is on the sand.

And see to it that you remove every root of bitterness, every stumbling-block, every impediment out of the way of your ready access to your refuge ; it is not even the most entire obedience which merits this privilege, but if we regard iniquity in our hearts, the Lord will not hear us. If besetting sins are allowed and cherished, we must take them as our gods and our deliverers, and see what they can do for us in the hour of need ; it would be an offence to the Majesty of heaven for us to act in concert with his enemies as long as we can, and

only turn to Him for succour when we can do no better. No, *all* must be given up for Christ. There must be an entire surrender. "Whom have I in heaven but thee, and there is none upon earth I desire beside thee?" must be our honest appeal. Then we are safe. The gates of hell shall not prevail against us, the machinations of man shall not advance one jot beyond the permission of our faithful, covenant-keeping God.

Trembling Christian ! fill not your present portion with trouble and anguish on the ground of anticipated evil. It may never come to you, and if it does, depend upon it, it will come with strength proportioned to your day, and grace sufficient for your need. You may not feel that you have now the power to withstand the loss of all things, you can easily picture to yourself many awaiting circumstances in which you scarcely know how you could possess your soul in patience. It is easy enough to do this, but faith must do her duty. Faith must be suffered to whisper in your ears, "thou wilt be able to do all things through Christ, which strengtheneth thee." Suffering grace will be given for suffering times. When was the holy martyr at the stake permitted to sink even under his torments? Oh, no ; the glory of the Saviour, under whose banner we are sheltered, will constrain him to make good his promises. Not one thing shall fail of all that he has spoken. But he needs no constraint. He is touched with a feeling of our infirmity. He knows how to sympathize. His love for his afflicted ones is beyond that of a mother for her offspring. The saints are privileged to go fearless on through life, not because troubles and afflictions do not await them, but because their God will not fail to supply all their need out of his riches in glory by Christ Jesus.

Fear him, ye saints, and ye will then
Have nothing else to fear ;
Make you his service your delight,
He'll make your wants his care.

(For the Christian Guardian.)

SCRIPTURE ILLUSTRATIONS.—No. I.

"And God said, let there be light."—GENESIS i. 3.

THERE is, of course, much in this world, created by an infinitely wise God, which his wisest creatures on its surface, cannot yet understand. Many things, however, are intended to be understood, at least to a certain extent. We are invited to examine for ourselves; and if we do not understand, the blame lies on our own indolence and inattention. To know how God made the world out of nothing is probably beyond the utmost of our present skill. But when in that creation he sets certain material powers or causes to work, which still continue in operation, we may comprehend, at least in some measure, how they bring about their appointed effects. Now we read, that the first natural power or cause that God made and set to work for the creation of the world was light. And as we have many opportunities of observing how light works now, this will considerably help us to conceive correctly of the working of light then.

There was before this world was made a shapeless mass, or deep of darkness. What it was exactly we cannot tell; but it also was a creation of God. It was, however, watery; and when God began to form our world, "The Spirit of God moved" over this dark deep of waters, and as the first act of creation, called into being in the midst of it, light. What light is exactly we do not yet know; but if you look at the sun, or at a bright lamp or candle, you see that it consists of bright straight rays, darting out in all directions from a bright centre, filling the space round that centre, and, to a certain extent, overpowering or doing away the darkness. And when the sun rises, you see that it scatters and drives away the clouds that have gathered low down upon the horizon; and removing them to a distance, makes to itself a bright space in which it shines unclouded. This observation will help us to conceive how the creation, according to the will of God, went on.

There is, in the 6th verse of this

chapter, a word which is very seldom used, and its meaning, therefore, is not easily caught. "God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters." In the margin of the larger Bibles, however, this word "firmament" is explained by another. You will find there the word "expansion;" and this is precisely what is meant; that an expansion, or spreading out, was to take place in the dark deep. Now from what we see of the acting of light, we may easily imagine it acting from a centre, as it does now, darting forth its powerful rays, so as to produce in the midst of the deep this expansion or "firmament." And here there is, at the outset, a mighty power or impulse, set to work, under the immediate guidance of God, and according to laws, which it appears that from eternity he had established, to bring about the formation of that part of creation which we call the Solar System, or the Sun System.

The solar system is a number of orbs or worlds, of which our earth is one, that move round the sun, as their central light, in the expansion or firmament. The distance of the furthest of these worlds from the centre is about 3000 millions of miles; and the light, which now proceeds from the sun, is such a power, and has such a rapid flight—nearly 200,000 miles in the 60th part of a minute—that it crosses that distance in 30 minutes; and the light by which we see the moon, or any of the planets, *i. e.*, the other worlds of our solar system, is only the light of our sun, reaching those worlds, through the distance, just as it does ours, and reflected from them at that great distance, and seen by us in the same way as we see it reflected from a wall, or the bright vane of a weathercock or any other object.

With such a power, then, we may readily conceive of a great change being brought about by this central light in the deep, dark watery mass

which had till then, perhaps, very much the appearance of an intensely thick, murky fog. The created light, spreading out, pushing forward, or expanding, makes in it a great wide space, firmament, or expansion; the grosser parts, in obedience to the Divine command, draw together and become solid; and thus form a number of worlds; which, according to another law closely connected with the law of light, are put in motion to run their perpetual round in the firmament. The light also, or that which is the cause of it, draws into one bright centre, or orb, many times larger than any of the other orbs which are formed around it; and thus the sun was made, which was to enlighten and warm all the others, and by its great attraction keep them in their places. In this way also the heavier particles of the shapeless mass would be all taken up to make these several worlds; and the "expansion," or space, would become quite clear for the travelling of the rays of the sun's light; and also to allow the inhabitants of this, and very probably of the other worlds, to look out, as they roll along, into still more distant spaces than those which enclose our solar system, and to see the stars which God has made to be the suns, or light-centres of larger and very distant systems. And under the same mighty influence of light and heat (for they go together,) the waters roll off and evaporate, the dry land appears, the processes of vegetation begin, and an atmosphere is formed fitted for the breathing life of the animal creation, and fitted to cherish and perfect all those supplies of various kinds which that diversified creation needs.

If we can grasp this idea, what a splendid notion we obtain of the act of creation by the agency of light. What simplicity and what power! What majestic simplicity in that one command, "Let there be light!" which contained in it so much of those subordinate workings, by which this beautiful world and its sun, and all the other worlds of our system, however beautiful, were to become precisely what they are!

And we can scarcely fail to observe how the agency of light in the material creation seems to illustrate the regenerating work of redeeming love. Christ comes into this dark world, darkened through sin—the true light—the light of the world! He shines at first into the darkness, and the darkness comprehends him not; but the purposed work of grace and mercy prospers. Christ hath brought life and immortality to light by the Gospel. His message is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And on every side this gracious message makes its way, subduing the darkness of men's hearts, and giving them power to receive him, and to become the sons of God. In this way he pours so powerfully his blessed influence on men's souls, that they become a new creation—as it is written, "if any man be in Christ he is a new creature"—an innumerable company, redeemed out of every kindred, and people, and nation, and language, to move around him in holy and happy obedience to his will; a new and heavenly world of perfected beings, in which Christ the incarnate God is the source and centre of life, and peace, and purity, and joy; the former things are passed away; and the Lord is their everlasting light and their God their glory!

Among the many properties of light which unfold the infinite wisdom of its creation, modern discovery has ascertained that by its power an image can be in a few moments painted and fixed permanently of any object, even "the human face divine," with such exquisite accuracy, that no microscopic observation can detect its defects. This is a wondrous property of natural or sun-light; and it serves also very beautifully to illustrate the power by which the illuminating Spirit of God can at once stamp the holy image of the divine Saviour on the fallen soul of man. The work of God is perfect; and such will be found to be the agency of this spiritual light working by the word internally, to conform the poor, sinful, degraded tenant of this earth to the

moral likeness of God in Christ. Rolling ages of moral consciousness in an intelligent and boundless creation shall reverently adore the perfection of this work in the unnumbered hosts that shall surround the throne.

We should be thankful to be enabled thus to read visible nature round us by the light of revelation. The Bible alone tells of this mighty agency of light in creation, which, when weighed and considered in connexion with experience, seems so correct and right! We should be thankful to read Scripture, and illus-

trate Scripture doctrine by those facts in nature which we observe. Both visible nature and written revelation come from the same gracious God, and they illuminate each other. May we obediently use both means of instruction in their right places. Taught by his blessed word, may we look up to our Maker through that firmament which showeth his handiwork; and, coming through the one Mediator, whom he has appointed, may we receive into our souls the renewing influence of that Sun of Righteousness who has arisen on us with healing on his wings. CEPHAS.

(For the Christian Guardian.)

THE WINTER VIOLET.

WHAT dost thou here, frail blossom? watching so dark a sky,
'Neath a broad leaf of ivy, sheltered while storms rush by,
Against the North wind folding thy scanty purple cloak,
When the slight covert trembles with the large rain-drops' stroke,
A rustic child that cowers beneath a way-side shed,
Wrapping its tattered mantle about its fairy head.

Spring's darling babe, thou broughtest glad prophecies of yore,
But now, O tiny sibyl! why trembling at the door?
Speak not of the warm summer, with red and golden flowers,
Of nightingales no whisper, in these bleak winter bowers,
'Ere a green leaf unfoldeth, days must be long and drear,
Then wherefore, little prophet! oh, wherefore art thou here?

Bright face! thou hast a message, this bleak December day,
Though Summer sleeps on roses a thousand miles away,
Glad face! thou hast a message, that in these days of fear
Ever thou standest preaching, though few will halt and hear;
Thou teachest men through sorrows to wear a tranquil smile,
What if the clouds have gathered?—God is in heaven the while!

'Thou art a child of sorrow, of dim and stormy hours,
Yet at thy heart as blessed as the rich summer flowers,
No daughter of the sunshine, that fades with fading light,
The stars of heaven behold thee through many a wintry night,
A child of consolation, to hut or palace sent,
Who doth not bid thee welcome, meek teacher of content?

Yea, and we need the spirit, that whispers from thy hood,
The calm content of meekness, fair sibyl of the wood!
That keeps a heavenly odour close at its inmost heart,
While fast from tower and homestead the yellow beams depart,
And when the hail-drops crush it, yet dies a blessed death,
'Till shiv'ring pilgrims marvel, whence came the fragrant breath.

Æ. C.

Review.

PRESENT STATE OF WESLEYANISM.

PREACHERS, PASTORS, AND BISHOPS : or, an Increased Ministerial Agency needed for the British Wesleyan Church. By BENJAMIN LOVE, Author of "Records of Wesleyan Life." London: Hamilton, Adams, and Co.

It may be made a subject of just complaint against both Churchmen and Dissenters in general, that they are but little acquainted with what takes place out of the pale of their own communions. The Churchman too often looks with a kind of scornful indifference upon the varied mechanism by which dissent carries on its operations, while the Dissenter views every thing connected with the Established Church through the distorting medium of prejudices, generally the result of imperfect information.

Hence, neither party appreciates fairly the other's position and motives. Hence, the uncharitable judgments which are hurled in all directions by Christians against each other, and which make it so difficult a matter to discern any counterpart, in the Visible Church, of the "Communion of Saints."

The studies of the Churchman are incomplete, until he has familiarized his mind with the history and present condition of Dissent in this country. Under this impression we have read with much interest Mr. Love's pamphlet, which has afforded us considerable insight into the important religious communion to which he belongs; and we believe that our readers will agree with us in thinking, that the extracts which we shall give from the pamphlet are pregnant with hints to the thoughtful Churchman as well as to the Methodist. Wesleyanism would never have struck its roots so deeply, and spread them so widely amongst us, did it not contain much that is truly valuable, and therefore worthy of imitation.

Mr. Love regrets, as we do, the separation of the Methodists from the mother Church:—

"One cannot, at first sight, but

deplore the rejection of Methodism by the Church of England. In spite of all opposition, Wesleyan Methodism has slain her thousands (of sinners): in connexion with the mother Church, her victories would most likely have been counted by tens of thousands. Who can tell what great things might have been accomplished in that Church herself, by means of a more early revival of evangelical piety, had she retained her Methodism? Who knows how much more spiritual would have been the progress of society? Who dares say, what wars would not have been prevented; how much the downfall of the man of sin would not have been accelerated; in how large a degree dissent would not have been hindered? We verily believe that the grandest mistake of any Christian Church in modern times, has been the rejection, on the part of the Church of England, of Wesleyan Methodism. But for that rejection, the Church of England might now, in this country, have been in effect, the *one church*.

"These, however, are human speculations. The great Head of the Church suffers not a sparrow to fall, without his permission; and his Church, every section of it, is of more value than all the fowls of the air. He ordereth, and has ordered, all things well."—(Pp. 9, 10.)

We cannot pause at present to examine the censure which Mr. Love here pronounces upon the Church of England. There can be no doubt, that the modern Wesleyans have assumed a position in relation to the Church totally different from that which their great founder allotted to them. How far this might have been remedied by timely concessions on the part of the

Church rulers of former days we can but conjecture. The separation itself we deeply regret.

Mr. Love arranges the duties of Wesleyanism under two departments.

1. What he calls *Methodistical obligations*.

2. What he calls *Church duties*.

"The former involves the gathering or collecting together of the Church; the latter, the building of it up. As are the duties, so are the labourers, distinct in their characteristics."

Here is a very earnest call for increased exertions in the first department:—

"The great lever that must overthrow the kingdom of Satan, and regenerate the world, is—preaching the Gospel. The Wesleyan Church at least is conscious of this fact. She knows the mighty power of this lever. It raised to existence her Church; and that which raised it is able to enlarge it. If she feel on this subject, let her revive her Methodism. There is plenty of room for it; abundance of need of it. Where are the men, eminently "blessed with the scorn of finite good," who, under her auspices, go forth as missionaries from street to street, from village to village, bearing the cross, and preaching Him who for us was crucified thereon; men not ashamed to stand up in the market-place, or at the doors of a prison, and exclaim in the words of one of their own Church hymns—

" 'Outcasts of men to you I call,

Harlots, and publicans, and thieves!
He spreads his arms t' embrace you all,
Sinners alone his grace receives.

'Come, O my guilty brethren, come,
Groaning beneath your load of sin;
His bleeding heart shall make you room,
His open side shall take you in.'"

Where are such men? Heads of the Church! seek them out; men who know how, under the teaching of the Holy Ghost, to compel men to come to that much-neglected supper,* which the God of all mercy has provided in his Church; men who will stoop to more humble work still, such as taking the Bible to the houses

of the poor, and reading it to those who cannot read it for themselves. Such men send forth to emulate the spirit of the fathers of Wesleyan Methodism; and bid them preach as in the ancient days!

"To perform well the work of an evangelist, Methodist preachers should have no engagement but one,—to preach the Gospel. They should have nothing to do with administering Church government; they should not be limited strictly to a liturgical form of worship; they should not be expected, except in extreme cases, to administer the sacraments; they should be men whose work is not to baptize, but—to preach the gospel.

"Such were some of the attributes of their types, the early Wesleyan Methodist preachers. Such were some of the characteristics of the men who, under Wesley's direction, practised street preaching in the past century. One grand distinction however there will be between modern Methodist preachers and their predecessors: the former will be honoured with little persecution. Who that has witnessed and listened to street preaching in modern times, and has perceived the quiet and orderly manner in which the by-standing crowd have listened to the Gospel, has not more fully felt the meaning of the words, "and the common people heard him gladly?" We remember listening one Sunday afternoon in the summer of 1846, at Chester, to the discourse of a street preacher. About one hundred and fifty persons were assembled near the Castle gates, to hear a street-sermon. We know not who was the preacher, or to what denomination he belonged; but he preached the Gospel. He preached, if not scientifically, at least comprehensibly, and in a style to suit the bulk of his hearers, and with an unction that atoned for some faults. It was evident that he was in earnest. During the service we had an opportunity of judging how the 'people' estimated his labours. Three or four respectably dressed young men began to scoff and ridicule. A murmur of disapprobation was heard; they continued, and a storm of indignation

* Luke xiv. 21.

began to gather. They then thought it prudent to retire; for it was evident the people would not longer tolerate their conduct; and we verily believe that—a word of encouragement—and these foolish young men would have been led to the Dee, and made to feel the effects of its cooling waters upon their bodies—seeing the Gospel had none on their souls. During the service we were deeply impressed with the belief that there are thousands who would hear the Gospel thankfully if thus preached; thousands who, owing to various causes, cannot, or will not, enter a church or chapel.

“Such, then, we submit, are some of the features that should pertain to a revived order of Methodist preachers; and such a revival, and such an order, it seems to be a duty incumbent on the British Wesleyan Church to institute: that is, if she would keep the spirit of Wesley’s designs in view, and aim at what he aimed at, the perpetual reflection, or reproduction, of primitive Christianity.”

But Mr. Love devotes his strength chiefly to the second department of Wesleyan duties:

“The duties and obligations of our Church demand, in the second place, a *pastoral ministry*. The mission of Methodist preachers is accomplished, for the most part, when they introduce their converts into the Wesleyan Church. Then the proper office of the Church commences. Her ministers now present themselves. They receive, it may be, a returning prodigal, or solace a mourning penitent. They introduce such an one to the communion of saints, to the brotherhood of Christ’s disciples. Other duties follow. It is for the Church to feed the flock; to build up the believer; to administer her Lord’s sacraments; to train her children; to instruct her youth; to perpetuate the ministry; to further the elucidation, and to aid in the study, of the Scriptures; and collaterally, if not directly, yet always subordinately, to imprint her stamp upon literature and science.”—(P. 28.)

Thus Mr. Love would not interfere with the original idea of Metho-

dism as a system of preaching the Gospel from place to place, according as occasion offered. But he would superadd to this, a *fixed and resident pastorate*. The evils of the present system of itinerancy are sketched with much ability, and although our extracts are long, their interest must plead their apology:—

“Itinerancy, as a regular system in the British Wesleyan Church, deserves special notice. Besides its influence on the pastorate, it has more extended bearings. What are its advantages? What its disadvantages? How does it affect the flock, that is, the Church? What effect has it on the plans and conduct of ministers; on their families and prospects? These are questions which naturally arise in connexion with our subject. Let us consider them.

“The practice of frequent and systematically removing the locality of a minister’s labours, may obtain with advantage among missionaries, evangelists, and, we may add, Methodist preachers; but we know not if it exist in any Christian Church in the world, except in the Wesleyan and its branches, as a part of the discipline of pastors. In the primitive ages the apostles, as missionaries, moved from place to place; but when they had planted a church, they left a pastor or bishop to preside over it.

“According to Lord King, (see his account of the Primitive Church,) ‘the Apostles went forth preaching in city and country, appointing the first-fruits of their ministry for bishops and deacons, generally leaving those bishops and deacons to govern and enlarge those particular churches over which they had placed them, whilst they themselves passed forwards, planted other churches, and placed governors over them.’

“No doubt, itinerancy originated in necessity, still there are those who vindicate it for its own sake. Among other arguments they will urge that it furnishes a constant variety of preaching talent. So it does; but is this novelty a Scriptural necessity? If the exhibition of novelty in preaching were indispensable, one may

readily suppose that in the course of time this element, even in persons of the greatest genius, would be deemed exhausted. It is just so; and the time is accurately defined by the Wesleyan system of itinerancy. Three years bound its duration. As soon as these have passed, the usefulness of a minister in a given locality—if novelty were the test—might perhaps be presumed to expire. But rejecting the test, of course we reject the presumption; nor do we imagine that the Wesleyan congregations generally have any such voracious appetite for novelty, as to lead them to become sated with a good man's ministrations in a period so limited. Preaching is not the only work of a pastor.

"A frequent change of ministers, it may be said, has a tendency to promote what are termed *revivals*. A revival in a Church implies a previous decay; and certainly when this state supervenes, a special renewing is absolutely necessary; but would it not be pursuing a better course, to endeavour to prevent decay—ofttimes, we believe, the indirect result of itinerancy,—to aim at having the Church, not at one time flourishing, and at another declining, thus necessitating *revivals*; but rather in a state understood by the phrase "growing in grace." It is something like a truism to say, that the advantages of occasionally resuscitating a drooping Church, are infinitely smaller than those which would result to the world if that Church were in a state of healthy and steady progression.

"By some persons revivals are looked upon as rare things: something that may only occasionally occur; as an excitement only now and then to be enjoyed; and in the intervals they appear to think they have a sort of permission to hunger, or be barren and lean. Others, not satisfied with plain, wholesome, spiritual food, require occasionally the excitement of highly-seasoned stimulants; and, indeed, measure their whole religious experience by this uncertain standard. Hence the mob of ramblers that haunt one place of worship after another, merely in the

pursuit of spiritual piquancy. It seems unscriptural to think that *because* a certain popular man will preach, extraordinary results *must* follow. Is not this notion founded on the implied belief, that in a mere instrument of the Church resides a power which is alone the attribute of Godhead? Or, it might be thought that the Spirit of God is only occasionally poured out; that only at certain seasons an angel troubles the waters of modern Bethesdas. We may, however, learn from the Book of our faith, as well as from the teaching of our Church, that the influences of the Holy Spirit are always waiting—if the expression may be used—in readiness to be sent forth. They float, though the cloud of them be invisible, in the atmosphere of every house of prayer; and, not unlike the electric fluid with which the natural atmosphere is occasionally surcharged, they may be conveyed at any time to the heart of any worshipper, provided that his individual prayer and faith—and they alone—be sufficiently fervent to serve as conductor.

"Revivals are doubtless blessed things when instead of proceeding from the excitement of novelty, they are given in answer to the faith and prayer of a Church arousing itself from spiritual slumber, or wrestling for the conversion of the world. And the Conference of 1840 wisely says in its 'Address,' that a '*regular series of divine visitations, issuing in the conversion of sinners,*' is necessary for the Church; or, 'we must either change the spiritual condition of our discipline, or we shall pine away from among the tribes of God's Israel.' This regular series of divine visitations—this, in fact, perpetual exhibition of Methodism, is however a very different thing from what is understood popularly by *revivals*; any further description of which it is not necessary in this place to give.

"The advantages, be they what they may, of itinerancy, are few in comparison with its disadvantages. We hardly know where to begin to enumerate the latter. But it strikes one as a prominent evil in the sys-

tem, that a minister hardly gets to know his flock before he is removed from it. Take the longest time of a man's sojourn, three years. During that short period the sheep are only learning the tone of their shepherd's voice; meanwhile the voice of their previous shepherd ceases not to vibrate in their ears."—(P. 32—5.)

Again—

"Removals of ministers, however, do not affect the initiated. These have learned to harden their hearts. They, very sensibly, do not set their affections on objects so transitory as itinerant ministers. They well know, that to do so would only be to insure future pain; and too often they pass from the extreme of youthful affection to the extreme of matured indifference. Such feel no sort of personal interest in their pastor. They care not for his comfort; scarcely for his existence. He comes, he goes, to them he is lost, and yet they weep not. He has no hold of their feelings. Practice closes their hearts very fast, and makes them very hard. But seriously, it is, or ought to be, a great affliction to lose a spiritual father or guide. Some think so. So thought the flock over which that good shepherd, Fletcher of Madeley, presided. His widow tells us, that when his people 'beheld him offering up the last languid remains of a life spent in their service, groans and tears were on every side.' And surely such manifestations of feeling were not unbecoming! They were evidence of the existence of a right feeling, of a hallowed Christian sympathy. Alas! too often in the Wesleyan Church persons display an indifference at parting with a pastor, that might readily be interpreted to indicate, that his death would produce scarcely an emotion."—(P. 36—7.)

Here is a chilling picture—

"The Wesleyan minister in old age is frequently, we fear, a painful study.* His passage to the tomb is

often, to appearance at least, cheerless, if not gloomy. He has lived his life without accumulating, like other men, a circle of friends—'coeval with himself,'—to be the companions of his declining years. His home has been every-where; which literally means no-where. At an advanced age he has probably to seek fresh objects on which to place the remains of his affections, for the most part scattered. Separated from all the good he has ever done; deprived of the influence due to his age and experience, he is set down, not unfrequently in some obscure place—to die obscurely."—(Pp. 39, 40.)

Another very important point of view is given of the same subject—

"For a moment let us enquire into the effects of itinerancy upon the plans and conduct of ministers themselves. In the first place one ought to ask, how can a man have any great concern about a people, with whom he knows he can only dwell, at most, three years? A knowledge, that as soon almost as any work of usefulness is barely launched, it must be committed to the guidance of strange hands, is disheartening. Besides, having commenced a good work, how does a man know if his successor will follow it up? One man may take a deep interest in Sunday-schools and education. For them he makes great efforts, and succeeds in creating in their behalf considerable interest. His successor cares little about such things, and they languish. Another may be deeply interested in the welfare of the 'young men' of the church, and their 'coming out,' and their important development, excite his anxious care. His successor perhaps feels no such sympathies; and leaves undirected, at least specially, those minds that ought to influence the church and society in general. Another may institute a class for the biblical instruction of the youth of the

there are some quietly introduced admissions respecting the position of Wesleyan ministers, which deserve the serious attention of the Church. See page 115 to 117.

* In a small volume recently published by the Rev. Mr. Rule, entitled "Wesleyan Methodism regarded as the system of a Christian Church," London, 1846,—

other sex. His successor may lack the ability. In all such cases how much labour is lost; how negatively antagonistic, if we may so speak, is the man who succeeds another's cure! These considerations cannot fail to have mighty influence upon the plans and conduct of a minister.

"Again, a temporary minister may endure, but he can scarcely love. Personal annoyances, or dislikes, may be rendered more bearable by the knowledge that they cannot last long; but this knowledge leads merely to endurance, not charity. And the inclination may be to bear a short time with what is wrong, rather than encounter personal hostility by opposing it. How altered would be the views of a minister; how differently formed his plans; how more comprehensive the base of his labours, had he a life-interest in a place!

"As it is difficult to tear up an old tree, so it is a risk to transplant one. A tree often transplanted may live, but cannot thrive. Roots oft broken can never get a deep hold of the soil. Fully impressed with a conviction of the inconveniences and evils of itinerancy, well might an ex-president of Conference feelingly exclaim to a friend on the occasion of his triennial removal; 'I am going, God knows where, and God knows wherefore! I am now only just beginning to know my hearers, only just beginning to gain their confidence!'"—(P. 42—4.)

The subject of Local Preachers is very well handled by Mr. Love—

"We need not here remark that *local preachers* acquire the cognomen from the fact of their having a 'local habitation,' as opposed to the fitting abodes of immigrating ministers. They are also usually engaged in trade or professions. This circumstance operates in a chief degree against their usefulness, especially in large towns. In these places it not unfrequently happens, that they are so much occupied as to have little available leisure for the due study of original sermons. How is it possible, we would ask, for a man engaged in absorbing worldly business six days

in the week, to preach the Gospel with feeling and effect on the Lord's Day? Besides, a man in business is liable to a thousand influences destructive of that frame of mind necessary to a messenger of the Gospel. He may, for example, be *loaded* with the cares of this life; perhaps have to struggle with adversity, or with prosperity, or alternately with both. He may become entangled with the speculations and adventures that mark this age. He may not, in some cases, be free from pecuniary difficulties or embarrassments, resulting from the casualties of legitimate trade, or from more questionable causes. The Scriptures do not any where sanction a character such as one driving, six days out of the seven, hard commercial bargains, or striving to make a large fortune by speculations, or busying himself about premiums and discounts, or any kindred employment, and on the Lord's Day filling the place of a minister of the sanctuary. Men so engaged too frequently need to be led into the way of peace themselves, rather than be affecting to lead others therein. God's ambassadors should know nothing, practically, of the temptations incident to commerce. In their vocation every thing that can by possibility occasion the Gospel to be lightly spoken of should be scrupulously avoided.

"But we cannot recognize local preachers as 'ministers of the sanctuary.' And if they be not—for want of a better we use the term—in *holy orders*, then certainly their proper appellation is *lay teachers*. No one will deny, we imagine, that teachers should be apt to teach, able to teach. And yet we could appeal to well-educated and very enduring laymen, and ask if there is not a great lack of fitting education among some of the lay teachers, or 'local preachers?' We might enquire, if in consequence of this deficiency, they have never heard matters of awful doctrine, 'things hard to be understood,' spoken about, and explained too, from the layman's pulpit, with a boldness and readiness, that would only become an inspired apostle?

"Pious men of learning are care-

ful how they speak about the mysteries of religion; and the more a man becomes acquainted with the Bible, and with the varied and profound research that has been brought to bear on its elucidation, the more modestly will he talk about its 'deep things.' We are far from advocating what are termed *learned sermons*. Such are often profitless things. All preaching should be applicable to the poor and illiterate, as well as to the educated; and to suit the former class especially, plain, yet expository sermons are needed. And these also best suit every class. But to preach such as these, a proper education is needed. There is, we believe, with some, a great difficulty in using plainness of speech, apart from vulgarity, or presumption. It is of course unnecessary to denounce ignorant rudeness. St. Paul used great plainness of speech, but he was neither vulgar nor illiterate. There are doubtless in the Church, among the lay teachers, men of extensive acquirements and talent, and distinguished by their holy lives, who are well able to expound the word of God, and who are indeed eminently fitted for the ministry. May not such have mistaken their way in not being found in its ranks?"

* * * * *

"Local preaching, or *lay-teaching* from the pulpit, notwithstanding the good it may at times effect, is obviously an unsatisfactory substitute for the regular ministry; and while we would gratefully thank those who are willing to expend their energies in this service, still, in our humble opinion, such substitution should be limited as much as possible. We confess that we cannot exactly see the agency which in some country places could take the place at once of local preaching; but in towns and thickly-populated districts, the difficulty of providing other agency can scarcely be deemed insuperable."—(P. 50—53.)

Mr. Love wishes to assimilate his communion to the Establishment by providing each of the thirty-two circuits with a bishop, whose duties he sketches, (p. 49, 50.) Whether this novel idea will find acceptance with the Wesleysans we know not. It lies beyond our province to canvass its merits. But in the extracts which we have given from the pamphlet, we believe our readers will recognize much good sense and Christian feeling, clothed in vigorous and impressive language.

(For the *Christian Guardian*.)

THOUGHTS ON THE GOSPEL OF ST. MATTHEW.

"They presented unto Him gifts."—MATT. ii. 11.

There's not a page of Holy Writ,
Nor line of sacred truth,
But shines, with heavenly wisdom lit,
To warn us, or to soothe.

There let us pause, till deepest woe
Thrill through our mental frame;
Till every heart and eye e'erflow
With burning tears of shame.

It was a wild and distant road,
Which erst, at heaven's high word,
The Eastern sages gladly trod
To hail the infant Lord.

Nor was it theirs with sordid hand,
A niggard boon to bring;
The best and choicest of the land
Was all their offering.

Oh! shame on us who owe Him most,
Yet madly seem to strive
How we may bow with least of cost,
How little we may give!

A lovelier star than guided them,
The pure, bright star of love,
Has led us on from Bethlehem,
His onward course to prove—

Gently it settled on the cross—
There bade us stand and see,
With holy awe, His grief and loss,
And dying agony.

Then led our sorrowing spirits on
To view that sufferer dwell,
High seated on th' eternal throne,
In light ineffable.

Yet still intent for worms below
Those mansions to prepare,
That bliss which angels only know,
Redeemed souls may share.

Sights such as these our eyes have blest,
High sounds our ears have heard;
Yet who, oh! who has brought his *best*
To hail the incarnate Word?

"Ah! we *would* bow before thy feet,
Thou great and glorious One;
Would hail thee on the glittering seat
Of thine exalted throne;

"But vainly, vainly round us, Lord,
We seek an offering;
Our land no treasure can afford
To greet a heavenly King.

"The best on which thine eye looks down
Was first received from thee;
All we possess was once thine own,
Thine own must ever be!"

Such is at times the mournful song
Of some meek grateful heart,
Which fain would join the heavenward
throng,
And act the subject's part.

But, weak and timid soul, no more
Forbear thy Lord to greet;
But count thy treasures o'er and o'er,
And lay them at his feet.

We seek for gems in distant bowers,
And wander far abroad,
Nor cull the humbler sweeter flowers
That strew our daily road

True, they are mean—but were they not
First planted by his hand,
To cheer and to adorn each spot
Of this our pilgrim land?

That reared and watered by our love,
They might be hourly laid,
With reverence meet, our zeal to prove,
Within his altar's shade!

Where is our *wealth*? ah! might it not
A frequent boon supply?
Nor serve to print so foul a blot
In human history.

Our *talents*?—yes, the world will bless,
And guard their funeral urn—
What does that tinsel world possess
To give us in return?

Our *time*?—alas! to worldly pelf
How large a share is given—
To sin, to vanity, to self,
To *any* thing but heaven!

Our *thoughts*? oh! whither do they tend?
On what are they bestowed?
Is pleasure all their aim and end,
Through fancy's flowery road?

Call home such treasures, bid them shine
With tears of love bedewed;
Then gladly bear them to his shrine
With humble gratitude.

Yes, we are come, thou Saviour King,
And at thy footstool fall;
The only offering we can bring,
Ourselves, our lives, our all.

But like the victim doomed of old
Jehovah's wrath to bear,
Which bounds and frolics from the fold
With light and gladsome air;

But when before the altar brought
With high solemnity,
Even within that sacred court
Will struggle to be free;

Thus blessed Jesus, at thy word,
Our wayward heart we bear;
We bring it to thine altar, Lord,
But cannot *hold* it there!

Naught but thy sweetly-soothing words
Can bid it not remove;
Oh! bind our "sacrifice with cords,"
The cords of heavenly love.

Reject not, then, the worthless boon,
For which thou deign'st to ask;*
But keep that wayward heart in tune,
For us too hard a task—

A worthless boon—yet angels' song
Shall hail the offering;
And through heaven's arches bear along
The tribute to their King—

Songs such as these, so sweet, so high;
Midst thousand diadems,
Arabia's gold could never buy,
Nor India's glittering gems—

But is this simple offering
Meet for th' incarnate Word?
Is this the all we have to bring
To greet a risen Lord?

Yes—but around his glory-throne
A higher part we'll raise,
And gladly hail him there with one
Eternal gift of praise!

L. N.

DETACHED THOUGHTS.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 PETER iii. 18.

THERE is an *experimental* connection between these two classes. An increasing knowledge of Christ can alone enable us to pass through the stages of Christian life so well described by the apostle. (1 John ii. 12, 13.) Whilst it is our duty to use every Scriptural means for advancing in the Divine life, we have no more power to force grace than nature. Blessed is he who does not suffer himself to lose sight of his aim; which is easily the case, when we do not look *alone to Christ*, but to the examples of others, and when we wish to exalt ourselves, and to *be great in the new man before the time*. No one can add to his stature one cubit, however much he may strive to do so. The same is the case with the inner man. Nature will gladly go her own way, and sees no other means of becoming perfect, than by seeking to be something. But God's path is very different, for he brings to nought that which is, that he himself may be all in all.

"A wonderful and a horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"—JER. v. 30, 31.

The Bible not only contains an every-day directory for the Christian, but an epitome, as it were, of Church history; and that often within the compass of a few sentences. Upon this principle it has been thought, that the addresses to the seven churches, in the Book of the Revelation, were written. Whether this be correct or not, the description of the prophet Jeremiah in the verses above quoted, is but too faithfully verified at this time. That portion of false doctrine and *priestly domination* which uniformly support and accompany each other, has in many places lost the counteracting effect which it

ought to have, from the enlightened judgments and experimental piety of the professors amongst our laity. "*My people love to have it so.*" Not those who are taught by the Spirit of God, and thus have the witness within themselves; but those who have only the badge of outward profession, to whom a sense of God's presence is intolerable, and who naturally desire that *something* should interpose between this dreaded Being and their own souls. They know that *Jesus* is the appointed mediator, but they know also that He must be both *King and Priest*, and that his dominion must bring not only outward actions, but inward thoughts into obedience. The language of their hearts, therefore, is, "we will not have this man to reign over us." Well might the prophet enquire, "What will ye do in the *end* thereof?" Could we not imagine that we heard our venerable reformers making the same enquiry, whilst they remembered the counteracting influence which they had left by the knowledge and influence extended to the laity? And can we not say with the prophet, "*A wonderful,*" as well as a "*horrible*" thing is committed in the land," considering that clear knowledge which past events give us of the awful *results* of such a *combination* of iniquity. If the evil become universal throughout the professing Church, *superstition* or *infidelity* must be the awful result.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few."—ECCLES. v. 2.

The compilers of our Scriptural Liturgy appear to have borne this verse and the preceding one much in their minds. Quietude, order, and solemnity seem to be the characteristics of our services—whilst their very phraseology shews that *spirituality* of mind is essential to their real enjoyment. This is not less verified

by the weariness of the formalist (whose service may well be called the "*sacrifice of fools*," verse 1.) than by the edified child of God, who finds the fulness and variety of Christian experience embodied in our services. The Christian hearer and the Christian worshipper are to be found in the same person: but the more enlightened the understanding becomes, the more concisely, generally speaking,

will our wants be expressed. As the child of God knows more of himself and of his God, he will remember the wise man's caution. And does not the striking brevity of our Liturgical services carry out this principle also; whilst the concentration of mind which accompanies it, is the best calculated to fix the attention, and engage the affections?

ON THE CHOICE OF WATERING-PLACES.

To the Editor of the Christian Guardian.

SIR,—I remember, when I was a child, that I was much interested with reading a work entitled "*Travels at Home*," and it has occurred to me, that this is the time of the year when many families are amusing themselves with the prospect of a spring or summer excursion. Will you, therefore, kindly insert in your useful periodical, a few valuable remarks made by a truly Christian and devoted archdeacon, on the importance of a *sound and clear* ministry in those places, which professing Christians select for the physical renovation of themselves and their families? Truly rejoiced shall I be, if a few hints, given *before any plans are formed*, should lead those who are responsible for the *eternal* interests of their children and servants, to consider well what may be the results of taking them where there is either the positive inculcation of errors, or *no security* for the faithful preaching of the Gospel. It has been observed, that the ministry of the Gospel at our public places is the spiritual "*innoculation*" of our land. When viewed in this light, how great is its importance! This is deeply felt by the

valuable and venerable minister from whose sermon the extract is made. With a sincere prayer that the blessing of God may accompany its perusal, and lead to a more *serious* consideration of this subject, by those who *know and profess to love the truth*,

Believe me, your's truly,

A CONSTANT READER.

Feb. 21, 1848.

"The supremest benefit which can be conferred on any locality is the pure ministry of the Word. Without it, every other apparent good is but an empty show. The fairest beauty and fertility of earth, the most refreshing breeze, all the elaborate decorations of art, in themselves are utterly vain, to give internal and abiding joy. Solid prosperity is soul prosperity; sure delight is communion with God; real treasure is the possession of Christ; enduring health is the healing power of truth. These blessings thrive only where a voice is constantly heard, declaring the riches of redeeming grace*

* A Sermon entitled "*Christ the Foundation*." By Henry Law, Archdeacon of Wells, when at Weston-Super-Mare.

LIVING FOR ETERNITY.

WHAT am I living for? is a question full of meaning and full of importance. It is a practical, every-day question for each one to address to himself, and one which claims an honest answer. All other questions may be better and more safely omitted than this. It is a personal concern of infinite moment. Thousands do, indeed, live on for years and never ask themselves this pertinent and solemn question, till in an awful and unexpected hour, the voice of inquiry is forced upon them, What have I been living for all my days which are now closing forever? Reader; what are you living for? Are you living for yourself, for the world, for its riches, its honours, its pleasures? It may be, but you are living for something else which outweighs them all.

You are living *for eternity*. We are all living for eternity. You have sometimes heard the careless and thoughtless, the men of the world and the votaries of pleasure, designated as those who are not living for eternity. But they *are* living for eternity, and that too with a dreadful energy, and in a dreadful sense. There is not a human being who is not every day, every hour, living for eternity. The merchant in his counting-room, the mechanic in his workshop, the seaman on the ocean, the husbandman on the land, the miser and the spendthrift, the labouring man and the indolent, the physician, the lawyer, and the clergyman, the man of poverty and the man of wealth, the thoughtful and the thoughtless, the pious and the profane, the praying man, the scoffer, and the atheist, all, all live for eternity. None can avoid it, no occupation can prevent it, no power of thoughtlessness can throw off the dread responsibility. The Christian and the impenitent, the converted and the unconverted, are

living equally for eternity; but there is this vast difference: the Christian is *conscious* of it, and takes care how he lives; and watches for the strait and narrow way that leads to eternal blessedness; the impenitent man is unconscious of it, and in reckless, voluntary blindness, rushes to eternal ruin. Such is our probationary state, so brief, so solemn.

We are constantly forgetful of this truth, constantly unmindful of the solemn warning of that word probation with reference to our future state. We are on trial for the destinies of eternity. This is what gives to time all its value. Why is a year to us of such amazing importance? It is because we are immortal, because eternity is before us, because the years of our existence are never to find an end. A year is valuable, not because earthly interests and worldly transactions are involved in its flight; not because power and riches may be lost or won, empires founded or overturned, cities enriched or laid in ruins; but because business is transacting for eternity, because the interests of eternity are crowded into moments, because every one's character for eternity is forming, and every one's work for eternity accomplishing, and every one's doom deciding, in this fleeting transitory span of time. Time with us is precious, because we are to live when time shall be no longer, because on every moment that passes, the destiny of immortal beings hangs suspended. Every thing we do, think, say, goes to make up the account we are to render at the bar of judgment; and all the discipline, to which we are subject as moral beings in this world, bears upon our eternal destiny. Time with us is precious, because it is the season of hope. What we sow here, we reap hereafter, and if we please, we may sow the seeds of everlasting blessedness.

FRAGMENTS ON ROMANISM.—No. III.

It is boldly asserted by the Church of Rome that auricular confession was a primitive usage, and that the rejection of it opens a wide door to every kind of loose living. There was a species of Confession in the early Church, but it was not whispered in the ear of a priest, but made before the whole congregation. Neither was it practised at set times, but only resorted to by such as had fallen into scandalous sins. For proof of this see *Tertul. Apol. cap. 39; Cyprian, lib. 3, ep. 15; Sozom. Hist. lib. 7, cap. 16*. Ambrose asks the sinner, "Dost thou disdain to confess in the Church to appease the Almighty, and gain the suffrages of the good people to plead for thee? Nothing is so shameful there as not to confess."—*De Pœn. lib. 2, cap. 10*. How different this is from the custom of *private* confession to a priest! Chrysostom speaks very slightly of confessions made to men, and informs us that we are not required to accuse ourselves to others, but to reveal our ways to the Lord. *In Hebr. Hom. 31, Tom. 4*. "What have I to do with men," says Augustine, "that they should hear my confessions, as if they could heal all my griefs?"—*Confes. lib. 10, cap. 3*. Aquinas confesses that it was not made necessary until Pope Innocent III. imposed it 1200 years after Christ. *4 Lib. Sent. Dist. 17*.

Nor has experience taught us that it is a check to sin, and we may justly complain, as an old Council did, "That men's repentance is not performed according to the Canons, but in a base manner; for so often as they sin, so often do they require to be absolved by the priest."—*Anno 589. Concil. Toletan. 3, can. 11*. The wealth and authority of the priest are rather increased than the morals of the people are improved, and much of the repetition of crime may be traced to the facility with which absolution can be obtained.

THE WAFER IN THE EUCHARIST.—The Church of Rome has acted wisely in using, not common bread, but a wafer with the figure of a cross made upon it by the mould, in which the wafer is formed. By this means they get rid of the *appearance of bread*, which would be too startling and visible an argument against the doctrine of Transubstantiation.

Archbishop Usher having been so happy as to convert several Romish

priests from their errors, enquired of them what they, who said mass every day, and were not obliged to confess venial sins, could have to trouble their consciences with. They ingenuously acknowledged that the chief part of their constant confession was their *infidelity* as to the point of transubstantiation; and for which they mutually acquitted and absolved one another.—*Preface to Archbishop Wake's Discourse of the Holy Eucharist, &c. 1688*.

AURICULAR CONFESSION.—Cardinal Cajetan asserts that James v. 16 has nothing whatever to do with auricular confession. His words are:—"Nec hic est sermo de sacramentali confessione."—*Comment. in Epist. in loco, page 419*.

The doctrine of the Church of Rome is that, "in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the *soul* and *divinity* of our Lord Jesus Christ." Our Lord said, "This is my body," but he said not one word about his soul and divinity. If the Church of Rome, then, interprets *this is my body* literally, she ought, for the sake of consistency, to be silent about his *soul* and *divinity*.

THE WAFER GOD LOCKED UP.—In the *Ordo Administrandi Sacramenta* of the Church of Rome, we are informed that, after mass is said, and before the priest gives the blessing—postea genuflectens reponit Sacramentum in tabernaculo, et clave obserat. "Afterwards on bended knees he replaces the Sacrament in the Tabernacle, and locks it up."—*Page 74, Edit. Dublin, Coyne, 1825*. Arnobius, who lived in the third century, turned the heathens into ridicule for locking up their gods for fear they should be stolen. His words are: "Why do you keep your gods locked up? Is it for fear the robbers might carry them off by night? If you are sure they are gods, leave them to take care of themselves; let their temples be always open."—*Arn. contra Gentes, page 257. Paris, 1605*. Now if the modern practice of locking up the Sacrament had been customary among the primitive Christians, the heathens would, doubtless, have sharply rebuked Arnobius, and retorted upon him the same charge with deserved severity.

Intelligence.

FOREIGN.

FRANCE.—It will be expected that we should take some notice of the recent events in France, and yet the circumstances are altogether so astounding that we scarcely know how to give expression to our sentiments and impressions. What may be the issue to that empire it is impossible to conjecture. We can see nothing but the materiel for the most tremendous misery and calamity to the nation; yet, a few days ago, who could recognize the materiel for such an entirely revolutionary disorganization and dismemberment of the empire? In a movement so sudden, so unexpected, and so tremendous, we can only recognize the hand of that omnipotent One who executeth all things after the council of his own will; and resolving the whole into his providence, we can only, as it respects the future, find relief in the same contemplation, knowing that out of that unseemly and impracticable chaos which France presents, He can produce order, and happiness, and peace.

But who can forbear to connect this singular movement with all that is progressing throughout the whole of Europe, and indeed the entire world? Is there not something of overwhelming interest in the manifest sinking of the Mohammedan power, and the convulsions under which are heaving those countries especially which have upheld the Papacy? Can any one doubt that facts are rapidly developing which must clearly characterize the latter days? The most cautious and phlegmatic must yield, one would think, to the evidence on this point which almost every newspaper affords. May we all, then, be learning righteousness while God's judgments are so manifestly abroad in the earth, and seek to make our calling and election sure! One thing is quite certain, that out of the world's upsetting the Redeemer's kingdom shall be established, and his glory shine forth as the sun.

Happy, then, are they who have a oneness of interest with the victorious Saviour, and are sincerely following him in the regeneration! While the hearts of others are failing them for fear, and for looking for those things which are coming upon the earth, they may lift up their heads in hope, since all the revolutions that are prevailing only indicate that their redemption draweth nigh!

“And who can tell
But all the harsh and dissonant sounds
Which long have been disquieting the
earth,
Are but the tuning of the various parts
For the grand harmony, prelude all
Of that vast chorus which shall usher in
The hastening triumphs of the Prince of
Peace?”

ITALY—SARDINIA, &c.—We have just received the following letter from an excellent friend in Pisa. It will not fail, we are persuaded, to excite the deepest interest amongst our readers, and especially those who have long sympathized with the Waldenses—

MY DEAR SIR,—It is difficult to form an idea, at a distance, of the great moral, political, and religious change which this country has undergone within the short space of eight months; and it is impossible to speak too highly of the good spirit which generally prevails, a spirit of brotherly kindness, patriotism, and self-renunciation which has been the means of these wonderful victories over the prejudices of past ages, and with the consent of prince and people effecting bloodless revolutions in three Italian principalities, Rome, Sardinia, and Tuscany. Naples has suffered deeply in Sicily; but it was not willingly that she took up arms; and when forced to make an effort to recover their liberties, the Sicilians have shewn that they deserve to be free. They now cling too pertinaciously, perhaps, to their constitution of 1812, refusing that offered by the king,

though formed on a broader basis; but the constitution of 1812 was guaranteed by England, and they fear if they give this up, they will no longer have her protection to fall back upon, and fear being betrayed.

If you have not seen the Piedmontese constitution, you will delight to hear that while the Roman Catholic religion is declared the religion of the state, *all other existing religions are tolerated according to law.* The press is free, and only subject to punishment if it infringe the law of the state. I do most earnestly beseech you, and all who are interested in the spread of Gospel truth, to think of Italy at this moment. "The harvest is (literally) plentiful, but the labourers are few."

I send you a translation of a letter of Mr. Bert's, which appeared in the *Risorgimento*:—

Turin, Feb. 9, 1848.

ACCOMPLISHED AND RESPECTED SIR,—Twenty-two thousand Waldenses entreat to be remembered by their beloved monarch; during 300 years of persecution and tedious oppression, they have invariably pursued an inviolable fidelity to the crown; they hope their former incapacity may be done away with, and that they be allowed to partake of the benefits of the new political laws.

But the former restrictions which regard us still remain; and while we rejoice heartily in the reforms obtained by our (may we say fellow-citizens?) brethren, we ourselves still mourn under the ban.

We hope, however, for a brighter future, and seek it from the kind heart of our august prince. We look for it from the wisdom and justice, as well as charity of the nation at large, and we long for the day when we too shall be reformed. We shall never cease to bless our king; we shall ever cry, long live Italy, long live Piedmont; and our prayers shall ascend to the Omnipotent, that he may bless our dear country, and grant happiness to her children.

Accept, honoured Sir, the good wishes of

A. BERT,
Waldensian Minister.

I send you another extract from the *Risorgimento*. After speaking of the joy which they had felt in Piedmont at the news of the Tuscan constitution being granted, it says, while Leopoldo II. is laying the solid foundation of civil liberty, Carlo Alberto sanctions the much desired emancipation of the Protestants, who thought for ages separated from the great Catholic unity, have always shown themselves obedient to the laws of charity and love which, according to the words of Christ himself, are the foundation of all religion. The citizens of Turin gave innumerable signs of congratulation to the Waldenses in the person of their excellent pastor, Bert, who appeared on the balcony, and in a voice which betrayed his deep emotion, said, that the political and civil emancipation granted to the Protestants called for their liveliest gratitude towards the king, that this day repaid them for four centuries of suffering, and the universal sympathy which they met with among their fellow-subjects filled their cup of joy to the brim. He was here interrupted by enthusiastic cries, which confirmed the truth of his observation. He then resumed, saying, we ought all to rejoice for the principle recognized by this emancipation indicating a new era of things, a positive state of liberty for Piedmont, which had arisen clothed with her powers at the powerful voice of Carlo Alberto; he then broke out into these exclamations:—"far oh, far from us for ever do we cast our former religious dissensions and enmities. We are children of the same God, disciples of the same Christ; let us then, as brethren, only vie in civil and political virtues, and leave God to be the judge of those differences between us that call for large and benevolent feelings towards each other, let us all cry, Long live Italian regeneration! Long live good brotherhood! Long live the king!"

The applauding crowds passing before the National coffee-house, near the dwelling of the Jews, had also to return by the same road. The houses were splendidly illuminated. Why were they rejoicing? Some said for

the Constitution of Leopoldo II., by which their Jewish brethren were completely emancipated. Some said it was for the Waldensian emancipation. We think it was an illumination of hope, and we feel sure that these hopes will soon be verified. This is the desire of all the Friends of Progress, and the applause with which these poor Jews were saluted is a proof how warmly the cause is taken up by the people.

On the 21st of February, appeared in the *Risorgimento*, a paper from the Marquis Robert D'Azeglio, brother of Massimo D'Azeglio, the political writer and agitator, whose wife has lately been turned out of Milan on account of her liberal opinions.

Praise be to God, who sends the spirit of truth upon men, and infuses wisdom into the minds of kings! The appeal presented to Charles Albert, on the 23rd December, of which we are proud of being the instigators, has borne its first fruit. Our king and legislator has sealed the great work of emancipation of creeds by that of the Waldenses. The light from heaven has dissipated the darkness which has so long hung over the minds of men, and has penetrated by its searching rays, the most secret thoughts, preparing the triumph of reason and religion in that holy cause which Catholic charity has undertaken to advance.

The wise counsels which moved the king in favour of our Waldensian brethren, are a sure pledge of their efficiency. They are confirmed by the immortal decree, the least disposed towards it. Serious obstacles were placed in the way, and a solemn protest was made by some Piedmontese and Ligurian bishops, against the king's determination to emancipate the Protestants and Jews; and some learned and pious ecclesiastics, who are, as it were, the apostles of the bishops, spurred on by ill-timed fears, harshly opposed these liberal measures, alleging the keen spirit of proselytism amongst them, and the earnest efforts of propagandism they exercised in every part of the globe. Thus our chief legislator was forced to examine carefully and maturely all

the adverse arguments, and for a time hesitated and felt intimidated by a thousand specious reasons, before he could set his foot on the solid basis of the principle on which the wise concession rested. The decree of the king ought to be considered by us as an homage to Christianity itself. Whoever believes in the truth does not fear for the truth: he who doubts of its power doubts of the power of God. The Catholic religion has nothing to fear from the Protestant, if the one is truth and the other error. "If your religion," said Gamaliel, the disciple of Christ, "is not of God, it will come to nought; if of God, it will stand."

On the other hand, the chief end of all government in its political and civil acts, is the happiness of man considered as regards the benefits of mutual association and limited to temporal good. St. Thomas declares that political society is ordained to procure for man whatever is necessary and sufficient for his existence, and adds, that the Divine law directs man to God, and human laws regulate man in his intercourse with his fellow-man; and this is why human laws do not pretend to legislate as to divine worship, except as to what relates to the common-weal. The opinions of Suarez and Selvio coincide with those of St. Thomas. Every institution ought to tend towards its particular object, and a Catholic prince, though he may in his private creed class the interests of the Church above those of his kingdom, ought nevertheless, in his legislative acts, to consider these first, provided he does not injure the rights of the former. A prince can never deny to the Church its free exercise, nor grant it a partial protection if mischief should accrue therefrom to civil society, which it is his chief duty to maintain, its protection and maintenance being a part of God's providential arrangements. "The civil law," wrote one of the bishops, "can extend civil liberty to every creed without Catholic morality suffering any injury." This is irrefragably proved by the bishop's oath to the French constitution, solemnly authorised by the Holy See. That which is authorized in France

cannot be prohibited in Italy. The laws of justice and injustice are not defined by degrees of longitude and latitude. The art of reasoning is at the command of every nation. Nations, as societies, are temporal in their very essence; they ought not to occupy themselves with the salvation of souls, nor with the sacraments of sanctification, (though of the highest importance to man as an individual,) which are the work of redemption, and the particular business of each soul for itself. The internal disposition of the mind as to religious truth, and as it regards forms of worship, is the fruit of conviction, not of the authority of governments, much less of persecution, of whatever nature or degree. To refuse justice as a punishment for a private conviction is a legislative absurdity (which lasted eighteen centuries,) and it is worthy of man's dignity to protest against such an absurdity. Such a protest is a noble act—to renounce such a right would be meanness. Conversions are more sincere among the Protestants than among the Israelites, because they are less unjustly treated. We may add that a religious act done for a political end, and for a worldly advantage, is despicable, socially speaking, and is null as regards religion. Such is the state to which a form of government is reduced when a government, instead of limiting its interference to protecting the free exercise of its rites, seeks to call in the authorities to sustain. Freedom of worship, ought to be the simple guarantee given by a government to liberty of conscience, leaving to truth a free and absolute liberty; on the contrary, official protection given by government to any form of worship, generates and redoubles dislike and prejudice against the creed so protected, to such a degree, that the bad effects greatly surpass the good influence on society which suspects a political influence tending to degrade the sacredness of religion in the public mind.

A celebrated example of the pernicious reaction proceeding from the interference of temporal authority in

spiritual things, exists in the evils to which Christianity was exposed, and the momentary advantages it enjoyed from Polytheism by the unguarded and imprudent interference of the successors of Constantine, who gave to the first too much protection, particularly in the ill-judged decree, forbidding them to join in the Pagan worship under pain of death and confiscation. A like example has been renewed in our days in France, under the Bourbons, who zealously and unadvisedly, under the name of Catholicism, promoted a kind of aristocratic and servile religion, the gift of princes and courtiers more than the worship of the people towards the Creator. Proud of their influence, they went about saying: "All is well. We have nothing to fear for our God, the king protects him."

Sincerely religious men sigh at such profanation. The faith of the people declines, and the decrees of the Bourbons open the way to the Revolution of 1830, as the others prepared the way for the Pagan extravagances of Julian the Apostate.

The king, Charles Albert, tendered an essential service both to religion and to society, on the day in which he restored to our embraces our oppressed Waldensian brethren, who had so long shared our hearts' best sympathy, and whose cause had been completely justified by every sound reasoner. Blessed be the hand who signed these holy decrees. The wisdom of the legislator who has completed the most difficult part of his work will not fail in that which is more easy. No theologian, however apprehensive and timid may be his theology, can be frightened at the emancipation of the Jews, or fear from them a proselytism which is at variance with their principles, and contrary to their nature, (from moral and material causes); from them there can be no danger to the Roman Catholic religion.

Let, then, the rest of our unfortunate brethren, the Jews, open their hearts to hope. The day of their freedom is about to dawn. The great reformer of the Subalpine people will

put an end to the opprobrium which falls on those nations and princes who treat unworthily a nation to whom all people and all nations, and even the Christian religion itself, owe the Divine Law, the Holy Scriptures, religious truth, and the doctrine of God's unity; hitherto the nations of Europe have been like ungrateful children, who despise, and ill-treat, and abandon their parents because they are grown old and infirm.

The Christian king, who to his honour took the initiative spontaneously in Protestant emancipation before it was publicly proposed to him, will in like manner eternise his name in the history of nations, and of Christianity, by assuming the initiative in Jewish emancipation, animated by the same spirit, guided by the same reasoning, prepared by the same spirit of charity of which other Christian kings and other bishops, applauded by other nations, gave for many years the Christian example.

Hope, then, oh unhappy Israelitish brethren, and soon, in the fulness of your joy, you too will be thanking our common Father, and you will join your voices with ours to exclaim that it is the God of Justice, who teaches justice to kingly legislators, "By me kings reign, and princes decree justice." (Prov. viii. 15.)

ROBERTO D'AZEGLIO.

Turin, Feb. 22, 1848.

I have sent you these long extracts and translations, my dear sir, feeling sure you will like to see this transcript of the Italian mind, and admire its bold independence and fearless advocacy of liberty of conscience. These are the men who have, by their writings, produced the great bloodless revolutions which have been so gloriously accomplished in Italy, men of real religion and active benevolence, but who have long since laid aside all the superstitious and false doctrines of the Roman Catholic faith.

How ardently do I wish that it might please God to put into the hearts of British Christians the active desire to assist Italy with sound religious works. We cannot expect at first that there should be many buyers,

but I can promise you a great many readers; and as a resident in this country, I should deem myself highly honoured to be made the agent of any benefactions in the way of books which kind Christians might be disposed to send.

Your's very truly,

Pisa, March 1, 1848.

A subsequent letter, dated March 4, gives an account of the festivals in honour of the emancipation of the Waldenses:—

"On Friday night, the 25th of February, there was an illumination in the town of Pignerol—although the Bishop of Pignerol had been the most unrelenting of their adversaries—and the summits of the Alps which overlook the three Protestant vallies of Piedmont blazed with bonfires, lighted by mountaineers, who carried thither faggots on their shoulders, when they had to force their way through snow up to their waists. The flames proclaimed the event in face of the whole plain of Lombardy. On the 27th of February the new Constitution of the kingdom of Sardinia was proclaimed at Turin. The people defiled before the king in organized bodies, and gave the first place to 800 Waldenses, who were received with acclamations, and hailed along the whole line of march with shouts of 'Geviva i Valdesi.' 'This is God's doing,' says our Vaudois correspondent, 'and we will be thankful to Him.'"

We do hope that the liberality of our readers will be stirred up on behalf of this promising field of usefulness. The Editor will thankfully receive contributions for the translation and distribution of Tracts in Italian, and for the more efficient support of the monthly periodical, *L'Eco di Savaronala*, the circulation of which is now of more importance and promise than ever.

We thankfully connect with these cheering tidings the following account from Chamouny, Switzerland:

SWITZERLAND,—A SUNDAY AT

CHAMOUNY, IN AUGUST, 1847.—Our Sunday at Chamouny was a memorable day. Apart from the grandeur of the scenery and the exquisite weather, there were circumstances connected with our Sabbath observances which greatly enhanced the interest of that beautiful valley. We had been forewarned of the obstacles likely to be thrown in our way if we attempted to conduct public worship in any of the hotels, owing to the active and bigoted opposition of the Romish priest, who, true to the unchanged and unchangeable spirit of his church, has always resisted and denounced every attempt to introduce Protestant worship within his parish.

Having been kindly offered by a Scotch nobleman and his family the use of their private salon, we signified to various Englishmen at our own and the other hotels, that at eleven o'clock there would be public worship, requesting them at the same time to avoid all parade of a congregation, for fear of rousing unnecessarily the prejudices of the Roman Catholics. About an hour before the time, a hurried knock at our door introduced to us our honest landlord, trembling like an aspen leaf, and hardly able to articulate a word through the agitation of his bulky frame. He had just heard of the notice: all the other hotel-keepers were coming down upon him in a body, ready with open mouths to denounce him to the authorities as an arch-heretic, a holder of conventicles, &c.; and what could he do?

He earnestly begged us not to persevere, and at the same time suggested another expedient, by which we might gain our object without trespassing upon the letter of the law. We might legally assemble out of doors. No one could prevent that; and he would gladly allow us his garden, and supply us with tables, chairs, and footstools. The day was fine, the neighbourhood quiet—not the slightest interruption need be anticipated.

This was literally our condition. We met under a shady grove, which sheltered us from the midday sun: "the monarch of mountains" towered

above us in sublime majesty: all nature kept its sabbath except the murmuring echoes of the near Arve, which ran rapidly through the vale. Our congregation amounted to twenty-eight in the morning and twenty-three in the evening. It was gratifying to see the devout attention of several young men, who might have been induced, by the surpassing scenery of the district, to spend the day in exploring. There was the Brevent, and the Flégère, and the Jardin, all within reach: every thing in nature was tempting: but they preferred joining with us in worshipping the God of our fathers, according to the Scriptural Liturgy of our beloved church. We sang together the old hundredth psalm; and both morning and evening a short sermon was preached; and certainly to our mind there never was a more interesting and solemn scene. May that Almighty Spirit, "from whom all holy desires, all good counsels, and all just works do proceed," still bless the services of that day, and fix the truth of Christ's Gospel then proclaimed in all our hearts.

In the evening we drew up a protest, signed by twenty males, headed by the nobleman before mentioned; in which we gave a simple account of our proceedings, and complained of the hardship to which British Protestants are exposed at Chamouny, in being prevented from assembling together, quietly and peaceably, for divine worship. This document we forwarded the next morning to our English ambassador at Turin, requesting him to lay it before the Sardinian government, and, if possible to obtain a relaxation of the oppressive enactment, especially as in other places in the same kingdom, as Turin and Chambery, the permission is conceded.

We were much gratified by hearing in reply, on our return to England, that the protest had been favourably received, and that henceforward English Protestants are to be allowed to celebrate divine worship in any hotel of Chamouny, provided it be done without interference with the Romish church. Thus, through the

goodness of God, we have had the satisfaction of not only enjoying greatly his wonderful works in creation—and where is his almighty power more sublimely displayed than in the magnificence of Mont Blanc?—but also of effecting a permanent blessing for future travellers; and we would request our brethren in the ministry to bear in mind how much may be done abroad by a little consistent effort on their part, as well as thus make known to our countrymen that for the future they need not shun Chamounix on the Sunday because of its spiritual destitution, because now any clergyman has liberty to conduct there the services of our church, and to declare the message of salvation with as much freedom as in the pulpits of our native land.—*Church of England Magazine,*

GERMANY. — HEIDELBERG. — That picturesque and venerable town, with its natural rampart of wooded height, its magnificent ruins, and its gentle vine-bordered river, must remain a living picture, in the mind's eye, of every visiter,—but to us it calls up recollections more interesting than its beautiful scenery, or historical associations. Expecting to pass a Sabbath there, we were much gratified to hear from a friend at Basle, that we should find *one* excellent preacher of the Gospel. As the ministers officiate in rotation at the different churches, it is not easy for a stranger to learn whom he may expect to hear; but, through the kindness of a Christian bookseller, we were informed, just at service time, where Dean Sable, the evangelical pastor in question, would preach that morning. On our entering the church, we found the service just beginning, and were gratified to see a good congregation, especially that it contained a larger proportion of men than is usual in continental assemblies; while the majority of the hearers, of both sexes, appeared to be of the respectable and wealthy middle class. The audience listened with great attention to a very evangelical, faithful, and able discourse, in which the preacher explained and enforced the distinguish-

ing doctrines of the Gospel. His earnest, extempore delivery, sometimes rising into eloquent fervor, added to the impression of these all-important truths, and it was natural for the imagination to revert to the period, when these walls echoed the heart-stirring sermons of some of the fathers of Protestantism. In a rather retired corner of this church, there is a humble monument, more truly illustrious than those of sculptured marble over the princely dead, which connects this building with the times of the Reformation. It is a small unadorned tablet to the memory of Olympia Morata, an Italian lady, equally distinguished for piety and genius, who, with her husband, a German physician, was driven from her country by persecution. They finally settled at Heidelberg, where she died at the early age of twenty-nine, leaving many proofs of solid learning and fine poetic talents. Her character has been made known to English readers by M'Crie's very interesting memoir. At the gate of the church-yard, on going out, we were joined by the worthy bookseller, and another pious member of the congregation, who, we were afterwards told, was a man of wealth and influence in the town. Conversing with them on the effects which had been produced by the preaching of the Gospel there, we found, that though the number of really converted persons was small, yet that they were a praying band. They hold a social prayer-meeting once on the Sabbath, and once in the week, at each other's houses, and can we doubt that, if only "two or three" persevere in thus seeking divine strength, they will, ere long, see the mighty barriers of superstition and infidelity fall before them?

We learnt from a pious countryman of our own, who had been for some time at Heidelberg, that another evangelical minister was not long since appointed to a parish about two leagues from that place. His name is Eichorn, an eminently zealous and devoted pastor, labouring in season and out of season, for the conversion of his people; visiting them at their

dwellings, and holding social meetings for the instruction of different ages, both on the Sabbath and weekdays, in addition to his public services. He is very popular among his people, some of whom appear to have received the truth with their hearts, while a spirit of inquiry is generally awakened. This good man felt the want of pecuniary means, and of suitable religious publications, to circulate in his neighbourhood, and among the young of his flock: and his case having been submitted to the London Tract Society, they have granted him, with their accustomed liberality, a supply of their German tracts. The preaching of the Gospel in Heidelberg, and its vicinity, will appear the more important, when we remember that it is the seat of a flourishing university.

GERMANY.—JESUITS.—“I was present,” says Deputy Hanel, in a speech made in the Saxon Chamber of Deputies, “in Vienna in 1820, when the Jesuits, having been expelled from Russia by the Emperor Alexander, poured in crowds into Vienna, hoping, by casting themselves at the feet of the Emperor Francis, the most kind-hearted of monarchs, to obtain a place of refuge in Austria. I heard the expressions of detestation with which they were received by the people. I saw the anxious suspense with which the Emperor’s reply was waited for; and I witnessed the triumphant joy which rang through the city when, on the following day, it was announced that Francis had not only declined to grant them an audience, but had commanded them to leave his capital within the next twenty-four hours. And this was in Catholic Austria! These were the sentiments of a Roman Catholic population! And shall we Protestants permit such men to nestle themselves clandestinely among us? The Jesuits are no better than they were. The order is the same to-day which it was at its first creation, nor has it varied by a hair’s breadth from either its principles or practice. Its object is the persecution of Protestantism; and its motto, never to rest satisfied until the last

heretic be either extirpated from the earth, or brought back to the bosom of the only true Church. In Austria Proper, and Bavaria, Jesuits do not exist *de jure*, but glide about under the guise of their congeners, or rather their second selves, the Redemptorists, who well perform the blessed work of sowing family and social dissension, confessional hatred, and all the train of evils which have been so powerfully and vividly portrayed by the patriotic prince, Von Wrede, in his late attempts to procure from the Bavarian chamber a vote for their banishment; attempts frustrated for the moment indeed, by the overweening influence of a bigoted Jesuit prime minister. Yet what is the account given of those holy fathers by the Catholic statesman, Prince Louis Von Oettingen Wallerstein, from whom we have already quoted? That the Redemptorists are accused of sowing discord in families; exciting to confessional disunion and fanaticism; and commending chastity with such unchaste expressions, that honourable Catholic matrons are frequently forced to withdraw with their daughters from their churches, lest the ears of maidenly modesty should be polluted by the prurient discourses of those advocates of celibacy. These, be it remarked, are facts of the present day; but if we inquire why Jesuits, under their own name and character, have been banished from Catholic Bavaria, history supplies us with the answer. On the restoration of the order in 1814, they naturally enough desired to return to those rich establishments from which they had been expelled; but Bavaria was at that time blessed with the most paternal of monarchs, and most clear-sighted of prime ministers. Count Montgelas knew the history and services of the fraternity; and, unlike Mr. O’Connell, did not desire their entrance into his country; and, in consequence, advised his sovereign to cause an examination to be made into the archives of the suppressed colleges. The Chevalier de Lang, chief secretary of the Court of Archives, was deputed to the task; and the result of his research was given to the public in a small Latin

work, entitled '*Amores Maralli*,' (Munich, 1815; published in French, 1837;) in which it is proved by documentary evidence, that during a very few years, thirty-three Jesuit priests had been guilty of such crimes as may not even be named among Christians, for which the culprits had been removed to other stations by their superiors (on account of their scandal,) but had not suffered any other punishment whatever. The result of the inquiry was a law being passed, prohibiting Jesuits from having any establishment in Bavaria."

AUSTRALIA.—The new diocese of Melbourne, for which your minister has most kindly permitted me to plead with you to-day, is nearly equal in extent to the whole of Great Britain. The European population, consisting almost entirely of British and Irish, who have settled there within the last eleven years, are partly resident in towns upon the coast, and partly scattered with their flocks and herds through the country. The communication among the latter is necessarily very small; since the stations are often many miles apart, and a journey from one to another can only be performed either on horseback or in a waggon. When, therefore, I tell you there are, so far as I have been able to ascertain, churches only in the three principal towns, and only three clergymen, one in each of these towns, you will conclude that the whole number of families in the interior are altogether beyond the reach of any public means of grace—

at least any in accordance with the doctrine and discipline of the church of England. There are indeed some Romish priests; but surely you would not consent to leave your fellow-subjects to the influence of their debased Christianity. There are also a few Protestant ministers, Presbyterians, Wesleyans, and others; but all these confine their labours, as I believe, to the three towns already alluded to, and leave the country people entirely unprovided for. So inadequate indeed are they to supply the existing wants, and so critical is felt to be the present state of the province, that several Presbyterians have expressed their readiness to assist me in procuring clergymen of our own church. As an instance of the prevailing destitution of religious privileges, I may mention a fact which came to my knowledge the other day. A gentleman of fortune, just returned to England, stated that he had not attended any public service of the church far the period of seven years. And this is no uncommon case: it is the same with hundreds and thousands. They live where it is absolutely impossible for them to go to any church or chapel upon the Lord's Day, and where no minister of the Gospel ever goes to seek them out. What must follow, but that they should for the most part sink, as they are actually sinking, into a condition of utter apathy and ignorance concerning all the truths and precepts, the promises and threatenings of the word of God?—*Sermon of the Bishop of Melbourne.*

HOME.

THE BISHOP OF LONDON'S PASTORAL LETTER ON THE CHOLERA.—There is another aspect in which this letter appears to us not quite satisfactory. A physical evil is on the wing. Creeping along the line, probably of magnetic influence, it gradually, though not insidiously, approaches our shores. But when

it comes, it is a physical evil only; and its direct tendency is to make man better, rather than worse. Yet while it comes not, while we are yet intact, the watchful father of the flock is awake and alive, and gives the salutary note of warning that we be not found unprepared. There is, however, an evil abroad of truly in-

sidious and deceitful character, which is far more dreadful than any physical infliction can be, and which has been gradually, like the frogs of Egypt, creeping into our temples, our houses, and our palaces. It is that bastard Romanism, which from its nondescript, anomalous, and insincere character is called, for want of a more distinctive name, Tractarianism, coming as it did through tracts which, while they professed to defend the Church of England, were meant to destroy it. The evil is spreading in the country and in the diocese, and it brings death, not to the body, but to the soul! It is opposed to those doctrines of the Reformation, which have been so ably deduced by our martyr Reformers from the Holy Scriptures. It is opposed, in fact, to the tenor of the worthy prelate's public teaching: yet, spread where it will, and make what havoc it will, there is no pastoral letter issued to call the attention of the clergy to the spreading plague. There are churches in the metropolis itself, where all that is possible of direct Romanism has been introduced; and where the effect is, that successively curates and people have been caught in the snare, and been transferred to the Roman communion. The Bishop of the diocese has been repeatedly entreated to take cognizance of these alluring superstitions: he has been warned of what the evil result was likely to be: he has been entreated, after the expected result has taken place, to apply some corrective remedy, and to deal, at least in the way of reproof and discouragement, with the authors of these seductive innovations. But his pen and his crosier have alike laid inactive by him, (with the single exception of a quadrennial Charge, and that somewhat too nicely balanced,) and the spreading sore remains unchecked, and will do so, unless more active measures are taken, till it become a confirmed leprosy, requiring that "the house be taken down." Doubtless, an undrained district is a serious evil; so is the putrescent effluvia that rises from it, with typhus and every form of wasting fever upon its wings: but the pestilential breath of Tractarian-

ism is worse, for it brings with it the cloud of Romish incense to envelope and conceal its dread miasma—the damning fever of the soul. And shall no warning cry against this evil come forth from the seat of power? Shall the eddy of preferment indicate plainly which is the easiest way to steer, till one promising young man after another is lured, quite as much by his calculating anticipations, as by his convictions, into the snare; and, excepting an occasional sermon or charge, shall the whole tide of influence flow in the channel of encouragement to this deadly plague? If so, we do most truly fear, that the time will come when this active prelate will regret that any semblance of countenance was ever given by himself to the abettors of this miserable system of superstition; and that the want of that vigilance which saw the threatening cholera on the eastern border of Europe, and heard even there the hissing warning of its approximation, was not awake to the chaunt and the intonation, and the insidious approaches of a spreading error, as it breathed through the churches, winged with a more deadly poison than cholera ever knew. Much as we respect the motive which sent forth this missive to the clergy on the present occasion, we fear that, in its zeal for a better sewerage in the metropolis, it has left untouched the great moral and spiritual pestilence of our time.—*Churchman's Monthly Review*.

TRACTARIANISM. — St. Paul's, Knightsbridge, may be regarded as the high altar of Tractarian observances for the fashionable worshippers of the West-end of the town. There may be seen much fair ornament, and many surpliced priests. There also the varied attitudes and movements which characterise this mode of worship. And there may be heard soft music and modulated tones of prayer and praise; and there, we may add, those pulpit ministrations which appear to supply so gentle and easy a descent from Protestantism to Popery; from all that the first Fathers of our Church

died to secure, to all that they died to extinguish. To these offices and ministrations may be traced, we doubt not, many of those perversions, which so many are more ready to lament than to check. On this altar many a parent has inadvertently sacrificed a beloved child; and yet, strange to say, perhaps those very parents continue to linger within the same walls; and seated beside them, and thus lending their high sanction to these follies and crimes, may be found peers, and legislators, and occasionally even bishops; some of the motley company being drawn thither by devotion; some by convenience; some by an unhealthy taste for the new and the extravagant. Half-fledged Tractarians from the provinces flock thither to learn the last ecclesiastical fashions, and feather their young wing with all the ritualistic follies of their leaders. There may they learn the precise point of the compass at which particular portions of the Church service are to be delivered; and see the simplicity of our English services supplanted by such a ritual as leaves an old-fashioned worshipper in doubt whether he is seated in a Popish chapel, or in the church of his fathers. We are far from desiring to charge upon the bulk of those assembled within the walls of St. Paul's Church, any intention to depreciate the one church, and exalt the other. Neither, with Mr. Bennett's sermon in our hands, have we any right to prefer this charge against him. But that he, and Mr. Dodsworth, and some of their fellow-ministers in other parts of the metropolis, are justly chargeable with a part at least of those results which are such a pregnant source of shame and sorrow to all who love the National Church, we cannot for a moment question. Nor do we doubt that we shall be able to establish this assertion before we take leave of the subject.—*Christian Observer*.

THE LONDON CITY MISSION.—A large amount of good is, by the divine blessing, being effected by the missionaries, now nearly 200 in num-

ber, of the London City Mission; and the prospect of the extensive increase of the Mission in a few years, gives a hope of greatly increased good hereafter to be effected by its formation.

But a further most important benefit which has arisen from the society is, the new agencies of a somewhat similar description which it has called into existence. Soon after its establishment was formed the Church Pastoral-Aid Society, which at its last Annual Meeting numbered 301 clerical and 73 lay, in all 374 agents. This soon led to the Additional Curates' Society, which last year numbered 302 labourers. More recently, the existence and operations of the Mission have led to the formation of the Scripture Reader's Association, which, last May, had connected with it 60 readers. How different before the Mission arose was the situation of the clergyman, who then possessed none of these aids in his parish, of the value of which he now becomes more and more sensible! So far as the Church of England is concerned, the Mission has certainly led to important results, and introduced a description of agency which promises to be of essential service.

But apart from the calling into existence of these three Church Societies, a large amount of extra effort of a more private character, on behalf of the poor, has been originated through our Society, especially in connexion with the Church of England. We believe that many a curate and many a paid lay-visitor has been employed through our entrance into parishes. Sometimes, indeed, this has been for the purpose of keeping us out, when it has been found that we were thinking of coming in, that the plea might the better be urged that we were not wanted, but in other cases it has proceeded from a nobler motive. Still, in both cases, often great good has been done, which would not otherwise have been effected.

The statistics of different parts of London, which the Society has from time to time published, have also

frequently moved the sympathy of benevolent individuals, and caused them to seek to remedy evils, of the extent of which they were not before aware. District visitors, Christian Instruction agents, and parties of a like character, have thus been multiplied.

But probably the most remarkable indirect result associated with the formation of the London City Mission, in the calling into existence of similar agency, is the prevalence of City and Town Missions throughout our country. Scarcely a city or town in England of any size has not now a Mission like our own; and the system is extended to Scotland and to Ireland. Even into France also the system is penetrating, and into India.

THE IRISH SOCIETY.—It is calculated that there are about two millions in this country who speak Irish, and about five hundred thousand who understand no other language. To promote the present and eternal welfare of these, this most excellent society was founded in 1816. It has now 687 Scriptural schools; about 16,000 scholars, of whom 197 are above fifty years of age; 700 teachers; 75 Scripture Readers, and seven ordained clergymen preaching in Irish. Its income, last year, reached £9,681, showing an increase on the year of above £4,000, including £2,400 from the special fund, contributed by generous Christians in England. During the last year it distributed 837 Bibles and Testaments, 2,174 portions, and 7,841 primers, with many copies of our Prayer-Book. The Irish Society has been the means of bringing at least 300,000 to the reading and hearing of the Irish Bible; it has opened the eyes of thousands to the errors of their former opinions, and been God's blessed instrument of bringing home the saving

truths of the Gospel to very many precious souls.

An anxious spirit of inquiry now prevails. Multitudes are longing to read the word of God. Above 120 applications for Scripture Readers were lately before the committee; but funds are wanting to answer the cry of our Irish-speaking countrymen—"What must I do to be saved?"

It has been remarked as a fact, that however turbulent, however disloyal before, the hundreds and thousands who have been taught God's holy word by this society have become peaceable and loyal. This Scriptural Society is peculiarly suited for the exigencies of Ireland; as far as you extend its influence, it will arrest the savage spirit of murder; it will tend to civilize and harmonize the people; it will make them industrious and honest, and help to raise our country from her present ignorant and degraded condition to the enjoyment of true religion, spiritual freedom, brotherly love, and peace.

Oh! let all who love the Lord Jesus Christ—all who love the best interests of their country—come forward without delay, prayerfully and faithfully assist this and every other society engaged in the glorious work of God; and for our encouragement let us remember that it is written in the pages of inspiration—"They that be wise shall shine like the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Of near 700 teachers, all of whom were Roman Catholics when first engaged by the society, upwards of 400 had, in the very act of teaching others to read, been themselves led to embrace the Protestant faith, and to worship God in spirit and in truth, being converted through the instrumentality of the Irish Scriptures alone.

CONDENSED INTELLIGENCE.

TAHITIAN YOUTHS.—Eight young men, natives of the island of Tahiti, have lately arrived at Paris; five of them are aged from twelve to sixteen; two are from twenty to thirty; and one of these foreigners died shortly after he landed on our shores. The Society of [Foreign] Evangelical Missions, knowing that these Tahitians had been educated in the Protestant religion, requested that they might be placed under the care of a pastor. M. Guizot acquiesced in this proper suggestion. It appears that two of these young men are to enter the missionary field; the others are acquiring a knowledge of mechanical arts. Persons who have visited them have been edified by observing their religious habits. The Bible in the Tahitian language is the only book which they have brought with them; it is always open upon their table. They are fond of singing Christian hymns. Their conversation is interesting. The one who has died manifested, to his last moments, sentiments of faith and hope. If, on the one hand, these Tahitians have come to seek in our country the fruits of civilization, may they not, on the other serve as a pattern to our French infidels?

DEATH OF THE KING OF DENMARK.—The monarch retained full possession of his faculties to the last, and received, on the day of his death, at his own request, the Eucharist from the hands of Bishop Mynster; after which he assembled the immediate members of his family around his bed, took leave of each separately, and bestowed his parting benediction on his only son and successor. After this trying scene, no one was admitted (besides his physicians) but the queen, to the bedside of the dying monarch. This truly royal lady, (who is nearly connected with the British dynasty, being the granddaughter of Queen Matilda of Denmark, the much-loved sister of George III. of England), exemplary in every relation of life, whether as daughter, sister, wife, or queen, and long known as the humble, self-renouncing, yet fearless confessor of Christ crucified, has now evinced, in the trying hours of sickness and death, that, in her mind, no rank can dispense from the duties of friend and consort. She was the constant, the unwearied attendant on her royal husband's sick bed, ever ready to administer bodily solace or spiritual consolation. Her arms sustained his head when he expired, and in that exhausting attitude she remained for three long hours, retaining the precious burthen until the chill of death convinced even her, that the spark of life was indeed fled. Queen Caroline Amelia's

earthly crown has ever been a bauble in her eyes, compared with her heavenly one, and we feel assured that the consolations of God are not small with her in this hour of trial.

SWITZERLAND.—The Pope has sent M. Lugaet, Bishop of Hesebon, to Lucerne. His instructions are said to be of the most conciliating character. The Pope accepts the expulsion of the Jesuits, and even the secularisation of certain convents. The main object of the nuncio will be to settle the distinct rights of Catholics and Protestants, so as to put an end to disputes.

The Grand Council of the canton of the Valais has come to the following resolution, by a majority of 46 to 34, but subject to the sanction of the people:—"All the property, real and personal, which belonged to the most reverend Bishop of Sion, the venerable chapter and rectors of the Cathedral, the seminary, the convents, and religious corporations existing in the canton are added to the domains of the state, on condition of making a suitable retribution to the members of the clergy as well as to the seminary, and providing for the hospitality of Saint Bernard and the Simplon. The surplus of the said property shall be applied to the reduction of the public debt."

CANTON DE VAUD.—On the whole, we venture to indulge the hope that our persecuted brethren will not be subject to a repetition of those scenes of outrage and violence which we have previously recorded; and that though they are at the mercy of the Council of State, who may act towards them in any arbitrary way they please, that body of functionaries will conduct their proceedings with a little more moderation. There are, we think, some evidences; that religious liberty is coming to be better understood both among the people and their rulers.

THE BIBLE IN BELGIUM.—The *Glaneur Missionnaire*, for February, gives accounts of a series of meetings held in different parts of Belgium, during the months of September and October, for promoting the circulation of the sacred volume. These meetings were thirteen in number, and the aggregate attendance, in various localities, was about three thousand. We rejoice to learn, that they excited much interest, and in more than one place have been attended with beneficial results. It is worthy of remark, that the Bishop of Liege, terrified by the progress which Protestantism has made in his diocese, has recently addressed a letter to his clergy and laity, putting them on their guard against the "new doctrines," and urging them to use

efforts to prevent their further spread. As a means of attaining that end, he recommends every member of his flock generously to contribute to the erection of a new church.

PROTESTANTISM IN SPAIN.—There is not, perhaps, a large city in Spain where there are not a number of French Protestants, who, attracted thither by the prospect of finding scope for their industry, at length become incorporated with the nation whose hospitality they have sought, and at the same time cease to profess the faith of their fathers.

JESUIT PRESSES IN FRANCE.—Though the bishops are averse to the liberty of the press, their friends do not hesitate to employ the art of typography for their own use; and even violate the laws of their country, in order that they may not be fettered in their undertakings. The police of Lyons seized, some weeks back, *secret presses*, in two convents, placed under the direction of the Jesuits. These reverend fathers resorted to this mode of issuing little books, so as to escape the necessity of remitting copies to the legal authorities. The Society of Ignatius Loyola has always sought to veil its proceedings as much as possible. It has its secret instructions (*Monita Secreta*), its occult correspondence, its concealed arrangements and communications. The society thought that it ought also to have its secret presses. The Jesuits, or their novices, themselves worked at these presses, and thus circulated in France a multitude of fanatical legends, tales of false miracles, calumnies against the most honourable men, and apologies for their society; all this, as they say, for the greater glory of God (*pro maxima gloria Dei*). The good fathers suppose that the Lord is glorified when their dark association prospers. But the judicial authorities have been of another opinion, and the Jesuit *Valantin* has been sentenced to six months' imprisonment, and a fine of 10,000*fr.*, for having made use of these secret presses. He and his associates will thus learn that no one is allowed to violate the laws with impunity, and those who desire to publish books must do it in open day.

RECENT EVENTS.—You can scarcely overrate the interest I take in the events now going on—perhaps, can scarcely adequately estimate it. For full twenty years ago I was, by the study of prophecy, brought to the conviction that, if there was any truth in the interpretation which had been given of the past events as fulfilment of prophecy, then a great epoch and a new course of events would open before the termination of March, 1848; and this wonderful overturning of all things in France, and disturbance of the balance of power in Europe, seem to

be such an epoch, and to put the seal of truth on all the former interpretation.

SLAVE TRADE.—The horrors and sufferings of the slaves seem also to have increased from the hideous system of cramming the wretched creatures into the smallest vessels. It is high time, says a correspondent, to pronounce all blockading useless. Within the last week of December, the *Rapid*, 8, Commander Dixon, sent into Sierra Leone an empty slaver; the *Grappler*, steam-vessel, Lieut. Com. Lysaght, sent in three slavers, two empty, and one having no less than 750 negroes on board; and, lastly, the *Ferret*, 8, Commander Sprigg, towed in an American brig, which when captured by her off the Congo, had no less than 853 human beings, all of whom were forced below hatches during the eight hours the *Ferret* chased her, and in the course of which time many of the poor creatures were sacrificed. This vessel had American colours flying in the Congo up to the moment of taking in her cargo. When pounced upon by the *Ferret*, her humane commander, out of pity for the slaves, took on board of his own vessel 270 of the most sickly, in addition to 40 prisoners; but notwithstanding every effort which his long experience on the coast of Africa and in the capture of slavers, and care of slaves, suggested, twenty of the latter and seven prisoners died on board the *Ferret*, and in all, above 100 perished before they reached this port. The fact is, the seas are covered with slave-ships; and their success is established in the price for imported slaves at present at Rio—namely, 250 milrees.

It is positively affirmed, in a letter from Rome, that proposals are now under consideration by the Pope for abolishing the celibacy of the Roman Catholic clergy.

EMIGRATION.—Mr. J. Willcocks, the government emigration agent for the West of England, states that her Majesty's Colonial Land and Emigration Commissioners intend despatching a series of monthly ships to the Australian Colonies, and the Cape of Good Hope, with free emigrants during the present year, with a view to meet, in some degree, the urgent and increasing demand which exists in those colonies for the services of agricultural labourers, shepherds, female servants, and certain descriptions of mechanics.

MANCHESTER BIBLE SOCIETY MEETING.—I believe such a sight has been seldom witnessed in any place for a religious purpose as the Manchester meeting, on the 16th of November. It is supposed that 7,000 persons were present. The interest of the meeting was well sustained throughout. The collection amounted to one-third more than that of the last year.

PREFERMENTS AND APPOINTMENTS.

The Rev. W. Buller, M. A., to the rectory of the Holy Trinity, Dorchester, with Frome Whitfield annexed.

The Rev. H. Braddon, to the rectory of Northleigh, Devon.

The Rev. G. D. Kent, B. D., to the rectory of Stafford Tony, near Salisbury.

The Rev. G. Greenall, to the rectory of Grappenhall, Cheshire.

The Rev. W. M. Wright, to the vicarage of Stowbedon, Norfolk.

The Rev. W. M. Du Pre, to the perpetual curacy of St. Margaret's chapel, Brighton.

The Rev. E. J. Owen, to the vicarage of Llanvair Dyffryn Clwyd, Denbigh.

The Rev. W. L. Walker, to the rectory of Trefriw, Carnarvon.

The Rev. G. T. Hall, to the rectory of Sothory, Norfolk.

The Rev. N. Wilson, M. A., to the perpetual curacy of Disley, Cheshire.

The Rev. W. F. Wilkinson, late theological tutor of Cheltenham College, to the living of St. Werberg's, Derby.

The Rev. A. B. Burton, to the perpetual curacy of Luton, near Chatham, Kent.

The Rev. R. B. Greenlaw, to the rectory of Ibstock, Leicestershire.

The Rev. T. E. Marshall, to the rectory of Stanton Wyville, Leicester.

The Rev. T. Minster, to the Rectory of St. Saviour's, Leeds.

The Rev. J. Clark Knott, to the rectory of Stanford-bishop, Essex.

The Rev. H. M. Erskine, to the perpetual curacy of Woburn, Beds.

The Rev. R. J. Woodford, to the district of St. Mark, Easton, Gloucestershire.

The Rev. R. T. Cockle, to the perpetual curacy of Seer Green, Beaconsfield, Bucks.

The Rev. R. A. T. Gregory, to the vicarage of Baudsey, Suffolk.

The Rev. F. Raikes, to the Rectory of Carleton Forehoe, Norfolk.

The Rev. J. Wm. Sheringham, to the perpetual curacy of Strood.

The Rev. A. J. Douglas, to the living of Mathon.

The Rev. T. Boys, M. A., to the incumbency of Trinity Church, Shepherd's-walk, Hoxton.

The Rev. R. A. Howard, M. A., to the incumbency of the new church of St. Matthew, in the City Road.

The Rev. C. W. Everett, to the rectory of Facombe-cum-Tangley, Hants.

The Rev. A. Lambert, to the rectory of Chilbolton, Hants.

The Rev. C. Morgell, to the rectory of East Knoyll, Wilts.

The Rev. S. J. Lyon, of Bristol, to the incumbency of the district of Moorfields, Sheffield.

The Rev. N. Morgan, jun., to the perpetual curacy of Haslingden, near Whalley, Lancashire.

The Rev. C. F. Wyatt, M. A., to the perpetual curacy of Forest Hill, Oxford.

The Rev. Dr. Carpenter, to St. Jude's, Liverpool.

BENEFICES VACANT.

RECTORIES.—Facombe, with Tangley curacy, Hants, Winchester—value 625*l.*; patron, Rev. — Everet. Haroton, Notts, Lincoln—value 851*l.*; patron, Rev. P. Parker. Ibstock, with Hugglescote and Donnington curacies, Leicestershire, Peterborough—value 964*l.*; patron, the Bishop of Rochester. Rockhampton, Gloucester—value 249*l.*; patron, the Rev. W. Tuffnell. Great Rollright, Oxford—value 250*l.*; patron, Brazenose College, Oxford. St. Andrew, Glamorganshire, Llandaff—value 298*l.*; patron, the Lord Chancellor. Sheldon, Warwickshire, Worcester—value 389*l.*; patron, Earl Digby. Stanford-le-hope, Essex, Rochester—value 59*l.*; patron, the Rev. J. C. Knott.

VICARAGES.—Coleshill, Warwickshire, Worcester—value 718*l.*; patron, Earl Digby. Figheldean, Wilts, Salisbury—value 160*l.*; patron, the Bishop of Salisbury. Hilmarton, Wilts, Salisbury—value 399*l.*; patron, the Crown. Leicester, All Saints—value 120*l.*; and Leicester St. Leonard vicarage (no church)—value 55*l.*; patron, the Lord Chancellor. Newbold-Pacey, Warwickshire, Worcester—value 639*l.*; patrons, Queen's College, Oxford.

NOTICE TO CORRESPONDENTS.

"M. T."—Ineligible.

Received—"Philolethes."—"H. T."—"L. Y."—"S."—"X."—"L. N." is very welcome.—"M—N."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

MAY, 1848.

MEMOIR OF PHILIP JAMES SPENER.

(Concluded from p. 155.)

THUS Spener, traversing Germany from south to north, reached his fourth and last field of labour. He entered on his duties on the Sunday after Trinity, the 21st of June, by a sermon on Luke iv. 18—24, in which he considered the duties of pastors and their flocks. His present position was very inferior to his former one in respect of income and exterior dignity; but he did not regret the loss of these advantages: on the contrary, he rejoiced that he had been placed at the head of a church far larger than his little chapel at Dresden; of a church in which he saw before him the prospect of a more extended opportunity for spreading the Gospel, and in which he soon remarked among many of his hearers, a desire for earnest preaching. He found the Lutheran church at Berlin in a much better condition than he had been led to believe, not indeed with regard to vital Christianity, which was in a languid state, but as to the relation of the Church with the State. Under the mild government of the Elector Frederick III. the violent struggles which had previously divided the Lutheran and Reformed parties, had entirely ceased.

MAY—1848.

The Lutherans were neither oppressed nor incommoded in the exercise of their worship; they were at liberty to treat all controversial matters in the pulpit, provided that they abstained from invectives, good regulations as to the examination of candidates for the ministry, and the establishment of public catechisings had been promulgated; and all other matters were arranged in the same spirit of wisdom and mildness; so that Spener conceived that he saw here the confirmation of an opinion often expressed by him, that a church is never more prosperous than when under a government of a different confession.

Spener's well-known moderation, in perfect harmony with the tendency which it was sought to make dominant at Berlin, had principally contributed to his having been invited: and thus the consideration and affection with which he was welcomed, increased during his residence, and long survived his decease. The attacks and calumnies which assailed him from without did not avail to diminish this esteem, through which he was enabled to exercise a wholesome influence on the whole province, especially by nominating fit

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men, worthy of the duties of the churches and the colleges. As a member of Consistory, his privileges were the same as at Dresden. In his capacity of First Pastor he was dispensed from all cure of souls, from baptisms, marriages, and similar duties; but, on the other hand, he had two sermons a week, the superintendence of several colleges, and the oversight of an ecclesiastical district; and as immediately on his arrival he commenced public catechisings which he continued to keep up, a heavier weight of duty lay upon him here than at Dresden. He was much assisted by the active co-operation of Schade, who soon afterwards came to labour at the same spot. With the rest of his colleagues he was, generally speaking, on good terms. Thus the work of the Lord prospered; though Spener was often obliged to experience that "if the old Adam can make shift with a merely outward morality, it can never consent to die."

Scarcely had he entered upon this new course of life, when he was again disturbed by proposals of change. The Elector of Saxony having died, thoughts were entertained of recalling Spener to Dresden. However, no positive attempt to regain him was made at this time; it was not till a later period that, at the instance of the Electress Dowager, proposals of this nature were actually sent. They came to no result.

His ministry at Berlin was the same as it had been elsewhere. On Sundays he preached regularly on the Gospels. On Thursdays, he treated the subject of regeneration in a course of sixty-six sermons, and then expounded the Epistle to the Galatians, and the first Epistle of St. John. All these sermons he printed.

He particularly exerted himself to advance true Christianity in the province of Brandenburg, by the decrees issued at his suggestion and by the influence which he endeavoured to exercise on the country clergymen, especially on those subject to his superintendence. He continued the practice followed by him at Frankfurt and Dresden, of receiving at his house pious candidates of good ability

in order to prepare them by his conversation for their intended calling. He continued also to hold with them and other divines biblical conferences which were beneficial to all.

The management of the poor was in a state of great disorder: he took an active part in its re-organization, and was, in this respect, extremely useful to Berlin, as he had already been to Frankfort.

The period seemed to have arrived when Spener was to witness in tranquillity the fruits of his abundant labours: but he was not to enjoy peace here below: on the contrary, he saw himself from this time involved in a series of disputes, which occasioned him till the day of his death to sigh over that church which he was so anxious to build up, but which he saw continually falling into a greater state of ruin.

His departure from Saxony was the signal for attack to his enemies in that country. In 1691, there appeared, probably at the instigation of Carpsov, a "*Portrait of Pietism*," in Latin and German. Pietism was there represented as a sect equally dangerous to Church and State; and all the accusations that had been previously brought against it, were there repeated. The answers to it were numerous, and some of them violent: the most substantial and moderate one was that of the Baron Von Seckendorf, which appeared with a preface by Spener.

This latter work reached the States General of Saxony assembled at Dresden at the beginning of 1692, just in time to foil a terrible blow prepared by Carpsov. This restless opponent of Spener had taken upon himself to prepare a long memorial against Pietism, in the name of the faculty of theology at Leipsic, but without their knowledge. On the refusal of his colleagues to sign it, he affixed to it the seal of the faculty with which he had been entrusted in the absence of the *Senior*, Olearius, who was attending the Diet as deputy of the University, and then sent it to the syndic of the university, who also was at Dresden, in order that the latter might submit it to the Univer-

city of Wittenberg for their approval, and then transmit it to the Chamber of the States. The members of that university, however, though extremely opposed to Pietism, would not accept the document as it stood. The memorial was accordingly returned to Carpsow, who after having subjected it to some alterations, and obtained the signatures of two of his colleagues, who no longer ventured to refuse, shewed it to the *Senior*, Olearius, alone. The latter entirely disapproved of its contents, and in the presence of the deputies of the two universities, formally protested against the memorial itself, and the irregularity of the proceeding. The memorial accompanied with the protest was transmitted to the Chamber, but no official communication was made: it was put aside as being too partial. It was nevertheless published by Samuel Schelwig, Rector of the college of Dantzic, one of the most bitter enemies of Pietism. It was then seen that Carpsow's real design was to urge the government to violent measures against the partizans of the religious movement. The attempt failed, principally on account of the good feeling of the new Elector towards Spener.

Pietism, however, was spreading in Germany, though everywhere opposed. At Erfart, Breithaupt, a pupil of Spener, was labouring successfully; but a dispute between him and another clergyman of the place, had been with difficulty appeased by the interposition of the two universities, and the municipal authority. On the arrival of Francke, the two friends laboured in concert. The powerful preaching of Francke soon produced a great revival; persons came from a distance to hear him; the Roman Catholics themselves crowded to his sermons: many openly passed over to the evangelical church, and a larger number began to grow indifferent to the Romish ceremonies. This appeared dangerous in a city of which the sovereign and the majority of the inhabitants belonged to the Church of Rome. Even before his nomination, a strong party had been formed against Francke, even among

the preachers; the city was thus divided into two opposite sides: nor was it difficult for his adversaries to obtain from the authorities edicts against Pietism and conventicles. The religious meetings were forbidden. At length, an order was received from the Elector of Mentz, dismissing Francke from his office, as being the founder of a new sect, and the author of many disorders. Francke presented himself before the council, and complained of having been condemned without inquiry or a hearing. The only answer that he received was a request that he would resign. "The wicked fleeeth when no man pursueth," he replied, "but the righteous is bold as a lion." Upon which, though nothing could be alleged against his conduct or doctrine, a decree of deposition was passed by the council, (18th September, 1691.) The candid and humble protest which he presented against this measure, was unnoticed. When his attached church intreated that, at least, a trial might take place, this proceeding was regarded as an act of rebellion, and several citizens were punished by imprisonment. In the meantime, Francke's numerous friends were inconsolable: his house was continually filled with persons bathed in tears, whom he comforted and encouraged by his own calm and firmness still more than by his words. He went at first to his mother and sister at Gotha: but as soon as the unworthy treatment which he had received became known, several princes contended for his services. He preferred to accept the invitation which, at Spener's suggestion, was addressed to him by the Elector of Brandenburg. He repaired to Berlin in order to await there his future destination, and in December of the same year, he went to Halle as minister and professor of oriental languages in the new university about to be founded there.

The foundation of this university is an important event in the life of Spener, and in the history of pietism and Protestant theology in general. Thomasius, on being forced to leave Saxony, had obtained a place in the

military academy of Halle, established in 1680; and his lectures on philosophy and law had attracted many students to the spot. A journey which the Elector made to the city confirmed him in the idea of forming this academy into an university. Spener availed himself of this opportunity to promote the study of sacred literature in Brandenburg. Was it not necessary, he asked, that a state which comprised more than six thousand ecclesiastical appointments should possess a theological college? Besides, he argued, it would be the best means of destroying the malicious and disputatious spirit that was imbibed at Wittenberg; and of procuring for the clergy a suitable preparation for their future calling: it would also cause considerable sums of money to remain in the country which otherwise would be spent at foreign universities. These opinions were so much liked by the government that, in the autumn of 1691, Breithaupt was called to Halle as professor of theology, and director of the college. Some years later, Anton also was placed there as professor of theology. Thus Spener witnessed the rise of a theological body such as he had so ardently desired; and the salutary influence of which was the greatest joy of the latter period of his life. He beheld realized at Halle what he had ceased to hope from the old universities: a spiritual and practical explanation of the Scriptures became the chief thing in theology: philosophy was banished from it; a simple and Biblical method replaced the scholastic form and artificial terminology of the ancient system; controversy was thrown into the background: the practice of piety and meetings for improvement became the principal objects of the exertions of the new professors, who preached after the manner of Spener, and began to attack, as he did, the numerous abuses existing in the Church. Thus a generation of young divines arose who were distinguished from those educated at the other universities, by their piety, their seriousness, the severity of their manners, and their love for the Church. Halle became

especially important on account of the entire liberty in opinion and in teaching which was there allowed—a novelty of which Thomasius had set the example: his colleagues imitated him: and this independence, joined to the new life which they brought into the Church, was not long in exciting the malevolence and jealousy of other bodies of divines, especially of those of Saxony. The names of *Hallians*, *Spenerians*, and *Pietists* became synonymous; and while their adversaries, at the head of whom figured the doctors of Wittenberg, assumed the title of *orthodox*, the former were accused of falsifying sound doctrine, of shaking the constitution of the Church, and were confounded with all the incapable reformers, fanatical spirits, and new prophets who sprung forth, in great numbers, at the time. Thus were formed the two camps between which all the divines of the German Church were divided, and which, during fifty years, carried on one of the most sharp theological contests that ever took place.

The cause of Pietism incurred considerable odium through the visionaries who, from the year 1691, filled Germany with tales of raptures, dreams and revelations. In these deplorable scenes members of the female sex were the most conspicuous. But it is unnecessary to detail here the aberrations of these "tribes of prophets and prophetesses, who alarmed the fears of the credulous, had their day and were forgotten."* Similar phenomena have often been exhibited in periods of religious agitation, and afford a perplexing subject to the philosophical enquirer. It seems clear that several of Spener's partizans acted very indiscreetly with regard to these visionaries. To one of them, Kratzenstein, a goldsmith of Quedlinburg, who was imprisoned on account of his absurd and violent conduct, Meyer, an adherent of Spener, addressed a letter of consolation. The scandal and injury caused to Pietism by this imprudence may be imagined. Spener expressed his high disapprobation of Meyer.

* Dr. Haweis.

Spener's invariable rule for ascertaining whether a thing came from God, or whether it were only a human imagination, was, "never to take feeling as a standard of truth, but on the contrary, to take Divine truth as the standard and touch-stone of feeling." It was according to this principle that he expressed himself both in his private letters, and in a memoir which the Electress Dowager of Saxony had requested of him, respecting some of the doctrines and revelations of the day. It appeared to him to be the most prudent plan to leave the visionaries to themselves, thinking with Gamaliel, "if this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

The *orthodox* party did not understand this excessive moderation; they only saw in it an approbation of all these pretended revelations; and from that time they considered Spener as the patron of all the fanatics and enthusiasts of the Protestant Church. An unfortunate incident occurred to confirm them in this opinion. Just at the time that Petersen's "Doctrine of the Millenium" appeared, Spener published a work on "The Hope of Better Times," (1692,) which was considered as an attempt to clear the way for the unpopular millennial notions. The two works, however, differed greatly from each other.

In 1693, there appeared, at the suggestion, if not from the pen, of Carpsov, "A full description of the disorders committed at Halberstadt,* in the Christmas of 1692, by the Pietists, in which the nature of Pietism is thoroughly considered." Spener himself, though generally so mild and guarded in his expressions, declared that this publication was the most dreadful libel that the age had seen—a libel filled with fictions, falsehoods, and insults. The imputations contained in the book were so atrocious, that all those against whom they were directed felt themselves

bound to repel them. Several celebrated men appeared successively in the lists: and at last Spener presented himself with his "Substantial and Complete Refutation," dedicated to the Elector of Saxony. He entreated that prince to institute an inquiry in order to obtain full proof of the falsehood of the two heavy accusations brought against himself, namely that, while at Dresden, he had availed himself of his position maliciously and treacherously to introduce disorder into the Church of Saxony, and that, under his influence, a new sect had there sprung up. This just demand was duly complied with: the proceedings of the former judicial enquiries on the subject of Pietism were examined afresh: all attacks on the Pietists either from the pulpit or in writing, were severely forbidden, and an inquiry was directed in order to discover the author of the libel, which, however, proved useless, as the person who had published it had disappeared in the night, after having destroyed all the copies. The book itself was prohibited in Saxony. A commission was sent to Leipsic to collect from the professors and the preachers all they knew or dared affirm about Pietism; and although Carpsov presented a list of Spener's errors, and others appealed to the reports that were current, nothing could be proved, and the result of the whole enquiry was that no sect or heresy of pietism had ever existed in Saxony. Carpsov exposed himself to particular suspicion in this affair, through the ill-humour which he manifested on occasion of the steps taken to trace the author of the obnoxious book: he even requested his dismissal, but it was refused.

Unfortunately, the Elector died a month afterwards: and under the government of his brother, Philip Augustus, the enemies of Spener were once more at liberty to attack him.

A violent polemical storm arose at Hamburg in 1693. Horbius, Spener's brother-in-law, had distributed among his friends, as a New Year's gift, a little work from the French: it was written by Poirét, and is said to be

* Serious confusion had been occasioned in this town by the pretensions of two visionaries named Catherine and Anna Margaret Jahn.

harmless: but it was denounced by Mayer from the pulpit, and declared by him in a "Warning to the city of Hamburg," to be full of dangerous heresies. The city was thrown into confusion: and, after a series of disgraceful contentions, Horbius was ordered to quit the city in eight days. His departure, however, by no means restored peace to Hamburg: Horbius was defended from the pulpit by his friends, Winkler and Hinkelmann; and the sermons of Mayer poured forth furious invectives against his two adversaries. At length, in January, 1694, at the conclusion of a sermon by Mayer, a riot took place, the contending parties flew to arms; blood was shed; and the wife of Horbius, Spener's sister, was ordered to leave Hamburg in twenty-four hours. In the following year Horbius died; and in the same year, Hinkelmann also was delivered by death from the theological tempest still raging at Hamburg. The interposition of imperial authority was found necessary in order to protect Winkler against his adversaries. Mayer, on his part, only escaped a judicial inquiry which was already begun, by leaving Hamburg, in 1701, for Greifswald, whence he still continued to send forth his writings against Pietism. One of his companions in contention, Krumholz, remained to excite agitation among the inhabitants of Hamburg, and it was only by means of foreign troops that, in 1708, order and tranquillity were at length restored. Krumholz was removed from his office, and kept in prison till his death.

Spener had no time allowed him to weep over the fate of his fellow-combatant, Horbius: the same year which delivered Horbius from all earthly tribulations, saw Spener exposed to attack on every hand; never before had his enemies been so numerous, never before had such a mass of accusations been hurled against him.

To pursue these disputes in detail would be tedious: the very titles of the books written on both sides would occupy a considerable space. In a dispute between Spener and Samuel Schelwig of Dantsic, the works issued

by the former were *five*, and by the latter *six*, in number: besides which there was one by an anonymous defender of Spener. Schelwig had the last word on this occasion: Spener on replying in a large book to a large book by his adversary, had declared that *that* should be his last writing on the subject; and he kept his promise.

While Schelwig was thus attacking him on the one side, Carpsov and Mayer were opposing him, with their ordinary violence, on the other. Carpsov, among other things, accused him of Spinozism, and applied to him the appellations of "ringleader of innovators," and "tempest of the Church;" while Mayer charged him with depreciating Lutheranism, with substituting his own interpretations for those of the great Reformer, and with recommending by prefaces heretical books. To these two opponents Spener gave no direct reply.

The faculty of Wittenberg published in a quarto of 200 pages, "A clear and faithful Exposition of the principles of the Lutheran Church, in opposition to the Errors professed in the Writings of Dr. P. J. Spener." The number of the heresies imputed to him was no less than 283. The reply of Spener was looked upon as completely victorious.

In all these disputes Spener displayed an exemplary prudence. The most bitter reproaches drew from him no injurious expression; in the heat of conflict he retained his mildness; and no irritating word issued from his pen. He always regarded things and not persons. When he was obliged to have recourse to the Elector of Brandenburg for protection against the odious calumnies of Mayer, he entreated at the same time that no step might be taken to punish his enemy. Every day he made mention of his adversaries in his prayers, asking of God that they might open their eyes, see their errors, and be forgiven. So great was his peace of mind, that the most vehement attacks hardly troubled him, and he never felt them so deeply as to be unhappy on account of them. He wrote his controversial works with the same

calm as his other productions; he was glad thus to find a new opportunity of contributing to the advancement of practical Christianity; nor was he ever heard to complain of the persecutions to which he was subjected. His friends were astonished at this unalterable serenity of mind. "I am not conscious of any sufferings," he used to say to them, "I enjoy sweet peace in the exercise of my ministry: small and great give me proofs of their affection, more than I deserve. As to what I am exposed to from my adversaries, I really cannot consider it as a cross, nor has it ever made me pass a restless night. I think that my heavenly Father sees that I am as yet too weak for him to expose me to great sufferings, and to put my patience to rather hard trials: hitherto, at least, he has only judged me worthy of the slight afflictions of the child." He never preached on the utility of afflictions. "In the origin and nature of crosses, the Lord had thoroughly instructed him by his word, and he could speak about them: but as to their utility, he was wanting in that personal experience, which alone can edify our neighbour: hence he scrupled at attempting to communicate to others what he had not himself received from heaven." One single sorrow tormented this man of God, but it lasted during the whole of his life: it was caused by the sufferings of the Church. The love of the Church was a particular and essential character of his Christianity: he lived for the Church and with the Church: he exhausted himself for her sake: he was jealous of her liberty and her glory: his heart bled on account of her wounds: he was filled with anguish on seeing the passions by which she was rent, and the obstacles which rendered useless what he would fain have done for her.

He signalized himself by his opposition to Rome at a time when several notorious defections took place, and when the eloquent Bossuet was exerting to the utmost his fine genius in order to draw Protestants from their belief. Some, too, among whom was the celebrated Leibnitz, were labouring to bring about a union be-

tween the two churches. Spener, however, publicly opposed the Romish faith. Grabe had laid before the Consistory of Königsberg his doubts on the subject of the Lutheran Church. The Elector of Brandenburg, apprehensive of the influence of this celebrated man, charged Spener to refute his writings, which were composed with much talent and learning. Spener, in his "Justification of the Evangelical Church," published in 1695, so ably repelled the reproaches brought against it, and showed so forcibly the growing corruption of that of Rome, that Grabe was prevented from entering it, and was content with passing over to the Church of England: though not, as has been asserted, in pursuance of Spener's advice.

A painful shock was now about to be inflicted on Spener by the apostasy of his former pupil, the Elector of Saxony, Frederick Augustus, who for the sake of the crown of Poland, renounced, in 1697, the faith of his fathers and his elevated position in the Evangelical Church. Spener happened to be at Lichtenburg with the prince's mother, when she received the news that this change was preparing, and was a witness of the deep grief of that pious woman. Not only did Spener deplore this step, but he trembled at its probable consequences. He looked upon it as a just judgment of God on the corrupt Church: he thought that he saw in it the beginning of the fulfilment of the prediction which he had often made, that the Romish Babylon, before being herself finally judged, would bring back under her dominion all those who had left it.

Nevertheless he did not remain idle. By his letters to the Electress he urgently exhorted her to use all her remaining maternal influence in order to entreat her son not to abandon himself to the direction of the priests, not to oppress liberty of conscience among his subjects, nor to oblige his wife and the princes to take the same fatal step that he had taken. The time seemed to have come, seriously to warn the members of the Evangelical Church to be on their guard

against the snares of Rome. Spener published a second edition of a work which had already appeared at Frankfort in 1684, "A Christian exhortation to persevere in the pure Evangelical Doctrine."

The Elector's change of religion was one of the principal motives which led Spener to refuse, for the third time, the post of First Chaplain at the court of Dresden, which was again offered him in 1699, although the prince had solemnly declared that he would maintain in its integrity the constitution of the Lutheran Church.

We pass over the efforts made by Spener to amend the system of private confession in use in the Lutheran Church, and his opinions on "actions of an indifferent nature," as they were called, and on some other points the account of which would extend to a considerable length. Notwithstanding his age and infirmities, he continued to take a lively and active interest in the circumstances of the Church. If towards the close of his earthly career, the state of ruin in which he was leaving this beloved Church afflicted his heart, he yet had room to rejoice on beholding the fruits produced in many places by the seed he had sown: the need of a living and spiritual Christianity was becoming everywhere felt, and he was leaving behind him men full of zeal and faith, capable of carrying on the work that he had begun. On the University of Halle rested his fondest hopes: and the orphan-house founded by Francke occasioned him very great joy, as he hoped that it would give rise to other establishments of the kind, and be the commencement of a new era for public instruction.

In 1701, the weight of his duties was somewhat alleviated: at his request his colleague, Archdeacon Blankenberg, had been given as associate in the cares devolving upon him as provost of the church. But the time thus gained was not devoted to repose. He still preached twice-a-week, he catechised, and attended to all his other pastoral and consistorial engagements: a weakness in the hand, however, obliged him to write more slowly. In the last years

of his life, yielding to the repeated requests of his friends, he published his "Theological Opinions and other epistolary Replies on Spiritual subjects, especially on those directed to Edification," in four volumes, 4to. (Halle, 1701—2.) After his death, and in conformity with his wishes, Baron von Canstein published almost as many more, under the title of "Last Theological Opinions." In 1709, his *Consilia et Judicia Theologica Latina* were collected and printed at Frankfort. These works are said to contain a rich treasury of facts, observations, experiences, and advice on the most important points of faith and practice, on the study of theology, on the duties of the ministry, on ecclesiastical law, and on other matters, and also to afford the most important materials for the history of the Lutheran Church in those times.

Spener, when almost in dying circumstances, took up his pen once more, to write his "Defence of the Eternal Divinity of our Lord Jesus Christ." In the early years of his residence at Berlin, he had published some sermons on this subject without meeting with any contradiction. But in 1700, an anonymous writer published some observations on these sermons, favouring Socinian principles. It was less with the design of defending himself than with that of submitting the Socinian doctrines to a rigorous examination, and of refuting them that he undertook this his last work: to which he attached so much importance, that fearing lest, through the infirmities of age, he should not be able to finish it, he requested the king* to dispense with his attendance at the sittings of the Consistory. But while occupied with this work, he was seized, in 1704, with pains so violent that he thought he should be unable to bring it to a conclusion, and charged the faculty of Halle to complete it. However, though incapable of resuming his duties, he recovered sufficiently to conduct to a happy termination the

* The Elector of Brandenburg had now taken the title of King Frederick I.

work which lay so near his heart; and when the last word was written, he laid down his pen, thanking God that He had permitted him to close his career by bearing testimony to the Lord's Christ.

Before relating the end of Spener's useful and devoted life, a few features of his character remain to be mentioned. His private life was a realization of the Christian adage, "Pray and work." He never set about any undertaking of importance without invoking the name of God. So soon as he was out of bed, and in winter before lighting his lamp, he did what could, he said, be done without a light: he knelt down and prayed. Afterwards, all the household were assembled for family worship; the same thing took place in the evening. His meals were preceded and followed by prayer. Besides which, before supper, he was accustomed to read aloud a chapter from the Bible. On Sunday, after dinner and supper, as well as at morning worship, a hymn was sung.

His private prayers were not confined to petitions for himself; intercession being a duty which he scrupulously discharged. But as he had too many acquaintances and friends to be able to pray for them all individually every day, he had divided them according to the countries and provinces which they inhabited, and mentioned by name, in their order, before God those who were inhabitants of the same territory. He guided himself in this respect by the necessities of the persons for whom he prayed: for some he prayed once a-week; for others oftener; for several every day; for his most intimate friends, three times a-day. If he heard of, or met, any one of sincere piety, he expressed the pleasure that he felt, but said no more on the subject: that individual, however, was not forgotten: he might be certain of being a constant object of Spener's affection and prayers; and often, after the lapse of many years, it became a matter of astonishment that the latter had preserved of him so strong a remembrance. Thus the celebrated Lange had met him once at Leipsic,

at the house of Professor Rechenberg: ten years afterwards, he had occasion to see Spener again at Berlin. The latter having asked him his age, was astonished not to find him older, since he had been for a long time one of those for whom he was accustomed to pray. One year, at Frankfort, he met in his walk a poor peasant who interested him greatly on account of his love towards God, and his confidence in Him; from that time he never saw him again, but not a day passed without his praying for that man. Fifteen or sixteen years afterwards, being at a dinner at Dresden, he heard with a start of joy, a magistrate of Frankfort mention the name of the poor man in connexion with a considerable legacy that had been left to the unfortunate of the latter city; and earnestly recommended to him his old friend.

Though Spener prayed "without ceasing," and in the midst of his occupations lifted up his heart unto God, he was anxious that a short time every day should be devoted exclusively to this holy exercise: and when at evening he was liable through fatigue to be overcome by sleep, he used to pray walking about. In times of trial, he assembled some friends, and they prayed together. If any one came to consult him, he seized that opportunity to pray with him or with others; and before parting with any friends who had enjoyed his hospitality, he used to pray with them.

His health was excellent, and his sleep calm. He rose regularly at half-past five: on Sunday, at four: though it was always with an effort that he tore himself from sleep. The whole of the morning he devoted to the labours of the study: nor did he like to be disturbed except in cases of emergency. He dined at twelve; after a short sleep he resumed his employment for some hours: then he received those who wished to speak with him. During these visits he stood, or walked about his room, in order to give his body necessary exercise. At eight o'clock, he took his evening repast: three times a-week he supped alone, in order to save time. The Sunday afternoon

was devoted to visiting the churches of his district: he then always had a book with him: and at other times, he always read while travelling. He passed his time so entirely at home, and in his own room, that during the whole of his residence at Berlin he only visited the garden at the back of his house twice, and then for only a few minutes. The time which he employed in writing he regularly divided between his sermons, his scientific pursuits, and his correspondence. He bestowed the greatest pains upon the composition of his sermons: and read much on the subject he intended to treat, especially in the sermons of Luther.

He liked the utmost simplicity in everything. While in town, he never went out in a carriage, even in the worst weather: in an age when wigs were generally worn, his light brown hair fell in natural curls on his shoulders, exposing a large, calm forehead, and a countenance breathing benevolence and mildness. His confidence often laid him open to deception; but his heart did not, on that account, become closed against an unknown applicant. He was a sympathising friend, a father to the poor, a kind master, a humble and obliging colleague, and a model of the domestic virtues.

Acute pain and long personal sufferings were spared him: yet he had his trials: he lost two sons, of whom the one was professor at Halle, and the other a candidate for the ministry in Livonia. Though he felt these bereavements deeply, he bore them with Christian resignation.

An excessive humility crowned his other virtues. He was not ashamed to acknowledge his errors. It was long before he would allow his portrait to be taken, and only at last reluctantly consented in order to assist a pious painter who was involved in debt.

Such was the servant of God whom the Lutheran Church may rank immediately after the heroes of the Reformation. His active and devoted life, though beaten by storms, had yet continued its calm and peaceable course, reflecting on its surface

the glory of Christ. Having now arrived, in his seventieth year, at the term of his earthly pilgrimage, he looked back with gratitude on the past, and quietly awaited the summons of the Lord, which his increasing weakness and dimness of sight made him consider as near at hand.

He ascended the pulpit for the last time at Berlin on the fourth Sunday after Whitsuntide, in 1704. At the beginning of June, after having preached at Lichtenberg before the princess Electress Dowager of the Palatinate, a sermon on the death of the just and the death of the man of the world, just at the moment when, in a letter to a friend, his hand was endeavouring to write the word "death," he was seized with a weakness which prevented him from finishing. Violent attacks of a painful disorder, with other maladies, warned him that his hour was come. He spoke of his departure to his friend Baron von Canstein, whom he had sent for. He asked him to read to him the "Last Hours" of Rivet, a celebrated Dutch divine: he had often been instructed by this book, even in his youth, and particularly admired that expression of the pious writer, "I have learned more of real theology in ten days of sickness, than in fifty years of study." On the 11th of June, he gathered his four colleagues of St. Nicholas church around him, principally with the intention of making before them his confession of faith. In their presence he expressed his thanks to God for giving him Christian parents, and causing him to be born in the bosom of evangelical truth. He declared himself attached to the creeds of the Lutheran Church; he firmly expected better times and the conversion of the Jews. He said that he believed that the Lord had his elect in other churches besides the Lutheran Church, and it was his duty, therefore, to retract a sermon delivered at Frankfort against the Reformed, in which he had called them false prophets. He had endeavoured, he continued, to fulfil his ministry faithfully, but he had many negligences to reproach himself with,

and, after all, he was only an unprofitable servant; the cure of souls is the minister's jewel, and he did not know whether the circumstance of its not forming a part of his duties would justify him before God for not having performed it. He spoke to his colleagues of his love for them, of the prayers which he had continually offered up on their behalf; he reminded them of the gentle manner in which he had exercised his authority over them, and entreated them to pardon him if he had unintentionally offended them; he exhorted them to peace, to concord, and to a faithful continuance in feeding the flock committed to their charge. He mentioned his enemies by name, and declared that he had no feeling of ill-will against them: on the contrary, he desired from the very bottom of his heart that they might be raised far above him in glory. Finally, he entreated those present to bear witness after his death to the state of his mind in his last moments.

However, he got better, and although, at the end of July, several fainting-fits, in rapid succession, seemed to bring him once more to the border of the grave, he was sufficiently recovered to be able to resume his labours in his study, and his friends began to entertain hopes of a perfect cure. But at the beginning of the winter, alarming symptoms appeared—swelling in the feet, a continual cough, and an increasing lassitude. What he found most painful was that he was obliged to renounce all occupation, and that, together with his strength, he lost his energy of thought and speech. He was often heard deploring that those who came to see him, no longer received from him the benefit which they doubtless expected. "It was very different with Schade," he said, "who was like a vessel full of new wine; it was only necessary to pierce it, and a pleasant liquor flowed forth." But if he could not speak as he wished, his patience and resignation edified the beholders; he even expressed one day how strongly he felt the truth of those words of St. Paul, "though our outward man perish, yet the in-

ward man is renewed day by day." During the last days of his life he was delivered from that mental exhaustion over which he had been lamenting, and, as he had often prayed that it might be, he was filled with a heavenly joy, which seemed both to himself and his friends to be a sign that his dissolution was at hand.

On the 13th of January, 1705, on entering his seventy-first year, he seems to have supposed that it was the will of Providence that the day of his entering this world should be that of his admission into the other. On hearing the clock strike five in the afternoon, the hour of his birth, he burst into tears, praising God with a loud voice for all the favour that He had shewn him during the whole of his life, and making a confession of his sins, entreated their pardon. "That which most affected me," says his biographer, "was to hear him express how unprofitable a servant he had been, and how small a part of his life he had consecrated to the service of God. This made the deeper impression upon my heart, since I know how willingly he had offered up himself as a daily sacrifice to be spent in doing the will of God."

On the 25th of January, he took leave of the king in a private letter; he commended to his protection the Church and the University of Halle; he invoked the Divine blessing on his government, and finally, he entreated him to continue to his wife and children the increased means of support which had been granted to himself. Two days afterwards (the 27th,) he refused the nourishment offered by his wife, "The time for it is passed," said he, "eternity is at hand;" he then blessed the king once more, and asked those who were present to sing two hymns which he mentioned.

From that moment all his thoughts had reference to his approaching departure. "Oh!" he suddenly exclaimed, "praise and thanks be to God that there is no man in the world of whom I am the enemy." Upon which his wife asked him, "Have you forgiven those who hate

you? Do you desire that God would convert them and change their minds?" "Oh, yes!" he replied, "heartily do I desire it." He forbid his friends to wear mourning for his decease, or to put a thread of black on his coffin: "he had," he said, "been in mourning for the Church during his life: now that he was going to the Church triumphant, he wished that the white colour of his coffin should shew that he died in hope of better times for the Church upon earth." On the evening before his death, he had the 17th chapter of St. John read to him three times in succession: it was one of his favourite chapters, but he had never dared to take from it a text to preach from. "I do not understand it," he said, "the meaning of this sublime prayer is above the measure of faith which the Lord is accustomed to give His people here below." On the same evening he spoke much of the aged Simeon, but with a voice so weak that he could scarcely be understood: he was, however, still able to hear those who approached him, and to give them a short blessing. He then fell into a quiet sleep, which lasted till morning. On awaking he took a strengthening draught, and was placed in a chair. After a while, his friends, at his request, were about to lift him back into his bed, when his limbs suddenly became stiff, and he fell asleep, without a struggle, in their arms. It was the 5th of February, 1705; and the hour of his death was that at which he was accustomed to preach to his flock.

He was buried on the 12th of February; his mortal remains were not placed in the church, but in a part of the burying-ground where he himself had wished that they should lie. His colleague, Blankenberg, who succeeded him, preached the funeral sermon from a text which Spener himself had selected: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Romans viii. 10.) Thousands of persons honoured with

their presence the funeral of the faithful pastor: the whole of his flock accompanied him to his last resting-place. He was no longer upon the earth, but his spirit continued to live among those who, through his instrumentality, had passed from death unto life; and his memory was cherished by all who had enjoyed his acquaintance and regard.

His faithful wife did not long survive him: she died on the 5th of November in the same year, at the age of sixty-one, having been Spener's pious and affectionate companion for forty years.

A marked feature in Spener's character was his extreme mildness and liberality; and the tenderness which he shewed towards some persons of heterodox opinions, such as Labadie, has subjected him to considerable reproach. Spener was but a man, and was therefore liable to error: but that he was not ready to compromise what he considered to be truth, is evident from his protests against schism, and his opposition to the projects suggested for bringing about a union with Rome. The excited and tumultuous condition of the times, as well as his own natural temperament, must also be taken into consideration in forming an estimate of his actions; and it should be remembered that, when on his death-bed, he took a calm review of his life, he openly lamented, not his moderation, but the spirit of bigotry which he had, on one occasion, displayed. Yet although he may sometimes have erred, we ought not, on that account, to refuse this great but humble man his due praise, as being, by God's grace, the individual through whom the revival that, soon after his death, prevailed so widely throughout Germany was first set on foot, and through whom the Holy Scriptures were brought forth from the oblivion into which they had there been permitted to fall, and restored to their authority in the Church.

M. N.

CALM AMID THE STORM.

(*For the Christian Guardian.*)

THE operations of nature, generally speaking, are seen to advance in gradual regularity; but, occasionally, they are marked by seasons of convulsive agitation. In the latter case, indeed, the working of fixed laws may still be traced: but these laws are sometimes concealed and intricate: and the startled observer is induced to attribute to chance what is brought about in consequence of solemn purpose and harmonious design. The earthquake that shakes down the palace and the cottage, or cleaves in the surface of our globe yawning chasms which devour its inhabitants, forms a part of the wise economy of the Author of nature, no less than the rising and setting of the beneficent sun. Nor is it otherwise in the social history of man: the monotonous progress of every-day life is broken by eras of turbulence and confusion: but as in the physical, so in the moral world, the hand of Providence may be discerned in the storm as in the calm.

Seldom, perhaps, has there been a period in which it was more necessary for the Christian to bear continually in mind this belief of a superintending Providence than the present. The very frame-work of society is shaken: the orderly pursuits of trade are interrupted by tumult and outrage: the sedate maxims of ancient wisdom are dismissed in favour of the declamation of the moment: men, discontented with the past and the present, are eagerly looking forward to the future, but the ideal forms there gliding in the distance are indistinct or monstrous, and refuse to be reduced to a clear outline; while the believer, seeing in the moral landscape no spot on which his eyes can rest with confidence, is compelled to turn them towards his Father who is in heaven, towards those everlasting hills from whence cometh his help. Never, perhaps, has it been more plainly shewn that "the things which are seen are temporal;" let it not be

forgotten, however, that "the things which are not seen are eternal." The mutability of outward circumstances affords us an additional and weighty reason for concentrating our thoughts on the fixed principles of truth, on the eternal verities of Revelation. From the decay or dissolution of the human body we see that the portion of matter most nearly connected with us is exposed to injury from the slightest incident: nor need we wonder, then, that among the kingdoms or corporate societies formed by beings so frail, strange convulsions, acute maladies, even dissolution should occur from apparently insignificant causes. But though the frame which man receives at his birth into this mutable world, can be but of a short duration; though kindred to the earth in its nature, to it it will soon return: yet his spirit partakes not of the decay: the result of his actions survives: the law by which they are to be judged has its seat in "the bosom of God:" and the creature of a day on entering the territory of death becomes the subject of an everlasting kingdom. Nor, as to a nation, will the design which the Deity purposes to accomplish by its means be frustrated by its fluctuations or decline: the purpose of its existence will be answered: and the ways of Providence be justified both by its elevation and its fall. M. Thiers, in his recent address to his former constituents, speaks of "the eternal laws of human society," "which," he adds, "I do not believe changed in spite of the agitation of the storm;" nor ought the Christian to waver for one moment in his belief, or to think that the bounds of right and wrong can be passed with impunity, however loud may be the vociferations of the multitude around him, however extraordinary the phenomena displayed by the moving masses of mankind. God is one and immutable: the moral law which He has established must bear the im-

press of its Founder; nor can the number of its violators diminish the integrity of its enactments. Invigorated and enlightened by such considerations, the believer may derive from passing events a useful application to his personal experience by endeavouring more and more to fix his fondest hopes on an eminence far above the high places of the earth; and he may trace in them the overruling direction of the Governor of the world, by looking upon these popular tumults either as chastisements to be borne in submission and patience, or as the severe method permitted by Him who can bring good out of evil, for advancing social improvement. "Be still, and know that I am God."

Hence it becomes the duty of a Christian in troublous times to "study to be quiet." By mingling fiercely in surrounding disputes, by indulging in furious invectives against opponents, by seeking petty triumphs over political or polemical adversaries, a state of mind is often engendered in which personal feeling predominates over a pure love of truth: but by possessing our souls in patience, by solemn reflection on the grand doctrines of Revelation, by earnest prayer for all men, a mental calm may be gained, through which its possessor may form a tolerably correct estimate of public affairs, notwithstanding the tumultuous aspect under which they present themselves to him. It is, indeed, delightful to get away for a time from the noise of contending parties to contemplate abstract truth, to study the ways of Providence as revealed in historical facts, the record of which remains for our instruction long after the ebullition they occasioned has subsided, and to try to trace the even current of heavenly design, in spite of the many obstacles which seemed threatening to arrest or turn aside its course.

And though it is not necessary or proper that the believer should withdraw into solitude, he may study to preserve a contemplative frame of mind amid his public duties. Whether in solitude or in society, he may still feel the consciousness that God

is near: on the secluded hill-top, the sky—the emblem of heaven—may, indeed, seem to smile more tenderly upon him, and to promise him more clearly a home amid its azure depths; but even in the populous valley, he can still see the reflection of its glorious face in the useful stream which flows amid the habitations of men. Nor is he merely to repose in calm acquiescence, gazing on the shifting scenery around him as on a matter in which he has no concern: even if he has succeeded in banishing fear, he has other duties to perform. He can restrain his own passions, and in some degree those of others: he can administer to the wants of the indigent around him: he can instruct those whose hopes are not fixed on the basis by which his own are supported: and he can shew that if it be a glorious thing to die for one's country, it is also glorious to live for it. By his active as well as by his passive virtues, he can stop the mouths of gainsayers: the superior kindness of his own social habits can shew that religion teaches to be courteous: and by his liberal sentiments, by his indulgence towards others, by his severity towards himself, he can declare how indissolubly connected are gentleness, freedom, and true Christianity.

The desirable calm to which we refer may be much advanced by strenuous endeavours to keep the mind under strict discipline. In the minds of most thinking men there spring up, at times, strange theories, bewildering doubts, wild plans of benefiting their fellows: the wisest course is, we think, not immediately to divulge these vagaries of the intellect: to reconsider or restrain them: to doubt one's own wisdom: to observe whether a want of deep humility before God, or a too busy devotion to secular pursuits may not have deranged the sobriety which becomes the Christian. Though we find that Christianity was intended to produce an entire revolution in the modes of thinking and acting prevalent in the world, no violent schemes affecting the outward condition of society were advocated by its early teachers. They

sundered the seed, and, relying on the promise of God, believed that the harvest would eventually come. They snatched up no weapons for the liberation of the slave: but they taught that the slave and his master were servants of one Lord, and thus linked together the most opposite ranks by the remembrance of a common benefit. They struck no blow at the ruler on the throne: but their converted hearers carried away with them the conviction that they possessed a freedom which despotism could not fetter nor licence bestow. And so in our own days it can only be by the propagation of the same principles of peace and love that we can hope for the general freedom of mankind. A true Christian is necessarily free: to him all mankind are linked by the law of charity: their welfare he is bound continually to pray for, and, so far as may be, to advance. If despotism has tyrannized under the name of Christianity, if arbitrary rule has used the influence of the ministers of religion in order to rivet chains of servitude on the people, Christianity can no more justly be forced to bear the blame, than she can be accused of inculcating vice, because vicious characters are occasionally found among those who affect to believe her doctrines. It is of the very essence of Christian faith, that it should be a voluntary act; wrought, indeed, in the soul by the Holy Spirit, but quite independent of human compulsion. The sacrifices, also, which it demands must be spontaneous: "whiles the land remained," said St. Peter to Ananias, "was it not thine own? and after it was sold, was it not in thine own power?" Every species of violence and illegal compulsion, whether exercised by a multitude or by a single individual, becomes utterly opposed to the Gospel of Christ. The Christian, therefore, desires not scenes of physical violence, but the triumph of the doctrines of the cross, and the wide diffusion of the hallowing influence of the teachings of Christ: and he looks suspiciously on any plans for the amelioration of the social state which are not in accordance with Christian

principles. The mere removal of the outward restraints of law and custom would produce only a greater subjection, while the lusts and passions of human nature still revelled in the bosom. To vanquish these foes of freedom, to cast down the barriers which lie between the sinner and his God, to remove the impediments to virtue, to strengthen the defences against vice, these are the aims to which the Christian philanthropist ought to be directing his efforts. The great despotism which all Christ's servants are bound to do their utmost to destroy, is that of sin.

But the most efficacious means by which the Christian may obtain this quiet frame of mind are to be found in the study of the word of God and in prayer. In the Bible are recorded many proofs of the wonderful manner in which God has interposed on behalf of his people; and by prayer, a righteous man can invoke the aid of Omnipotence, can appeal from the short-sighted judgments of man to the unerring wisdom of the Supreme, and can plead the merits of Him who humbled himself to suffering and death for the sake of fallen humanity.

And as it is the *duty* of the Christian to preserve by these means the quiet of his mind, so also is it his *consolation* that he can avail himself of them. He may hear the waves of tumult beat tempestuously at his side; but he can remember Him who "sitteth upon the flood:" he may lament his inability to check the progress of disorder and public distress, but he can still commit all things to the faithfulness of God, and await his righteous judgments.

And most needful is it that the Christian should have this refuge of consolation unto which to turn, since by him the sufferings of his fellow-men are the most keenly felt. He cannot look upon men as mere masses of matter to be moved here and there with unconcern: he thinks on the immortal nature they possess: and he considers worldly advantage as a poor equivalent for the absence of spiritual life. Hence arises his anxiety for the Church—for the whole body of professing Christians. Feel-

ing that the happiness of mankind is indissolubly connected with the propagation of Christianity, he mourns over any repression of its influence, any perversion of its doctrines as leading to most grievous disasters. It was this anxiety for the welfare of the Church which wrung the brave German heart of Luther, forcing him to cry, "I am utterly weary of life," which mingled with the expiring Hooker's contemplation of the blessed obedience and order of the angels, and the peace in heaven, the earnest prayer of "oh, that it might be so on earth!"—which haunted Spenser, like a spectre, during the whole of his persecuted and calumniated career, and which, in our own days, induced the late Dr. Arnold to say, in reference to the state of Christianity, "if I were to allow myself to dwell much upon it, I think it would utterly paralyze me. I could sit still and pine and die." Most needful is it, then, for such, that the thoughts of a peaceful future beyond the grave should steal, like cheering breezes, across the heated atmosphere of contention, and prevent the murmurs of impa-

tience which, at times, *will* arise from growing into absolute despair. And surely we may imagine that in proportion to the deep desire which the Christian, while here below, has felt for the welfare of the Church, will be the rapture with which he will hereafter gaze on its purified and glorious state; when discords shall be hushed, and sin destroyed, and the whole company of the redeemed be gathered in indissoluble harmony around the eternal throne. For, when the storms of life have been quieted, like the tempest which the blessed Saviour in the days of his flesh stilled by his word, and the believer has been received into the high and secure retreat which God reserves for his people in the vicinity of his own presence, he will doubtless be permitted to unravel those mysteries which have so pained him below: and having been taught the solution of the vast riddle on which with aching head and afflicted heart he may here have pondered day after day, he will be filled with an astonishment and a delight which the grateful songs of eternity will not suffice adequately to express.

M. N.

ALOES AND MYRRH.

"And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment."—LUKE xxiii. 56.

BEHIND the crocus-sprinkled hills
That sixth day's sun went down,
Touching with flame the Attic rills,
And many an Attic town.
Sages of Athens, slow of pace,
Beneath the plane-trees trod,
And looked upon its broad bright
face,
Doubting, perchance, of God.

The wise of earth, were they who spake
Where the great plane-boughs
shook,—
Or mused amid the laurel brake
Beside an Attic brook.
O'er marble fanes they watched with
pride
The red sun bending low,
Yet, of their deeds that eventide
What does the wide earth know?

Upon the Tiber's yellow stream
Trembled the level ray,
Javelin and helmet caught the
gleam,—
The last red gleam of day,—
The lords of men, that even stood
In power, by Tiber's side,
While over many a chestnut wood
Slowly the sunlight died:

There is no parchment tells us now
What in that hour they wrought;
Rome's marble dust hath heaped their
brow,
And earth remembers nought!
There were, whose foot-prints linger
yet
On Zion's rocky hill,
Whose errand, ere that sun had set,
Is told amongst us still.

They saw the thorny crown unbound
When earth's hope had fled,
They saw the linen grave clothes
wound

About their Master's head;
They saw, and went that eventide
Balsam and myrrh to buy;
Their love, when faith was sorely tried,
Lived on, it could not die!

Their loyal deed of truth and love
Earth's farthest isles have heard,
And many a cold and slumb'ring heart
Hath the sure record stirred.
Thou, who wert dead and livest aye,
A King, for evermore,
Grant us, in this our evil day,
To heed the hallowed lore.

For thou afresh art mocked and slain
By many a scoffer's hand,
Fain would they set their watch again,
A fierce and armed band;—
The day is spent, the shadows fall,
Behold, the gathering night!
Lord, in the heavens! on thee we call,
And thou art hid from sight.

In the far land, O Christ, thou art!
But while thou tarriest long,
Give us the Marys' loyal heart
In thy least service strong;
Our toil 'neath earth's last evening
gleam
For thee, and only thee,—
But myrrh and aloe, though it seem,
Let such accepted be.

W. W.

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Lo! a voice from heaven."—MATT. iii. 17.

CLOSED are the eternal gates—that silvery sound
Pealing o'er Jordan's banks, no more is heard;
No more are issuing from the vast profound
Those heavenly tones that hailed th' incarnate Word.

Hushed is the voice—but echo caught the spell,
And bore it on his wings to future years,
From shore to shore the wondrous tale to tell,
And pour a flood of joy on listening ears.

Yes—it is echoing still through distant lands,
And travelling onward to earth's wilderness;
O'er Polar snows and equatorial sands
Breathing its balmy breath of happiness.

But oh! so faint, so soft those echoings,
Ne'er have they fallen on a careless ear;
In midst of all her wild imaginings
The giddy world in vain would pause to hear.

Where shall we seek you, then, sweet sounds of heaven?
Our hearts are yearning for your melody;
Little on earth but toil and care is given,
All, all is weariness—oh! where are ye?

The stormy cataract in rushing pride,
Causes th' astounded ear entranced to lie;
The ceaseless sound of ocean's changing tide
Falls on the soul in listless apathy—

Soft through the forest trees the winds calm sigh,
And sweet the whispering of the summer grove,
When nature pours her wildest melody,
Telling of happiness, and peace, and love.

Dear is the gladdening sound of social mirth,
When heart meets heart, and kindly looks are given;
Bright, balmy drops they are, distilled from earth,
But ask no more—these are no sounds of heaven!

Where shall we seek you then? we'll wander far,
O'er lonely mount and moor your charm to find;
For sure such spell might still the deadliest war
E'er waged by passion in the human mind.

It need not be—such far-off wandering—
Sure 'tis around thee, and thy pathway near—
Yes—it 's a sweet, an ever-present thing
To those whose hearts can feel, whose ears can hear:

Hast thou ne'er marked some Christian spirit high,
Drinking his earthly cup of bitterness?
Bearing the rude world's scorn and mockery,
Bent only to "fulfil all righteousness."

Say, hast thou seen him bow all human pride,
To one behind him in the Christian race,
If so his Father's name be glorified,
And his contempt turn to his Maker's praise?

If such thou'st seen, with peace his brow investing,
Like conquering hero when the fight is won,
On him be sure the Holy Dove is resting,
And a voice whispers, "My beloved Son!"

Yes—they are sons indeed—baptized from sin,
From worldly hopes, from worldly pleasures riven;
Such, wheresoe'er they roam, still hear within,
And all around, the melody of heaven.

It gilds their brightest, soothes their darkest hours,
Pours o'er their wildering path a softening ray;
Exerting still its ever magic powers,
In turning mental darkness into day.

When, with a fiery contest in his soul,
The Christian struggles with his wayward will,
Feels he not then the Spirit's mild control,
Pouring His heavenly tones in "Peace be still!"

When bending 'neath affliction's iron power,
When heartfelt throes would urge th' impatient cry,
Oh! it is then, in sorrow's darkest hour,
"A voice from heaven" whispers "It is I."

And thus in every changing scene of life,
Whether in joy or sorrow, hope or fear,
In health or suffering, quietude or strife,
Some heavenly tones will burst upon the ear—

And when at last his trembling foot shall stand
Fall on the brink of his eternal home,
Issuing from yonder bright, attendant band,
"A voice from Heaven" shall sweetly whisper, "Come!"
In No.

SCRIPTURE ILLUSTRATIONS.—No. II.

"And God blessed the seventh day, and sanctified it."—GEN. II. 3.

THIS is the announcement, by an inspired writer in after years, of a fact—an actual transaction, which took place at the time when man was first placed upon the earth. We receive it on the unquestionable evidence of the divine inspiration of the Scriptures. And seeing how fully all the other parts of our religious system are borne out by the evidence—we receive this statement unequivocally, with the same confidence with which we receive the testimony of the evangelists that the Lord Jesus was crucified. "God blessed the Sabbath-day, and made it holy," *i. e.*, attached to it a peculiarly holy and blessed character. This does not mean merely that the seventh day was so estimated in the mind of God; but it has regard to a real transaction or appointment in respect to man, *viz.*, that when God placed man upon the earth, to spend a succession of days on its surface, he attached a peculiar character of sacredness to every seventh day as it recurred. Regularly as six days similar to those occupied in creation rolled away, and a seventh day returned similar to that on which God rested or ceased from his work which he created and made—that seventh day was to be regarded by man, as a day in many important respects different from the other days. It was in a peculiar sense to be holy.

There was a fact also in creation calculated, if not directly intended, to draw attention to the recurrence of the seventh day; and to lead men to divide time into periods of seven days. It is the periodical change in the appearance of the moon—the earth's satellite—the lesser light that was to rule the night. As it reaches the several quarters of its revolution around our planet, it assumes those distinct characteristics which have ever from their prominence been noticed by all nations, of the new moon, the first quarter, the full moon, and the last quarter. These changes

in the phases of the moon, though attended with some little irregularity, must have either led the mind of man to the division of time into weeks, or periods of seven days; or tended to fix and confirm the custom to which the divine appointment gave rise; so that, in fact, the law of the Sabbath, or seventh day rest, was written on the face of nature; and the recurring changes of that interesting luminary, which cheers the darkness of the night, would ever suggest the memory of the early command to keep the seventh day holy. And the counting of the length of man's life by years, implied necessarily the counting also the more minute divisions of those moons or months, of which years are composed; and consequently of weeks, or periods when the moon underwent her marked changes, that is, the recurrence of the seventh, or Sabbath-day, which was set apart as holy.

In the few short chapters which chronicle the mundane history of above 2000 years, it could not be expected that much notice of the seventh day should occur; but there is even in that succinct record an incidental allusion to it, which is of value.

In the crisis when Noah was watching the gradual decline of the waters, and had sent forth a dove, which returned to rest her wearied wing in the ark again, "he stayed," it is said, "yet other seven days," as if he had previously stayed seven days between the sending forth the raven and the sending forth the dove, "and she came to him in the evening with an olive leaf in her mouth. And he stayed yet other seven days, and sent the dove forth again."

Surely, when viewed aside of the direct command to set the day apart as holy, and also of the recorded piety of the patriarch, this short record would imply the habit of obedient observance of the Sabbatical rest. Noah delayed till another Sabbath was passed before he renewed his experi-

ment. The sound of intelligent, affectionate, and grateful Sabbath devotion filled the ark as it floated on the declining waters; and then, warm in the fervour of that revived devotion, he addressed himself again to the experiment whether the Providence of God had yet called him to leave his strange shelter, and go forth again to tread the earth, from the face of which rebellious man had been destroyed. Even the tidal wave of ocean has its ebb and flow, influenced and marked by the septenary or septidiurnal character of the moon's relative position to the earth; and at a particular period of its course, position, and aspect, the waters would first recede from the high lands of Ararat, and discover to Noah the earth's restored surface.

A reference to later portions of the one harmonious volume of the inspired revelation, developing as it does the purposes and plans of one consistent mind, must show us what is meant by sanctifying the seventh day. The same sacred writer, who records by inspiration the fact of the original and primitive consecration of the day, records the fact of the giving of the written tables of the law; and thus in the first table, which requires the love of God with all the heart, the command to remember the seventh day, and keep it holy, occupies a prominent position; not assuming there so much the character of a formal command, as a test rather of the real feeling of the heart to God. And subsequently the spirit in which the rest of that day was to be observed is very clearly stated as a "turning away the foot from doing our own pleasure on that holy day—the calling it a delight—the holy of the Lord honourable—and honouring him by not doing our own ways, nor finding our own pleasure, nor speaking our own words." Now as God is without variableness, or shadow of turning, and one day is with Him as a thousand years, it is evident that passages of inspiration such as this are interpretative of the original command, and the meaning in perpetuity of the word "sanctify." External circumstances, which affect the formal

strictness of the day, may vary. At times the manna must not be gathered on that day. At times the disciples of the Redeemer may pluck the ears of corn on that day. The great principles brought into action as to the septidiurnal rest, regulate all these minor points; but the grand unchanging character of the observance from the first, is the attaching that sacredness to the day that its hours must be spent for God, and not for man, separate from the distracting occupations to which the other six days of the week are appropriated. The voice of God by his prophet Isaiah is the true commentary on the verse in the 2nd of Genesis. It shows that what God required on the first Sabbath, or the 500th, was the same thing, the cheerful occupation of the seventh portion of time in the special devotion of the powers of the human mind to the worship and service of God, to meditation on his attributes, and to a reverential endeavour to approach him in more deliberate and sustained adoration.

It is deeply interesting to read at the outset of the record of the human annals, and stated then as coeval with man's pristine existence, the notice of such an institution; for what could be more manifestly wise and suited to man's circumstances, whether fallen from, or maintaining, his original integrity and spirituality? In either case it was desirable, that in the long succession of days and nights, a certain fixed recurring period should be manifestly and unequivocally claimed for God, when even the justifiable works, and strenuous efforts and studies of men in various busy departments should temporarily cease; and the mind of universal man be directed in one higher channel; and led habitually to count that regularly recurring period of more direct godly devotion, "a delight." Even in a perfected state it were easy to conceive of the wisdom of a separated portion of successional existence appropriated for nearer and more intense devotion. And if so, how manifestly wise in its adaptation to our fallen condition is this sacred institution! Look at a

great metropolitan gathering of men on a week-day, with all the bustle, and turmoil, and agitation of complicated businesses and occupations. What an unspeakable mercy is that arrangement which closes the mart of commerce and the court of justice, and the bustling exchange, which shuts up the shop and the bazaar, and seals the haunt of pleasurable dissipation, and bids the whole population bend the knee before the throne of the Eternal! Think of the amount of blessing, of moral and spiritual elevation and improvement, thus brought in to the human soul; the pause in the otherwise ceaseless round of the great secular machinery—the halt in the great pageant of life—the giving the human heart its hour of leisure to beat for God with at least something of the intensity of its throb for worldly care and strife. Let any one, on a Sabbath-day, walk through a London—an aggregate of millions—in a city wearing, as our London really does, much of a true Sabbath aspect; and then let him count the immense boon of that regularly recurring rest; the universal call—as the moon enters her quarter, and as the sun reaches its point in the graduated circle of 52 divisions—the universal call to prayer. Men may trifle with the appointment; they may cavil at the restriction; they may filch away for secular objects its prohibited hours; but no man of philosophic mind, that has looked broadly at the capacities, and the tendencies, and the infirmities of man, but must admit the wisdom and benevolence of an arrangement which goes to secure the proper direction of the mind to godliness; and which has made it not only possible, but preferable, that the mundane system of support by labour should be capable of being effectively carried on thus in consistency with the reservation of a seventh day for the higher purposes of religion. All wise men, experienced in the realities of life, and the phenomena of human nature, must admit the advantage of the pause; and the premature breaking up of many strong minds among those who have rashly disregarded the divine

injunction, seems to intimate that the human constitution is framed with a view to this appointed rest; that both are bound up together in the device for human happiness and prosperity; and that to trench upon the privilege of rest which the Creator has bestowed, is to trench also on the welfare of the being to whom, and for whose advantage, both in a subordinate and in a higher sense, that rest was enjoined.

Given a sinless and incorrupt world, such as the Adamic creation—yet liable by external influences to go astray, what more direct and palpable way of preservation and safety than our Sabbath institution, when the various occupations of the week are to be interrupted by an universal and sustained worship throughout the seventh day; or given a fallen world of beings alienated from the life of God, plunged into a sea of distracting cares, irritating agitations, or polluting indulgences; and surely no dispensation seems more suited to its amelioration, and return to God, than that which stops as it were at once the great wheel of business and of folly, and turns the whole moving power, the whole tide of thought, upon God and eternity. Only let a nation enter into the spirit of the institution, legislate as far as legislation is wise for its encouragement and observance, and enter individually and cheerfully upon its holy and characteristic duties, and you will see a people coming forth out of the valley of the shadow of death, and entering proportionally into the sunshine of the Divine favour.

Only let it be clearly understood that the spirit of this holy observance is not formal and pharisaical. If it is approached in the disposition of those who would pay "tithe of mint and anise and cummin, while they neglect judgment and mercy," even this institution may lose its value in the loss of its salutary influence. Any legislation, which would go to make the Sabbath observance a submission to compulsory statute would go far to rob the day of its true character as a freewill offering. It were perfectly justifiable to legis-

late against all open, intrusive, and notorious breaches of this primitive festival; but there is a wide range with respect to the essential characteristics of Sabbath duty, which must be left to the interpretation of the heart. The peculiar character of the command as it stands in the sacred decalogue, like the tree of the knowledge of good and evil in Eden, is a test of love. The whole first table resolves itself into "Thou shalt love the Lord thy God with all thy heart." Now the injunction of a Sabbath, then, given most distinctly, and wearing to the unthinking observer so much of the aspect of a formal commandment, is just the means of bringing the individual soul to a test of its love. God the Creator, who demands rightly the supreme love of his creature, thus brings the matter to a point. "He that loves me will thankfully observe this appointed rest, which is the palpable and open, and universally required proof of loyalty." The loyal heart will not value, in this matter, the views of expediency, necessity, or example: but will spring to the duty, and hail the sacred hours with delight, as the appointed time and manner of association with the best and kindest friend. Much of the previous six days is necessarily fettered down to earth and its vanities and cares. These are the hours of holy elevation, of

seeking refuge in the contemplation of infinite goodness, of affectionate drawing towards the source of all blessing. All the superior characteristics of such a service must be left to the spontaneous dictations of the spiritual mind; and, therefore, legislation, if it is too minute, will fail of its object. Sabbath observance, in its highest character, will be the measure of heavenly-mindedness and love. The outward regulations of a nominally Christian country, where business ostensibly ceases, and public worship gives a prominent aspect to the day—this is good as far as it goes; but far within that range is the true observance of the Sabbath. It is the going forth of the heart to God—the alacrity with which its hours are appropriated to affectionate meditation and worship—and happy, truly happy, is that mind which, in such a consecration of the hours of this seventh day rest, can realize a foretaste of the eternal rest in glory; and, perhaps, even then count upon the perennial maintenance of this sacred festival in a perfected dispensation; when even the highest accustomed attainments and enjoyments of the soul in the even routine of a blessed eternity, shall be still diversified and crowned with the privilege of some yet recurring period of superior delight.

CERPHAS.

Rebém.

PROPHETICAL LANDMARKS; containing data for helping to determine the question of Christ's Pre-Millennial Advent. By the Rev. H. BONAR, Kelso. London, Nisbet. Pp. 399. 12mo.

Our Author very strikingly observes—

"On the early morn of jubilee, men were stationed on the eastern hills about Jerusalem to catch the first gleam of sunshine silvering the cloud or the mountain-top afar off, that they might announce it to the priests waiting in the temple with their silver trumpets to proclaim it to the expect-

ing city, from which the tidings, caught up by the watchmen of the surrounding hills, were echoed from mountain to mountain till all Judea hailed the welcome note. So are we to take our stand on our prophetic watchtower that we may catch the earliest glimpse of approaching glory, and proclaim it over earth as glad tidings of great joy to a groaning crea-

tion and a sorrowing Church. Woe be to us if we keep the world in ignorance of what is coming, so that when the day arrives, it may turn round on us in reproach, and say, 'We never heard of all this; they who professed to know it kept silence; no utterance of warning from their lips ever reached our ears,'"

If ever there were circumstances which called upon the Church to respond to such a sentiment, they are certainly the present; under this full conviction, we are induced to lay before our readers our author's enumeration of what he considers the signs of the times, because in proportion as they succeed in making an impression, will be our anxiety to turn our attention to the prophetic parts of God's Word.

To those who cannot avail themselves of more elaborate treatises, we strongly recommend the little volume now before us. Its style is singularly interesting and elegant; its spirit moderate and undogmatical. Every reader may not be able to come into the author's creed regarding the pre-millennial advent of Christ; but no reader, we are persuaded, of a devout and serious frame of mind can read this work without the greatest interest and advantage. We cannot but think that Mr. Bonar's Scriptural proofs of the personal advent are very strong; but even if we cannot satisfy our minds on this point, how much of common ground exists of the deepest and increasing interest? There are few who doubt that there will be a glorious period of millennial blessedness, preceded by the tremendous overthrow of anti-Christian powers, and the restoration of God's ancient people. The forerunners of these mighty changes are distinctly verified and predicted in Scripture; and if in the passing events of our days there is a singular identity with those predictions, how can we be otherwise than on the very tiptoe of expectation regarding those things that are coming upon the earth.

Mr. Bonar is of opinion that the signs of the times warrant the call to the Church, "lift up your heads, for your redemption draweth nigh." Our

readers, we are persuaded, will not quarrel with us for laying before them in full, the fourteen signs which our author has noted:—

"1. The maturity of the Papal Antichrist. Popery itself is no new thing in the earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages, it could not claim. It is rising in stature, and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she shew herself more thoroughly in earnest, and never did her earnestness seem to be attended with more marvellous success. She is flinging her chains across the globe and no man obstructs or arrests her. Her sudden increase of energy, as well as of prosperity, may startle us. With stealthy foot she has been advancing step by step, till now she walks abroad at noon-day with the sound of the trumpet, lifting up her head in bold defiance, and exulting in the consciousness of recovered mastery. Her hand, like Amalek's, is 'upon the throne of the Lord;' and she acts and speaks as if in nothing she would be restrained, of all that she has imagined to do.

"2. The diffusion of Infidelity. This at least is new. Our fathers knew comparatively little; and our fathers' fathers almost nothing. An infidel was rare indeed in their day; a man wondered at and shunned. Towards the close of the last century infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the very heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready

to fall to pieces of themselves, or be levelled by the first blast. Its ferocity is alarming; its activity unceasing. Much of it is undisguised and confessed; but very much of it is still secret and unavowed. It taints the air; it blights life; it ossifies conscience; under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the *hollow* condition of things amongst us; the chill that is upon life's warm fellowships and offices of love. Conscience is palsied; the *heart* of the people is gone. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigour which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain. Expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord return to end it? Is it not a sign of his approach, and a denial of the possibility of a previous Millennium of holy blessedness upon the earth?

"3. The increase of immorality. Like a flood it is swelling and widening in its course. It is without shame and without fear. Truth is fast going out of human language; confidence between man and man is leaving human life; friendships are bare and empty, little more than selfish conveniences; even oaths are frail, in most cases forms, in many, mockeries:

And, clad like honesties, the falsehoods
move

Along the world.

CONSCIENCE is gone: tenderness of spirit is known only in our works of fiction; noble-mindedness is to be found only on the monuments of the dead. The *heart* of the nation, nay of the world, has been tampered with and vitiated till it is ready for almost any excess of evil: the life-blood is tainted, and hence the loathsome sores that are breaking forth, be-

tokening the depth and virulence of the taint—the ineradicable taint of sin.' Crimes that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is 'a shame even to speak of those things that are done of them in secret.' Drunkenness staggers along every street. Blasphemy pours itself forth, till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man in fiendish hatred, or more fiendish love of gain; none spared; the parent butchering his children, the child his parent, the husband the wife, the wife the husband: no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer. Oh, what a cry is going up to God from this land of ours, the cry of innocent blood, blood which a righteous God will yet avenge! But the picture of our spreading immorality is one not easily drawn, save by the record of *facts*, facts which one man scarcely ventures to whisper to another, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it 'in secret places' before the Lord. Men are truly 'lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.' All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous are the signs of his Advent—signs whose nature, whose progress, and whose termination demonstrate irresistibly that there can be no Millennium before his coming.

"4. The prevalence of superficiality and formalism in religion. Form without power, a body without a soul, religion without vitality—these are

among the signs of the last days. The show of piety is wide-spread, but the thing itself occupies a narrow circle. There is much profession, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that, instead of its being the living source of motion to the world without, controlling, or counteracting, or impelling its currents, it lies inert and passive, at the mercy of every outward movement. It is a worldly self-pleasing religion, adopted for fashion's sake, and used according to convenience. We look in vain for the profound sense of sin, the simple faith which the Church once manifested, the solemn unearthly walk which she once pursued. We are mere imitators of godliness; we 'steal our words one from another.' Hence we are driven about with every wind of doctrine, having no stability, no anchorage, save that which the inertness of death affords.

"Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvellous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candour and love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He cries up faith, that he may set it as a substitute for the object of faith. With some he denies the possibility of assurance, that he may keep them from peace with God; with others he maintains the necessity of it, only in order that he may lead them to make a god of it, and substitute their being sure of salvation for believing in the Saviour. He cries down the Arminianism of

making works our Saviour, that he may lead us into the more subtle delusion of making a Saviour of our faith. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures—to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented when yet a great way off from our Father's house. He tolerates the circulation of useful, nay, of religious knowledge, that we may rest satisfied with something short of the fulness of God himself. He may countenance, too, the routine of religious societies or Church courts, and the false excitement of crowded assemblies, eloquent speeches, glowing reports, that he may administer thereby that opiate to the soul by which it may be kept in a delusive day-dream, which seems so like the 'sober certainty of waking bliss,' that we cannot think of breaking the luxury of the pleasant spell. He inculcates the necessity of providing for our children what is called a liberal education, that he may make that a substitute for a father's blessing and a mother's prayers. He urges the obligation of Christian liberality, the necessity of large funds, that he may bring men to rest religious enterprise upon funds, not upon faith—upon prudence, not on prayer.

"These outward things may be in themselves right and good, but what are they without the indwelling Spirit? What is truth without the True One? What is the perfection of Church order without the vital power from above?—The body is there, but the living spirit has fled; the altar and the sacrifice are there, but the fire from heaven descends not; the temple is perfect, and the worshippers are thronging its courts, but the glory

is departed, Jehovah has left his shrine!

"And are not these signs of the last days? Was it not when the virgins were slumbering that the midnight cry was heard, 'Behold the Bridegroom cometh;' and 'when the Son of Man cometh, shall he find faith on the earth?' Where, then, is there room for a Millennium before the Advent?

"5. The strange and incongruous mixture of opinions that prevails, Men's imaginations seem to be let loose in every direction in inventing these; science, philosophy, literature, theology, are all shooting forth a rank luxuriance of verdure, which is even already producing a harvest of incongruous opinions. The crudities that are often issuing forth under sanction of these venerable names (for they are truly venerable), are such as to make one at times tremble lest truth itself should be drifting from her anchorage. These are the 'unclean spirits, like frogs, which proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.' They are truly said to be 'like frogs;' in themselves croaking, contemptible agencies, yet insinuating themselves everywhere, and defiling all places, even the most sacred, with their loathsomeness, and annoying the general ear with their incessant, unmeaning noise. These are they whom Satan is now sending forth, in this the cloudy dusk of the world's declining day, to form a triple alliance between powers hitherto at war with each other, animating them by one spirit to fight against the Lord and his anointed. Of these are the thousand organs of the Infidel press sending abroad its croaking progeny and leavening the nations with the subtle poison of its atheistical politics and the damnable delusions of its Pantheistical theology: from the contamination of whose foul principles (as in Egypt during the plague of frogs) none but God's chosen Israel shall be exempt, for 'they shall deceive, if it were possible, the very elect.' And when is it that these spirits of devils 'go forth to

the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty?' It is just before the Advent. They have been going forth already and are still going forth: and they shall continue their horrid work of gathering the nations into their great slaughter-house, till the Lord come; for it is added immediately, 'Behold, I come as a thief; blessed is he that watcheth and keepeth his garments.' (Rev. xvi. 15.) There cannot, then, be any Millennium till after the Advent. The passage referred to, especially in connexion with the whole chapter, precludes this entirely. Let any one read it from beginning to end, and say where it is possible to insert the thousand years of peace and righteousness?

"6. Dissociality. The coherence of the whole social system is very precarious. Nay, the coherence of its minute component parts, its communities, its neighbourhoods, its families, is very slight; indeed, if indeed it may not be said to be already loosed and dissevered. It is as if our very atmosphere possessed a decomposing power. The cement of society has at length given way to the corrosive influence of wickedness. Man's native selfishness is on the ascendant. It has burst over its restraints and is now triumphing. Melancholy triumph for the world; for with it all that is fair and goodly, all that is large-hearted and loving, all that binds us to each other in charity and brotherhood, all that is generous and disinterested, must ere long utterly decay. The world is at length breaking up. Like a stranded vessel over which sea after sea has been driving, it can no longer hold together. Its timbers are parting, and it will soon be a total wreck. God meant the human family to be but one household, knit together in love and brotherhood as well as blood. There has been little enough of this true oneness hitherto; but still there has been some. But now it is disappearing. The family, instead of being like a compact rock, close-knit in all its parts, is fast becoming a mere mound of sand whose particles

have no cohesion, no union save that of casual, temporary nearness, and whose mass the first spring-tide will level and sweep away. *Self* is now in full maturity and action. Suspicion of each other is one of the rules of life. It is not possible that the social fabric can cling long together. And who shall re-cement it? Who shall restore the lost unity and reproduce the vanished confidence? He who comes to make all things new. They have been allowed to fall into decay and to continue to crumble down, atom by atom, till He should come, that His should be the glory of re-modelling and reconstructing the fallen fabric; and that his might be through eternity the praise, not only of bringing a redeemed Church through death to resurrection-life, and perfection, but of bringing creation through decay and ruin to restitution-life, stability, and comeliness.

"7. Religious deceivers. The extent to which these are flourishing in our day is much overlooked. We have grown so familiar with strange opinions, that we have almost ceased to notice them. Yet in all countries and in all churches these are springing up. Besides the great leaders of superstition in our day, Romanists, Jesuits, and Tractarians, there are the Unitarians, the Mormons, the Latter Day Saints, the Swedenborgians, and such-like, who are all saying, 'Lo, here is Christ; or, lo, there.' Incredible and absurd as these systems are, they are believed in by thousands, who seem to be given over 'to strong delusion that they should believe a lie.' There are many other sects of which we have only casual notices sometimes in the public journals. And then, in addition to these, there are sad heresies springing up around us in various forms, and indicating a restless, feverish state of mind, which must, ere long, issue in something more hideous and fatal. On the one hand we have tradition subverting revelation, and making itself the standard of religious truth; on the other we have reason doing precisely the same thing, and subjecting every doctrine to the interrogation, Is it reasonable? Some deny the God-

head of the Son, because it seems *unreasonable*. Others deny the eternity of punishment because it is *unreasonable*. Others deny the materiality of hell, because it is *unreasonable*. Others make away with election, because it is *unreasonable*. Thus reason, which is *the tradition of the present*, as thoroughly and as profanely sets aside Scripture as does the authority of the fathers, which is *the tradition of the past*. And then there are proud attempts to soar above the morality of the Bible, not only the morality of the Old Testament but also of the New. As Popery established a pretended *purity* far above that which the Bible commanded, 'forbidding to marry, and commanding to abstain from meats;' so modern reason is engaged in devising and promulgating a new *morality*, professing a far nobler standard than that which God has enjoined. How many are almost ready to condemn the Bible because it has not condemned *war* as a sin, and who in their Peace Societies are assuming a position and inculcating principles which the Bible never taught them! How many are equally ready to denounce the Bible, because it contains no denunciations against slavery; but calmly addresses both the master and the slave, saying, 'Whatsoever good thing a man doeth, the same shall he receive of the Lord, whether he be bond or free!' How many almost scoff at the Bible because it inculcates no total abstinence morality, but simply urges temperance as the Christian's duty! How many look with wonder or horror upon the cruelty of Scripture morality in countenancing, nay commanding, the taking of life for life! How many look down contemptuously upon the weekly restraint of a Sabbath, proudly giving as their reason that *they* consider that every day should be dedicated to God! In what is all this to end? Doubtless, in something very disastrous. Man's morality must take the place of God's; nay, God himself be superseded in the government of his own world. Scripture must soon give way entirely before men who profess to have got up to a

higher level, and attained a purer morality—a morality which antiquates and overclouds all that God has revealed. The world is not yet prepared for the full proclamation of the principles thus given forth in the germ. But it may soon be so. The flood-gates cannot much longer resist the pressure, and what a deluge will that be which shall then issue forth upon the world! Is it not then by these things that ‘we know that it is the last time,’ and that ‘the end of all things is at hand?’

“8. Wars and rumours of wars, earthquakes, pestilences, and famines in divers places. I need not enter minutely into the proof of the existence of these. The news of every week bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. In every region—continent or island, wilderness or fruitful plain—there are wars and rumours of wars, famines, pestilences, earthquakes. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt; with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard ‘the long, low, distant murmur of dread sound.’ And is this not the prelude to the last universal war? Is it not a sign of the near approach of Him who when earth’s madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter, himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease and the weapons of war perish. Then the true Solomon shall begin his reign, hushing the tumults of the nations, and introducing the long-expected Sabbath of this weary ‘work-day world.’

“9. The restlessness of the world. This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. ‘Looking after the things that are coming on

the earth’ is God’s picture of the state of men as the crisis draws on. This certainly seems our attitude at this moment. The earth and the things that are coming on it attract the attention of all. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and colour of the clouds forbode speedy change and threaten tempest to the nations. The time for listlessness and apathy is gone. Some thirty years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement through which we have passed, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination; a passionate love of change, a headlong rush to overturn every established system too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted and repressed by the barriers which ancient wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses, which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; the kingdoms of the earth are shivered; throne and temple are overturned; wall and fortress are laid in ruins. Such is the night which is to precede the long-looked-for day—when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the presence of their glorious King.

“10. Missions. No age since that of the apostles has witnessed such wide-spread exertions on behalf of the Jewish and Gentile nations as

our own. This certainly is a sign peculiar to the present century. I do not defend all that has been done by Missionary and Bible Societies; nor do I express entire approbation of the principles on which they may have acted, as if they were to convert the world; but still I would point to the fact of hundreds of missionaries going forth to every region of our globe, millions of Bibles circulated—almost every nation having the Scriptures in their own language—and pointing to these simple but magnificent facts, I ask, is there not in these a most palpable fulfilment of the words of the Lord, ‘This Gospel of the kingdom shall be preached to all nations for a witness, and then shall the end come.’ In our day we have the preaching of the Gospel, and its witness-bearing most manifest. The result is not the conversion of the world, but the gathering out of the election. And then the end comes! It is not said, and then the Millennium comes. But *the end*—the end of the age, the coming of the Son of Man. This sign seems also that referred to in Revelation (xiv. 6.), ‘I saw another angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.’ How palpable the sign! It will, I doubt not, become more and more visible—but still there it is already before us—a sign which foretells a coming Lord, and most distinctly intimates the impossibility of a Millennium before his Advent.

“11. Israel. This long-forgotten nation is now coming into remembrance. The nations of the earth are beginning to observe this strange people, ‘terrible from the beginning hitherto.’ The eyes both of the world and of the Church, are far more intently directed towards them, than they have been since the day that their city perished, and they were led captive into the land of the stranger. It is curious to observe how both travellers and missionaries are

continually making new discoveries with regard to Israel, stumbling upon some new fragment of their lost tribes. God seems to be breaking up inaccessible territories in order to bring to view the hiding-places of his ancient people, and to open their prison doors. A goodly number are now also turning their eyes to the cross. The ‘remnant according to the election of grace’ is visibly coming in. The interest taken in the Jews everywhere is very striking. God is once more placing them before the eyes of the world, as those through whom he has blessed the world in times past, and through whom he means to bless it again. But when is this? Not till ‘the Redeemer shall come to Zion, and turn away ungodliness from Jacob.’ Not till ‘they shall look on him whom they have pierced, and mourn.’ The full salvation of Israel is reserved for the coming of their Messiah. Then, but not till then, shall ‘Israel blossom and bud and fill the face of the world with fruit.’

“12. Disbelief of the approaching Advent even in the Church. It is no marvel that the world should either deride or deny that event. And it is of the world’s mocking that Peter speaks when he says, ‘There shall come in the last day scoffers, saying, Where is the promise of his coming?’ But the Church also loses sight of that day; nay, refuses to credit the news of its approach. She says, ‘My Lord delayeth his coming.’ She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering; it is in an hour when she thinks not, that he arrives. It is often said, Surely, if the time were just at hand, more of God’s people would believe it. But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. Now how can this be the case if the Millennium precede the Advent? Will the Church not know when the thousand years are done? Will it be possible for her to say, ‘My Lord delayeth his coming?’ While then we mourn that so many of the saints should disbelieve the nearness of that day,

let us also lift up our heads, for by this sign we know that our redemption draweth nigh.

"13. Efforts at self-regeneration. I do not say this of the Church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid the achievements of science and of art, he has lost sight of his own helplessness and dependance on him who created him. He thinks to be a God to himself. It is as if before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence the vain-glorious speeches we so often hear, of man's powers, and man's prospects. Political reforms are spoken of as the regeneration of the world. One party most loudly maintains that the separation of Church and State is to usher in the Millennium; another as boldly affirms that it is the union of these that is to accomplish this. Education, science, literature, philosophy, are called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. It is curious, also, to observe, within these ten years past, how eagerly science has been putting forth all its energies in pursuit of discoveries that shall restore fruitfulness to the soil. Agricultural chemistry has shot up into a separate study. As if unconsciously prescient of the earth's deliverance from the curse of barrenness, men are labouring to do all that science can, to hasten on that day of restitution. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. They are, however, sure signs of a coming deliverance. For when man's endeavours have proved fruitless, both in reference to himself and the soil which he tills, God shall

at length interpose and accomplish the work of renovation by the word of his power.

"14. The spread of knowledge. Many are running to and fro, and knowledge is increasing. Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is specially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men captive at his will. 'The prince of all knowledge (as one wrote twenty years ago,) where God is not known; of all power where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity.' Thus does he play his part in this last age! Under these radiant disguises, he is bewitching the eyes of men, and persuading them that this diffusion of knowledge is the breaking of the millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile; for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare, save those who 'know all things,' by reason of 'the unction from the Holy One?' Most truly, (as one has remarked) has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown

A dazzling mass of artificial light,
Which showed all things, but nothing as
they were.

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, art, philosophy, are all their own! Yet there is an artificial colouring, an unreal brightness, over all. There is music; but it is of the Syren kind; not the deep melody of old ancestral song. There is eloquence, too, but it is 'the

words of man's wisdom,' not that which speaks for God and 'winneeth soules.' There is fervour, too, but it is the warmth of wild excitement, both in novelty and nursed by perpetual change. There is high thought, too, but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that Word which maketh wise the simple.

"In connexion with all this, there is a proud air of independence, like that which said, 'Our lips are our own; who is Lord over us?' There is a reckless determination to hold what opinions men please, unchecked and unproved. And then, in connexion with this, many are loud in maintaining, on the one hand, the harmlessness of error, and on the other, the omnipotence of truth. No doubt, upon unfallen beings, error must fall innocuous, and truth prove itself resistless. But in this fallen world, error cannot be so innocent, nor truth so omnipotent, as some suppose. Were this the native country of truth; were the atmosphere of this world its native air, we might hope to see it spring up in rich and spontaneous luxuriance. But so long as Satan is the god of this world—the 'prince of the power of the air,' truth must ever be an alien to the soil. 'It bears a bright golden flower, but not in this clime.' The sentiment I allude to is one of Satan's most subtle sophistries, by means of which he hopes to succeed in confounding truth and error. '*Magna est veritas et prevalebit*,' is the adage of antiquity. I believe it. I know that there is in reserve for truth a glorious triumph in the ages to come, even upon this dark earth; but this shall not be by its own might, but by the Spirit of the Lord. It is not science and philosophy that are to regenerate the world. They are evidences that the predicted time is come when 'many shall run to and fro, and knowledge shall be increased.' But the 'march of intellect' is not the triumph of truth. They are signs of promised day—'last in the train of night, if better they belong not to the dawn;'

but they are neither the star of morning nor the sun of righteousness. They shall grace the triumph of truth, but not as confederate allies, to whom in part belongs the glory of the victory, but only as captives bound to its chariot-wheels. Truth shall prevail! But not till He who is TRUTH shall come to lead it on to victory. Then its present obscurity will only enhance its future exaltation. The darkness which now wraps it conceals, but cannot mar it; and, like the face of heaven when the clouds pass off, which hide, but soil not its spotless azure, it shall emerge unstained!

These are a few of the many 'signs of the times.' Of some of these it may be affirmed that they belong specially to our own day, not having been witnessed by any former age. Of others, we may say, that though seen in other ages, they have shone out far more fully and decidedly in our own. No previous age could point to signs so many and so vivid as we can do; and it is this that renders our position so very solemn and responsible. No thoughtful mind will hastily reject them, even though not wholly satisfied; for even though they may appear defective, yet there is much about them that is not improbable; and what, if after all, they should be true? The facts to which I have been adverting, exist. It becomes us in good earnest to inquire, What do they mean, what do they indicate?

"It was the aberrations of one of our exterior planets that gave the first notice to astronomers of the presence of another orb, outside our present planetary region; so it is the strange aberrations—the irregular movements of things around us, that reveal to the well-taught eye of the Church the near approach of that Star which has been so long absent from our system. And as, when the suggestion was given forth to the students of science, many a telescope was forthwith pointed to the quarter where the predicted stranger was expected to present itself; so when the signs of the times proclaim so audibly 'The Lord is at hand,' should not every eye be turning upwards to the heavens

from which He is to descend in glory, and every heart throbbing at the thought that He shall so soon be here? How many astronomers are now reproaching themselves, because they were so slow to credit the calculations of science, and be the first to catch a glimpse of the expected

planet? And how far more truly, more deeply bitter may be our reproaches hereafter, if we turn coldly away from the announcement, 'Behold, He cometh,' and find ourselves shut out from the blessedness of the promise, 'I will give him the Morning Star.'"

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THIS is a work of singular interest and value. We are glad to see the eighth edition published in a cheaper form, by the expressed wish of the departed author, in order that it may get into general circulation.

THE ASPECT OF THE AGE.

THERE is no estimate more difficult than that of the moral and religious aspect of the present time. There is a disturbing medium oscillating violently between passion and prejudice, through which we view present events, that prevents us from judging truthfully of their relative position. The dim haze of a century or two must soften down their irregularities before we can measure them in their true proportions.

We are in danger, so intense is the light which present excitement throws on the occurrences of the day, of attaching an undue importance to some circumstances, and of passing by others which, in the development of the future, may become the centre points for good or evil, on which the genius of the age revolves. But every thinking man is called upon to contemplate the prominent characteristics which mark men and things around him. As a Christian, he is bound to note down "the signs of the times," that he may gather from them principles in confirmation of the truths which he holds most dear to him; and in evidence of prophetic history, as personal safeguards against the errors of the day, and as personal consolations in contemplation of its favourable features.

And yet these signs are significant as much of the future as the present. Occurrences of prospective importance are only just struggling into being, telling us what they are likely to effect, as well as exhibiting a marked influence on the minds of men at present.

But it is in the slow progression of such events that we see the germ of momentous principles. We may not trace them in their full and just proportions, but, like the meteoric scintillation, which just flashes on the eye and then on a sudden withdraws itself within the blue curtain of the sky, we can mark with a certain precision their form, and colour, and consistence.

We look abroad, and see the social disorders which are breaking up the
MAY—1848.

framework of communities in almost every country in Europe; in Italy, Switzerland, France, Austria, Belgium, Germany; and we see that we can detect a principle lurking in them, which is gradually indurating itself in the popular mind. It is the supremacy of the people and democratic superiority. These facts are distinct and individual. They appear modified in different countries, and are moulded according to the diverse characters of the people; but, combined together, they are all significant of this principle.

The tendency of the age is at present towards democracy. The remnants of Feudalism are rapidly disappearing—and so far it is well; but a power as dangerous and subversive of goodness and order is usurping its place—the power of the people.

We do not say that this spirit is predominant in England, but within the last century it has been certainly progressive. And it strikes us, whether this may not be one step towards the fulfilment of the prophecy in the Apocalypse, in connection with the Papal power: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore; and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." This may be the simultaneous movement of the democratic force in Europe—to which Popery, in its spirit, is essentially opposed—before their ultimate combination to uproot the papacy.

There is another remarkable characteristic indicative of the peculiar spirit of the age, visible in the midst of these convulsions—the almost universal yearning after peace.

There is an upheaving and disturbance of the constituted order of things; and yet the breasts of men are longing for peace and tranquillity. The apple of discord is tossed by

violent hands among the discontented citizens; and yet those very hands unfurl the flag of peace, and display its sacred emblems.

Of course this is easily accounted for by those who say that these actions only cloak their sanguinary designs. But we believe that they mean what they say. The aspect of the age is one of peace. No one can have observed the revolutionary movements to which we allude, and contrast them with the tragical events which deluged Europe with blood fifty years ago, without being struck with this remarkable feature of the times.

The volcano of popular indignation swells and bursts; but when the first reasonable concessions have been granted, subsides again, under a new order of things, which, whether it will be permanent or not, the events which are still in the bosom of the future can alone reveal.

But is this desire for peace a gratifying symptom of the progress of the age towards something higher and happier? Not necessarily so. It is true that religion has been more diffused of late; and the devout aspiration of God's servants is, that they may one day see

"Peace o'er the earth her olive wand extend,
And white-robed innocence from heaven descend."

But the peace-longings of the present day are, we fear, as much the workings out of self-interest and self-aggrandisement as the energy of religious principle.

When the ties of sociality and friendship are severed between nations, commerce is interrupted, and the accumulations of capital, with which men have become opulent, are lost. And we are apprehensive, lest this one absorbing desire of acquiring wealth in quietude, and spending it in ease, has swayed the balance in favour of peace—the tide of a money making spirit has set in upon our shores. And it is because war chafes, and impedes, and breaks in upon the spirit, rather than from its intrinsic evil, that it is reprobated.

Would that this were a vague surmise, a baseless theory. But was it not principally the intervention of the moneyed men of our island which stayed a war with America a year or two ago; and on this very ground, that commerce would be injured? And is not this the tone of many of the popular speeches of the day against war, that every citizen is impoverished by it? We fear the rebuke of Burke, addressed to men most of whom are now gone, falls heavily on those of our own day. "The age of chivalry," he says, "is gone. That of sophisters, and economists, and calculators, has succeeded."

And we put forward the hint, whether this may not be the development of some of the characteristics of the latter time unfolding itself. "As it was in the days of Noe, (and of Lot,) so shall it be also in the days of the Son of man. They did eat, they drank, they bought, they sold, they planted, they builded."

And what is the aspect of the Church of Christ? She presents a mingled spectacle of good and evil. Darker shades interweave themselves with the brighter colours of much that is hopeful and "of good report." There is life, much life, we trust, within the body, but there are inert masses of matter which lie with a heavy weight upon her energies, and threaten to crush her elasticity.

She has this to dread, and it is symptomatic of the tone and temper of the age, lest a fashionable religion should become a weak and languid religion. There is now no persecution; and, therefore, there is much profession. The offence of the cross has, in a measure, ceased; and, therefore, the number of those who come forward to bear the cross is proportionably increased. There is a zeal for truth: the Church must fear lest it be not according to knowledge and love.

Eagerness, to relieve the temporal wants of the poor—anxiety to give them schools, lending libraries, allotments, which it is now fashionable (we do not use this word in an invi-

dious sense,) to speak of—is often mistaken for the *spirit* of piety, the *spirit* of Christian love.

And these methods of doing good are often adopted where the heart still remains uncultivated and unwatched.

Now, where this is the case, the company of professors is encreased, but the bands of the spiritual Church remain unenlarged; and the danger is lest its standard should be lowered by contact with the world.

Another danger which besets the Church is the extreme liberality of opinion which is manifested on religious topics. The age is against religious bigotry; but religious liberalism, the ultimate tendency of which is towards indifference, and its extreme limit absolute infidelity, is substituted in its stead. The Church must not forget that she is to contend earnestly for the faith. There are principles in which no change is admissible. These she must hold fast. These are the centres on which the creed of her faith turns: and if they be removed or displaced, all becomes shadowy and vague. These are so many burning lamps of her high destiny to guide her members safely to heaven; and if they be changed for others or obscured, her path will become indefinite and perplexed.

In this way we cannot but think that "the love of many has grown cold." Liberalism has verged into latitudinarianism. Many have struck hands with the enemies of the Lord, and if they have not actually deserted his cause, weaken it by unprincipled concessions and sinful compliances. Whether this be trenching upon the time when our Lord's question is applicable—"When the Son of man cometh, shall he find faith on the

earth?" we leave our readers to decide, from their knowledge how far it exists in the world around them.

But still, as we said before, *there is* life, warm, energizing, vigorous life, in the Christian Church, though it be confined to a few; and this is the church's encouragement in these "latter days."

It is covered over by the dead ashes of insincere and hypocritical love; but beneath there is a mass of flame which is ready to burst forth when the hindrance is removed.

The contagion of the worldly-minded spirit of the age has breathed its pestilential miasma upon them, but these servants of God remain untainted and undiseased—"kept by the power of God through faith unto salvation."

What will be the effect of their faith upon men in general, it is impossible to anticipate; but there is no hope held out to us in Scripture that it will usher in a spiritual millennium, by their progressive conversion before the coming of the Redeemer. But may we not consider its existence—if it be a fact—as tending to fulfil the prophecy of Malachi, in those events which are described by him as preceding the Second Advent? "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

Readers, may we think on these things. May we contemplate, justly and truthfully, the aspect of the age. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

Intelligence.

HOME.

THE BISHOP OF EXETER AND THE REV. MR. SHORE.—On Friday evening, the 14th ult., a meeting of much interest and importance took place at Exeter Hall. It was convened, "to hear from the Rev. J. Shore, M.A., the narrative of the extraordinary proceedings and prosecutions on the part of the Bishop of Exeter, which it is expected will terminate in Mr. Shore's being committed to gaol during the present month for preaching the Gospel." The meeting was called at a very short notice; but the hall was crowded to suffocation by nearly 5000 respectable individuals, chiefly gentlemen; and the statements made were listened to with an intensity of interest which plainly indicated the strong bearing of the question at issue on the public mind.

Mr. Shore's statement was a very simple one; and was in no point discreditable to himself. There is about him nothing of the taste for courting notoriety. He is manifestly one who would have been quite content, had he been left alone, to have ministered all his days to a village congregation, and to have looked for distinction only when he should "shine as the stars in the kingdom of heaven." But his evangelical preaching, his views of the necessity of believing conversion to God, and his practical hostility to the Romish nucleus of vital error, baptismal regeneration, had made him an object of dislike to his bishop.

Mr. Shore's statement is, that after quietly ministering for several years in a chapel built by the Duke of Somerset, the living passed into other hands, those of a Mr. Cosens; and that the bishop then intimated to Mr. Shore that he must have a fresh nomination from the new incumbent. That on applying for this, Mr. Cosens refused it both on the ground of his own opinions, and because the bishop had said it would be useless, as he

should refuse to renew the licence. After a little patient waiting on Mr. Shore's part, he received a letter from the bishop, stating that he had been long expecting to receive Mr. Cosens' nomination of Mr. Shore; but that as it had not arrived, he concluded that it would not; and as it would be irregular for Mr. Shore to proceed without it, he prohibited all further ministrations in the chapel. It was evident that Mr. Shore had been separated from his people by a private arrangement between the bishop and the new incumbent.

Hitherto Mr. Shore had done nothing irregular. It has been very extensively insinuated, to his prejudice, that his subsequent dissent from the Church was a step to escape from the penalty of his previous irregularities. Nothing can be more unfounded. Mr. Shore obeyed the injunction; and the chapel remained closed, and the congregation without a pastor, for six months. But when he saw deliberately the issue of the contrivance by which he had been thrown out of active duty in the Church, and that, as a known "evangelical," the bishop would not countersign his testimonials for another diocese; nor license a right-minded man to minister to that flock which he had been compelled to abandon—in fact, that the whole was a plan to deprive the Church of the labours of at least one more opponent of baptismal regeneration—Mr. Shore was induced, sooner than remain silent for life, which his vows and his conscience forbade, to licence the chapel, with the consent of its noble proprietor, as a Protestant dissenting place of worship; and for the sake of his engagements as a presbyter of the Church of Christ at large, to give up his special connexion with the Church of England. And here the prelate should have let the matter rest. He had driven his out-manceuvred presbyter into inconsistency. "He drove

out the man." And he should have been satisfied in the exercise of his plenary authority to prohibit all possibility of his return by the "flaming sword" of excommunication. He might have found a convenient precedent and formulary in the Aberdeen document of "Wee William" notoriety. There the matter might have rested; and the world at large would have found little reason to complain, if the wrathful prelate had thus tried to reach his contumacious and retreating presbyter with the knotted and noisy whiplow of an ecclesiastical censure. But this infliction had not in it anything sufficiently substantial to satisfy the bishop; and with the conveniently inflexible and ruinously expensive process of that Charybdis before him, the ecclesiastical courts, where so many objects of persecution now float in *gurgite vasto*; and inconsiderately disregarding the momentous question that might thus for the first time be mooted, the bishop chose to hold him fast by the tether of the 76th Canon; and to proceed against him still as a clerk guilty of wilful disobedience, preaching in defiance of his diocesan's prohibition. He has proceeded against Mr. Shore, therefore, in the Court of Arches, putting him to the expense of nearly £1000, and reducing him to the dilemma, that he must violate his conscience before God, and cease "to speak the things that he has seen and heard," or be subject to imprisonment for life, for contempt of court.

And it is here that the question of general interest arises to the whole clergy of the Church. These rash and vindictive proceedings have eddyed the whole body of the clergy into a position of imminent danger and disgrace. If the view of the Bishop of Exeter is right—if the judgment of that awful court, which by some strange fatality of growing incapacity, always facilitates the objects of the oppressor, be law, then the whole 15,000 clergy of the English Church are no longer the voluntary affectionate servants of a cause which they love; they can no longer bring the free-will offering of a willing heart—the great evidence to the people of

their honesty and sincerity; but they are tethered by an adamant band which nothing but the solvent of an excommunication can destroy—and no one can henceforth be sure, but that while they thus remain fettered to the Church, they champ their bit, and fret their chain in secret reluctance, making the best of a position which they cannot remedy. This is the result to which the Bishop of Exeter and his "*fidus Achates*," Sir H. J. Fust, have brought that once noble body of free confessors, the presbyters of the Church of England. We demur, however, entirely to that reading of the Canon on which this unwise prosecution is founded; and we believe that the Canon has no relevant application to the case at all.

The title of the Canon and the manifest sense and substance of it is, that it is forbidden to ministers to "resile" or recede from their vocation, and to give themselves to lay or secular occupations. It has no application whatever to the case of a presbyter exercising his ministry, beyond the pale of the particular Church of England. It only asserts the indelibility of the ministerial or clerical character. Had Mr. Shore, reduced by his Bishop to a starving condition by the privation of preferment, sought by any secular employment to obtain daily bread for his family, then the canon would have told on him in its full force; but as it is, the law has been strained from its real purpose to make it applicable to one who has not abandoned, and will not abandon, his vocation; but who, because he sees it about to be filched from him by a discreditable manœuvre, clings to it at all risks, abandons all the advantage and the incurred expense of his college education, drops down from his position in society, and is content to bear the sneer of high-church scorn and contumely, as a wild sectarian, beyond the pale of covenanted mercy.

Admit that the ministerial character is indelible—that it follows a man through life, and that it is bound on a minister by an awful sanction, "Cursed is he that putteth his hand to the plough of the kingdom, and

then turneth back"¹—but it cannot be indelible and delible at the same time, and therefore ministering in a wider field is no receding from holy orders; but only rejecting so far, the peculiar description of one portion of that universal Church into which he is ordained. It is only dropping the accidents and retaining the essence of his ordination vows.

Let an ordinary prelate be asked whether he ordains a man a priest in the Church of England, or a priest in the Church of Christ. The form itself, and the title of the form, will answer for him. It is, "The Form and Manner of Ordaining of Priests, &c., according to the appointment of the Church of England." The term of the office is general, the appointment of the mode is particular; and so in the act of ordination, there is, first, a general setting apart to the office of the priesthood in the Church of God, and then there is a separate and special appointment subsequently to the pastoral charge of a particular congregation. The one may be, and often is, renounced—the other, never. Now we would ask an ordinary prelate to take his choice of these two positions: Did you ordain this man only to the Church of England, so that his orders cease with his particular appointment? Then is he not ordained indelibly a minister of the Church of Christ, and the words of the office have a larger meaning than your act. Or, secondly, did you ordain him as a minister generally to the Church of Christ? Then is his vocation not abandoned by his going forth into the general field of the Church. Either he is still a minister, not abandoning his vocation by his particular irregularity; or if he is not, it is not because he has forsaken his orders, but because his orders were a defective and transitory thing, and they have forsaken him; and he is hardly responsible in the way of punishment for the loss of a quality which rests on him, according to your intention only, while on the inside of the door, but which evaporates, *volens volens*, as he crosses the threshold. To this dilemma are we brought by the Bishop and the Judge!

But assuming for a moment that their interpretation of the canon is right, surely the judgment is wrong! If Mr. Shore has sinned in the matter of the canon, then the punishment is specific. It is the penalty of excommunication: it can be no other. Proved the transgression, the judge is tied up to the one course only. He should at once have excommunicated the offender. But that would not have answered the purpose, and therefore the only terms of the canon, where it determines the penalty, must be violated, to interfere with the liberty of the victim. No! he shall not be excommunicated, but sent back to obey the Bishop's "godly" monition—that he may incur the penalty of contempt of court for disobedience. Oh! the refinement of the cruelty of law procedure. A poor victim is to be driven to the verge of ruin by the nice interpretation of an old canon; but if the ruin does not appear to be complete, and a loophole of escape is seen, then, broadly and at once, by some strange and inexplicable faculty of judgment, the terms of the statute in its appointed penalty are violated, and another punishment arbitrarily invented.

When we first saw a mouse caught in the talons of a cat, we thought that its portion was instant excommunication, by the distinct severity of feline law, from the joys of life. Experience only taught us that the gratification of the feline tormentor was in the tact with which he kept the poor animal vacillating from paw to paw in the indefensibly protracted agonies of a coming death by and by!

But supposing that this strange and unjustifiable interpretation of the canon is to be upheld, then what follows? That all the clergy cease from henceforth to be voluntary agents. The Church may be a lobster-basket, or a rat-trap, into which the entrance is made wonderfully easy, but the way out impracticable. *Facilis descensus Avernus, sed revocare gradum hic labor hoc opus est.*

Nothing would go more directly to bring the whole body of the clergy into contempt; and this is to be the result of the solitary, vindictive move-

ment of one bishop against an evangelical clergyman. Is there another episcopal holder who would congratulate him upon the success of his moves? Will any presbyter be satisfied with the *limbo* to which he is thus shut up?

Surely, if there was a pleasant feeling in a pastor's mind, it was this: "The service of my Church, like the service of my God, is 'perfect freedom:' the wide universal church was before me, but here was my chosen and happy domicile. I stayed in it because I loved it; but light from the casuistical magic of the Exeter lantern has caused this pleasing view to dissolve and recede, and nothing comes in its stead but a scene of fetters and chains, and compulsory ecclesiastical censures, and the cold shoulder of a population, who will thenceforth be ever prone to predicate reluctance of an irrevocable bondage, or, at all events, the secret determination to make the best of a bad bargain." If the clergy will not submit to this miserable damaging of their order, their credit in the public estimation, they must rise simultaneously to one great and chivalrous effort; and either obtain the right interpretation of the canon, or the removal of a bondage utterly intolerable in this land, and in these days of civil and religious liberty. LATIMER.

CLERGY OFFENCES BILL.—Our readers will have seen in the papers a letter from the Bishop of Exeter to the Archdeacon of the Diocese, expressing his disapproval of the insertion of a clause in the Clergy Offences Bill, to the effect that no clergyman shall be deemed guilty of heresy for the maintenance of any doctrine which may be proved by the thirty-nine Articles. His Lordship's objection is—"That the thirty-nine Articles will then be made the sole standard of doctrines:" and the purport of his objection is manifest. The Bishop's interpretation of the thirty-nine Articles, and not the Articles themselves, is wished to be the standard: and if he succeeds in getting the clause suppressed, very little doubt is entertained that there will

speedily be a large number of "ejected ministers" from the Diocese of Exeter. The clergy in that diocese are entertaining a very strong opinion on the subject, and are full of serious apprehension. The Bishop already refuses to admit to benefices those who do not subscribe to his views of the efficacy of the sacraments, &c.; and should the bill pass without such a clause as is proposed, it is fully expected that, by powers given in the bill, he will proceed against the evangelical clergy, and eject them as heretics.

The whole church is called upon to sympathize with this ill-conditioned diocese. We strongly urge our readers to interest, as they have opportunity, any member of either House of Parliament on the subject; and we hope that petitions will be sent to Parliament without delay for the insertion of the clause.

CHURCH REVENUES.—The recent debate on Mr. Horsman's motion, relative to the ecclesiastical revenues, is most important. If any thing were wanting to evince the essential service which the member for Cockermouth is rendering our Church, the ready admissions and acknowledgments of all parties in the House during the debate on his motion may well supply it. The circumstance of Lord Ashley (till lately an Ecclesiastical Commissioner) seconding Mr. Horsman's motion, speaks volumes; and the avowal that was elicited from the Premier, of his intention of consulting the Primate, with the very high testimony that he bore to his grace's excellencies, augurs well for the future.

He has no right to be run down as hostile to the Church who detects and seeks to remedy its abuses. Mr. Horsman, we know, is an honest and hearty friend of the Church, and we are well aware that he is not brandishing his weapons with the wanton or vindictive caprice of a wholesale reformer. He has taken this course from a sincere conviction that he may thereby best promote the glory of God and the highest interests of the nation, and thus the most effectually

discharge his solemn responsibilities as a Christian senator.

The result of the debate is gratifying and hopeful. Mr. Horsman has succeeded in placing upon the proper shoulders the burden that he was carrying; and having done this, he readily retires. We are full of hope that his confidence will not be misplaced, but that the Premier, aided by the Primate, will secure to the Church all the benefit which the Ecclesiastical Commission was intended to confer.

There cannot be a question but that the miserable condition of the inferior clergy of the Church of England should meet with the first and largest sympathy. The incomes of the Bishops being secured at what is deemed the proper mark, the common fund of Church property formed out of the surplus should apply, in the very first instance, where most needed in the Church; and one point has always appeared to us very clear, namely, that in parishes out of which have arisen the revenues, from tithes or otherwise, of diminished sees, the incomes of the incumbents should at once from that source be raised to a proper mark.

How many cases there are in which a Bishop is receiving several hundreds a year from the tithes of a parish where the incumbent is only receiving his £50 or £100 a year!

We have nothing to say in such a case, if the Bishop's income from all sources is inadequate: we are only speaking of the case in which it is legally fixed that his income shall be diminished; and in this case the parishes referred to ought to have the preference.

We do hope that the fusion of the two incomes, as Lord Ashley called it, will take place. The very aspect of it would be beneficial. It is not well to give the nation a handle for supposing that the Bishops are securing all they can for themselves, and are regardless of the sufferings of the poorer clergy. But the principle of the fusion is just and reasonable. We wish to see the Episcopacy duly maintained; we are satisfied that there is a reasonable call for an in-

crease of Bishops; but we are equally satisfied that no one thing is more urgently called for, or more sure to promote, with God's blessing, the efficiency of our Church, than the ameliorated condition of the poorer clergy. If, then, by a safe and discreet exercise, a fund of surplus Church property is called into existence, let there be an eye in its disposal to all the wants of the Church generally, but primarily and pre-eminently to those which are most urgent.

Mr. Horsman has been somewhat taunted with pressing hardly and urgently on some of the Prelates with regard to their incomes, but we cannot understand the justice of such reflections, or the grounds on which those Prelates have found so ready an advocacy.

Granted that the Bishops of Durham and Salisbury are shielded by the letter of the law, as it respects the monies they are receiving; but must not they also admit, that they were never intended by the law to receive what they are now doing? Is it any thing but a flaw in the Act of Parliament which brings to them such an enormous surplus—one receiving £26,000 in one year above the sum fixed by the Act, and another £11,000? Ought there to be a doubt what course should be pursued in such a case; or what would prove a luxury to a sound, honest conscience, and present a creditable and beneficial spectacle to the Church and to society in general! "Get all you can," is the maxim of the world, but should be repudiated by the Church.

There is one source from which an ample revenue might accrue for the improvement of small benefices, as well as the erection and endowment of new churches, to meet the increasing wants of our vast population.

There is not a stranger anomaly in our constitution than the existence of so large a portion of Church patronage in the hands of a Lord Chancellor. We cannot conceive an individual, let his private worth be what it may, less calculated, from his high position or previous habits, to prove an efficient and discriminating dispenser

of Church patronage. He has 768 livings in his gift, exclusive of alternate ones: the annual value of which is about £286,000. The sale of these livings would perhaps realize upwards of two millions.

We are no friends to trafficking in Church property; but, constituted as that property is at present, it is an evil not easily to be avoided. We are often driven to the necessity of balancing conflicting evils; and, query whether, in this case, such a transfer would not be the least of two evils?

There is no calculating the irreparable mischief, we fear, which is accruing to our Church from the tardiness and inadequacy with which its calls and necessities are responded to. We are satisfied, that unless efficient measures are adopted very speedily the most serious mischief may be apprehended. It is not easy to see from what other quarter, especially in such times as these, any thing like adequate means can be expected to arise.

Is it visionary or preposterous, then, that in our warm and honest anxiety for the welfare of our beloved Church, we should venture to think of a scheme which will really not hurt any existing interests, which will present to the nation a specimen of magnanimous and considerate disinterestedness, and do that for the Church of England which in all probability will never be otherwise effected?

EMIGRATION.—We never cease to regret that more vigorous and systematic measures are not adopted at our seaports on behalf of the moral and religious welfare of emigrants. There ought to be an accredited agent at each seaport, whose business it should be to receive them, and to see them safely and economically domiciled before sailing, and to enquire into their condition as to the possession of the Holy Scriptures and other religious tracts and books. Such an agent should, moreover, be a Christian counsellor and friend, who could speak a word in season, urge the importance of Scripture truth, and commend the emigrants

in prayer to the God of grace and mercy.

The time of embarking is a favourable moment for the exercise of Christian sympathy. Painful and souring reminiscences are apt to prevail. The poor creatures stand desolate and friendless, with dark, uncertain prospects before them. Under such circumstances they know how to appreciate a kind word or a free-will-offering of the Scriptures or other religious books, for the use of which the leisure that awaits them on their passage is favourable. Who can calculate the extent to which the introduction may be thus given to the discovery and possession of principles which may transform and characterize the whole of their future career? We are fully persuaded that an effort of larger and fairer promise cannot possibly be made; and it is due from us to the most desolate and distressed of our fellow-countrymen, and due from us to our colonies whither they are going. It will reflect on the glory and stability of our home country that we send as much as possible of a wholesome, godly leaven to the colonies. Till we see some systematic arrangement adopted at our seaports on behalf of emigrants, private and individual effort must not be weary. There are willing and efficient agents on the spot: it is as little as we can do to supply them with the materials for their benevolent and self-denying exertions. The Rev. J. C. Childs, of St. Mary's, Devonport, writes word that emigration is rapidly increasing, that six emigrant vessels are in the Sound while he is writing, (April 11,) and that he has the pain of seeing thousands departing without being able to put into their hands some little messenger of grace and mercy. His stock of tracts is quite exhausted. The Editor was privileged to send from 100,000 to 200,000 tracts to our embarking seaports last year, and is again renewing his efforts. But his funds for this purpose are drained. He will very thankfully receive any fresh supplies.

REVOLUTIONARY MOVEMENTS.

—We have reason to be very thankful for the result of the great Chartist demonstrations. The substantial and efficient attachment to the throne and the constitution, which the apprehension of these movements has elicited, is indeed a call to the most heartfelt gratitude and encouragement. Nothing under God's blessing can be so well calculated to dispirit the movers in sedition and revolution; or, at the same time, to establish around our dearest national interests the most efficient bulwarks of defence. Then, that France should have got the start in her revolutionary career, and that we in England, faithful as well as treacherous subjects, should have our eyes previously opened to her mistakes, and to all the interminable evils into which the various grades of society are plunged in that unhappy country; who can tell how largely this must be calculated to establish the wavering in this country, and overawe the lovers of change, and direct the loyal in their efficient discharge of duty.

Yet we are jealous of all that popular language, now so rampant, which would seem to say that our national mountain is so strong that it can never be moved.

Ah! never let us forget,

I. Our deserts: our many continuing national sins and national neglects, and national abuse of high and distinguished privileges.

II. That all hearts are in God's hands; and that if he resolves to punish, he can easily turn the wisest counsel into foolishness, and permit unforeseen mistakes to induce the greatest national disorder.

III. That we have still combustible materials sufficient in existence amongst us to produce the most fearful mischief.

These three considerations may well induce us to reject all dependence on human probabilities or wisdom and skill, and to be looking upwards in prayerful dependence to Him who sitteth in the heavens and ruleth over all.

Nor must we forget to rouse ourselves to active duty as well as prayerful dependence. Never was there

a period when our nation was more loudly called upon to the due consideration and discharge of all the social and relative duties of life. Shall we rouse to duty by the consideration of alarm and danger, the causes that largely exist for discontent and tumult and revolution? the awfully prevailing want of work, and consequent misery amongst the lower classes? No, rather would we refer to their submission and content, and forbearance under circumstances of great persecution and temptation. Their endurance has now been of long continuance, and few can have any idea of the sufferings and privations, especially in the manufacturing districts; and amidst all, notwithstanding the noisy clamour of a handful of reckless Chartists here and there, a spirit of hearty loyalty has predominated, and Christian principles, inculcating Christian practice and duty, have been abundantly manifested.

Shall not gratitude then rather than fear, and love rather than selfishness, rouse us all to consider wherein we have lived too much to ourselves, and not sufficiently for our neighbours! And oh! how much of Cain's evil spirit works unwittingly within us, when he asks, "am I my brother's keeper!" Within what narrow limits is our duty to our neighbour apt to be contracted! How seldom does a rich, prosperous man put himself into the position of a tried, half-famished poor man! Oh! if all who have prospered in the world would but really do this, and seek to improve the talents entrusted to them for the good of others, how it would tend to neutralize the troubles of life, and change the whole aspect of society.

And this must be done if we would as a nation escape the retributive justice of the Most High, and ward off the crisis of our national ruin. There is an omniscient eye which watches our movements, and "the poor shall not always be forgotten."

They have large claims on our sympathy; and they have, especially of late, shewn themselves abundantly entitled to it. We are thankful that

in the sanitary regulations which are progressing, as well as baths, and washhouses, and lodging-houses, to say nothing of ragged schools, &c.; public attention is beginning to be more and more called to the comforts and general interests of the poor. Excellent plans are also more and more adopted in our populous parishes for the pastoral oversight of, and attention to, the poor. We are induced to subjoin a scheme of the various plans in operation in the district of St. Saviour's, Upper Chelsea, and it may chance to suggest ideas for adoption elsewhere.

St. Saviour's Chelsea.—The District Visiting Society.—The District of St. Saviour's contained, at the last census, about 5200 souls. The object of this Association is to visit the poor of these (estimated at about 3000,) at their own homes, to circulate amongst them religious books and tracts, to invite them to attend the ordinances of public worship, and to report to the clergy the cases of such as are in sickness, or in other circumstances of extremity.

It has also formed the principal

medium through which the Sacramental offerings, and other alms, have been dispensed, and in this respect has been of very great service, as the Visitors are enabled to form a correct judgment of the characters of the poor in their respective districts, and are thus prepared to afford relief where it is really required.

Another object of the Association is to assist the poor by lending them blankets during the winter season. There are at present about 170 blankets thus distributed. These are generally lent out in the beginning of November, and are returned to the Society early in May.

The meetings of the Society are held on the Monday mornings immediately following the administration of the Lord's Supper; and on these occasions, each Visitor receives a supply of tickets, in proportion to the population of the district visited. These tickets are orders upon the tradesmen of the neighbourhood for different articles of food and of fuel.

The following statement presents a summary of the proceedings of the Society, during the past year:—

1845.

RECEIVED.	£	s.	d.
From Sacramental Offerings at St. Saviour's Church..	113	15	11½
From private Donations ..	65	16	0
From private Sacramental Offerings	4	8	6
	£184	0	5½

PAID.	£	s.	d.
For various articles of Food	47	10	11½
For Coals	16	7	1
Pensions to aged and infirm Persons	20	1	0
In small sums by the Ministers	35	7	6
For Butcher's Meat	19	19	6
In Donations of 10s. and upwards to persons in reduced circumstances	27	18	6
Purchase of Blankets	5	10	0
Expenses connected with ditto	2	0	0
Provident Fund.....	6	1	4½
Printing	1	0	0
Balance carried to Account ..	11	4	6½
	£184	0	5½

The Philanthropic Sick Fund.—This excellent institution is now placed in connection with the District Visiting Society, and will continue to afford relief in cases of sickness, and to poor married women in their confinements.

Each subscriber of £1 ls. annually, or contributor of Ten Guineas at one time, is at liberty to recommend three objects for relief in one year, one of which may be for the use of the box of linen, with the advantages annexed; and every subscriber of 10s. 6d.

annually, or £5 5s. at one time, is entitled to recommend two objects for relief in the year, one of which may be for the use of the box of linen.

The Clothing Society.—The objects of this Society are, first, to supply the poor with useful articles of ready made clothing, at a reduced price; and, secondly, to supply the industrious poor with needle-work, as far as the funds will allow.

The benefits which this Society has already conferred have been very great. During the first year of its existence, no fewer than 575 articles of Clothing were sold to the poor, whilst their own deposits, during the same period, amounted to upwards of £40.

The Report for the last year (1845) will present a still more favourable view of its operations. The deposits of the poor having amounted to no less than £68 12s. 7d.

The Schools in connection with St. Saviour's Church.—The only school now, strictly speaking, in connection with St. Saviour's Church, is that in Charlotte Street. The number of children upon the books is 100, and about 70 are in daily attendance.

This little school has proved a great blessing to the neighbourhood, and the Committee hope to be able to open it on an enlarged scale at Easter, when the school-rooms now in the course of erection are expected to be completed.

In addition to these objects, there are arrangements for supporting Missions, &c., and carrying into effect the Lord's Day Society. We must give our readers the pastor's concluding remarks:—

Such are the various Religious and Charitable Associations connected with St. Saviour's Church, and which I earnestly commend to those who assemble for the worship of Almighty God within that sanctuary. They present to such an organized system of charity, and afford the opportunity, in various ways, of "honouring God with their substance, and with the first fruits of all their increase." May His grace and blessing continue to be granted to us, and as He has per-

mitted us to be united in the sacred bonds of pastor and flock for a period of nearly six years, and during that time has borne with all our shortcomings, and dealt mercifully with us, so may He enable us to serve him yet more and more diligently, and whilst meeting together for the comfort of our own hearts, and the salvation of our own souls, may He grant us more of the mind of him who, "though He was rich, for our sakes became poor, that we through his poverty might be rich," that, whilst rejoicing ourselves in His great salvation, we may remember the spiritual and temporal wants of others, and so give evidence of the reality of our love to him, by "keeping his commandments."

I am, my dear friends, your faithful servant and pastor,

WILLIAM NIVEN.

5, Walton Place, Chelsea.

ROYAL ITALIAN OPERA.—We are jealous of all approximations to foreign habits and manners which violate the common decencies of morality and religion. What must be the condition of our public places of amusement, when even the daily newspapers are constrained to make the following remark on the Italian Opera:

"The women executed a variety of steps with considerable adroitness, and spun ambitiously in the eyes of the audience. We would, however, counsel the managers to clothe them a little more. Their exposures were indelicate and insulting beyond measure—quite sufficient to clear the house of every lady in it.

"Her Majesty's box was occupied by the Duchess of Sutherland, the Countess Granville, Lady Mary Howard, Lady Blantyre, the Right Hon. Mr. and Miss Lascelles. Among the general company were his excellency the Greek Minister and Madame Ralli, the Duke and Duchess of Montrose, &c. &c.

It is melancholy to reflect at what a low ebb must be moral feelings in quietly sitting to witness what newspaper editors and reporters regarded with disgust and abomina-

tion. How cruel to their own souls—how cruel in the reckless example set to their country!

THE IRISH CLERGY.—We must not let our sympathies for Ireland wholly fail us: "Charity suffereth long, and is kind." The very life-strings of that unhappy country are silently but most effectually breaking. In the mysterious dispensations of God, they who can worst be spared, sink under their burdens, and escape to their blessed home. Famine and fever are still going through the most distressed districts, and many an overworked pastor sinks under his burden. That devoted man, the Rev. Mr. Gayer, has gone to his rest, and Dingle mourns his loss. The Rev. Mr. Ashe, in Kerry, is no more at his post. The circumstances of his death are singularly affecting. After having been a poor curate for 20 years, he had just been appointed to a desirable living by the crown. He had scarcely paid the expenses of his appointment, when he was taken off by fever, leaving a wife and six little children penniless, and the more destitute because of the expenses he had incurred in his new living. His two little girls have been for a year in the Clergy School, at Casterton, and, with God's blessing, they shall remain till enabled to maintain themselves. A kind-hearted uncle, though a poor clergyman, with ten children of his own, has taken the widow and four little boys, and an aged grandmother. The Editor will very thankfully receive any aid for this truly touching case.

We subjoin some particulars of Mr. Gayer:—

The following letter is from one who was intimately acquainted with Mr. Gayer and the work at Dingle, of which he had been a watchful observer for many years:

"MY DEAR FRIEND,—If not too late for this month's *Herald*, will you insert the departure hence, at the call of *his* and *our Lord* and *Master as we hope*, of our beloved and much valued friend, the Rev. Charles Gayer, of Dingle. He departed this life, or I may say, fell 'asleep in Jesus,'

on Thursday morning last, after an illness of some sixteen or eighteen days, supposed at first to be the prevailing influenza, but which terminated in bad typhus fever.

"I need not say what Dingle has lost—there are few men in Ireland left, likeminded with Charles Gayer, whose name will remain engraven on the minds of friends and foes while Dingle retains a place and a name on the map of Ireland, for *he* was a man of great nerve, and God gave him powerful faith. Time will prove, without the power of contradiction, that he was the friend of his fellow-men, and although calumniated by the Romish priesthood, among whom he was destined to carry on his great work of reformation, it is well known that in the hour of need no question was ever asked as to a man's religion, when his open hand was extended in charity. In him the people of Dingle have lost a warm-hearted friend, and society at large a valuable member, and the church of Christ one of its bright and shining lights. I need say nothing of his loss to his family—that is past my power to describe. He has left a widow and nine or ten young and helpless orphans, with little or no provision I rather imagine—and I doubt if it could be otherwise, for during eight years that I lived in the strictest intimacy with him, I scarcely ever knew a stranger to come to Dingle on the Lord's work who did not partake of his hospitality—and his door was never closed to the poor man who felt the burden of his sins, and could find no remedy for them in the church of Rome. He has been taken from the evil to come and to the enjoyment of an early crown. I do not know his exact age, but imagine it could not be more than about forty-five.

"I really pity and feel for (and so will you,) the poor converts from the church of Rome, the number of whom without fear of contradiction, though priest after priest presumed to deny the fact, and even dared to do so before a jury of their country—is 800, of which 250 resided in the town of Dingle, and this too in the calamitous year of famine, 1847,

during which year many more might have been added, but our dear friend did not deem it prudent to bring them in further than for instruction. Truly his removal is a heavy blow to Dingle, but the Lord will provide for and carry on his own work; for it is his work, and who can deny the effect of it on all the country round? If the work had not been so good, and the power of it so much felt, we never should have heard of such dire opposition to it by the Romish Priests—neither would we have heard of threatening notices on a noble lord, ‘to get rid of Gayer,’ if the power of God’s word had not so effectually penetrated the hearts of many poor Roman Catholic sinners.

“Happy is it, however, that our loss, and that of the poor Dingle converts is his great gain—and still happier is it, dear friend, that we will all meet again around the throne of God and the Lamb, through the alone merits and bloodshedding of our Lord and Saviour Jesus Christ, to whom be all glory and honour ascribed.

“Your affectionate friend,

“H. J. O.”

CHELTHENHAM TRAINING COLLEGE.—We rejoice to find that the Training College at Cheltenham is proceeding most prosperously. It is deserving of all possible support, and not a whit behind any of the institutions of the day for promoting the best interests of our country.

DIMINUTION OF THE ROMISH CLERGY.—In 1757 there were in France alone, in priests and friars, more than 300,000. In 1829 there were only 108,000. The papal clergy of Europe have been greatly reduced by a variety of causes. By an examination of their statistics we find the number of priests in proportion to population has diminished as follows: In Rome, in 65 years, three-fourths; in Portugal, in 31 years, five-sixths; in Sicily, in 51 years, four-fifths; in Bavaria, in 28 years, more than half; in France, in 67 years, some three-fifths; in Switzerland, in 37 years, one-third; in England, in 123 years, two-thirds; in Russia, in 33 years, two-thirds; in Denmark, in 20 years, half; in Sweden, in 60 years, a third. The total diminution of Romish ecclesiastics in Europe amounts to 855,000.

JESUITS.—In 1596 they were expelled from Venice—in 1604 from England—in 1606 from France—in 1753 from Portugal—in 1759 from Naples—in 1767 from Spain—in 1768 from Parma—in 1733 from Paraguay, a country which beyond others had experienced the practical results of their teaching—and in 1773 they were finally suppressed by the Pope. Notwithstanding this, it was now proposed to re-invite them to this country, and to legalise their residence in it as a religious order.

FOREIGN.

ROME.—Amid the clash of arms and the din of European tumult, a silent but significant event has taken place here, which in other times would have claimed a full page in contemporary annals. The Society of the Jesuits has been finally ordered to quit the capital of the Catholic world, and their colleges suppressed and their head-quarters removed, with general and staff, out of Rome. Where they will next set up their central banner is a puzzle. Not in Italy, most assuredly, every

one of the various states of the peninsula having shewn marvellous unanimity in considering them the agents of Austria and the foes of freedom. Yesterday Cardinal Castracane received the orders of Pius IX. to communicate to General Roothaan (an honest Fleming), the decision of his Holiness, to the effect, that he must march bag and baggage out of this city, and giving him and his associates reasonable delay to pack up. The vast property which had fallen into the hands of the Society

for the last thirty years, during which they had the undisputed control over the consciences of the rich and noble of the land, is now to be transferred to the administrative capacity of Cardinal Vizzardelli.

The whole body will probably seek the field of missionary exertion, and fling themselves upon the empire of China, where they may recover their old ascendancy, and be out of the reach of the Abbe Gioberti, whom they in an evil hour deprived of his chair at the University of Turin, and who has visited them with terrible retribution.

THE STATE OF PROTESTANTISM IN POLAND.—There are upwards of 200,000 Protestants in what is called Poland; of whom about one-third part are Poles, and speak the Polish language. They are the remains of those many hundreds of thousands of Polish Protestants, who lived in this land in the latter part of the 16th century. The other Protestants are Germans, or of German descent, and speak German, mainly.

There are 52 Protestant ministers (exclusive of some nine or ten missionaries labouring among the Jews) who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time, at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other reformed. Something like 15 or 20 of the 52 Protestant pastors are sound and faithful men. All the Protestant churches in Poland are embraced in what is called "The Evangelical Church."

The Consistory of this "Evangelical Church," composed for the most part of men who reside in Warsaw, and who are almost without exception neologists, or worldly men, have great influence with the government, and is the most formidable enemy which the Gospel has to encounter in Poland!

There are five missionaries, supported by the London Jewish Missionary Society, labouring in

Warsaw, two in Lublin, and two in Kalish. These excellent men are doing much good, not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its existence to these beloved brethren, some of whom are Englishmen, and some Germans.

The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews.* The Protestants, as I have said, are 200,000 and more—perhaps 220,000. The members of the Greek Church may be 100,000. The remaining part of the population—not much short of 4,000,000—are Roman Catholics.

And I am sorry to say that I learned—what you will read with astonishment, I am sure—that the priests strive, and effectually in many parts of the country, to keep up that ancient animosity against the Protestants, which the Jesuits infused into the minds of the Roman Catholic Poles in the sixteenth and seventeenth centuries. In many villages, and even here in Warsaw, there are Roman Catholic Poles who have had the boldness to say to the Protestants, that if the late attempt at revolution had been successful, they (the Protestants) would have been extirpated! We were told, on good authority, of one nobleman in the country, who boasts that he had armed his peasants, and instructed them to destroy all the Protestants in his neighbourhood! If it be true that this people is actuated by such a spirit as that, (and I fear that the number is not small,) they are utterly unworthy of what they have so liberally shared—the sympathy of Protestant nations—a sympathy which has been manifested in various ways; whilst the head of their own Church, the Pope, has not only once, but twice, fulminated his bulls against these attempts to regain their independence.

* There are about 1,800,000 Jews in the Russian empire, including Poland. If we add the Jews in Galicia (in Austria), and in Posen (in Prussia), we shall have in all three millions, as living within the limits of Ancient Poland.

PREFERMENTS AND APPOINTMENTS.

The Rev. Henry Fearon, B.D., to the Rectory of Loughborough, Leicestershire, *vice* the Rev. W. Holme, deceased. Patrons, Emmanuel College, Cambridge.

The Rev. James Bunch, B.D., to the Rectory of Emmanuel Parish, Loughborough, *vice* the Rev. W. Holme, deceased.

The Rev. William Thorpe, Curate of Womersley, to the Vicarage of Misson, Notts, *vice* the Rev. R. Evans, resigned. Patron, the Lord Chancellor.

The Rev. Charles William Lloyd, M.A., to the Rectory of Aldham, Suffolk. Patron, Edward John Lloyd, of Lincoln's Inn, Esq.

The Rev. Walter Cramer Roberts, M.A., to the Vicarage of Edwardston, Suffolk. Patron, Charles Dawson, of Edwardston Hall, Esq.

The Rev. J. Hunt, Fellow of Queen's College, Oxford, to the Vicarage of Fifehead Magdalen, Dorset. Patron, the Bishop of Gloucester.

The Rev. C. Morgell, M.A., to the rectory of East Knoyle, near Hindon.

The Rev. J. C. Atkinson, to the perpetual curacy of Dandy, Yorkshire.

The Rev. H. Felix, to the vicarage of Llanbythen, Carmarthenshire.

The Rev. J. Fletcher, to the living of Ingleby Greenhow, Yorkshire.

The Rev. J. Horsfall, to the vicarage of Weston, Yorkshire.

The Rev. J. W. Whiteside, to the vicarage of Scarborough, Yorkshire.

The Rev. W. Laxton, M.A., has been licensed to the perpetual curacy of Atworth, with South Wrixall annexed.

The Rev. C. H. Johnston, B.A., to the perpetual curacy of St. Saviour, Coalpit Heath, Gloucestershire.

The Rev. P. J. Croft, to the vicarage of Exning, Suffolk.

The Rev. S. H. Unwin, M.A., to the incumbency of Tilstone-Fearnal, Tarporley, Chester.

The Rev. S. Stockdale, to the rectory of Wilby, Northamptonshire.

The Rev. J. Mackereth, to the perpetual curacy of Ottringham, Yorkshire.

The Rev. J. H. Crowder, to the perpetual curacy of St. Margaret, Whalley Range, near Manchester.

The Rev. F. Martin, to the rectory of South Somercotes, Lincolnshire.

The Rev. H. Whittington, to the perpetual curacy of Little Maplestead, Essex.

BENEFICES AND APPOINTMENTS VACANT.

RECTORIES.—Miserden, Gloucestershire, Gloucester and Bristol; value £335; patrons, Representatives of the late Rector.—Shillingford, Berks, Oxford; value £497; patron, T. M. Goodlake, Esq.

VICARAGE.—Leyton, Low, Essex, London; value £534; patron, J. Pardoe, Esq.

PERPETUAL CURACY.—Douglas, St. Barnabas, Isle of Man; value £200; patrons, Trustees.

CURACIES.—Berwick, St. John, Wilts, Salisbury, Fawkham, Kent, Rochester.

NOTICE TO CORRESPONDENTS.

The Editor very much regrets the necessity of postponing "Popery and Infidelity," and many other valuable articles.

Received—"C. W. B."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JUNE, 1848.

MEMOIR OF THE REV. GEORGE MORTIMER, M.A.,

LATE RECTOR OF THORNHILL, IN THE DIOCESE OF TORONTO, CANADA
WEST.

WE have compiled the following Memoir from an interesting work lately published, the title of which we subjoin.* Mr. Armstrong, who has acted as his friend's biographer, undertook the labour of love under somewhat peculiar circumstances.

He was educated for the university along with Mr. Mortimer, under the same tutor, the Rev. Charles Jerram, then curate of Chobham, Surrey. The two young men became much attached to each other, and their friendship continued uninterrupted and unabated during their subsequent college career. Mr. Mortimer left Cambridge in 1811, and from that period till 1844, the year of his death, the two friends were only permitted to meet thrice. Mr. Mortimer spent a week with Mr. Armstrong at his first curacy in Bedfordshire. Mr. Armstrong then went abroad, and did not reciprocate his friend's visit till about two years before the death of the

latter, when he spent a week with him in Canada. Only on one other occasion does Mr. Armstrong think that he was permitted to see his college friend, during a period of more than thirty years, and that, too, after promising an annual interchange of visits! So little dependence can be placed upon the events of time.

We might wonder, then, at first sight, why Mr. Armstrong was selected to act as Mr. Mortimer's biographer. But the wonder ceases, when we are told that, although seldom privileged to see each other in the face, the two friends nevertheless kept up a continual correspondence; and in this way Mr. Armstrong probably possessed a larger store of materials for his friend's biography than any other person. As might naturally be expected, Mr. Armstrong's work consists chiefly of his friend's correspondence with himself, strung together by a brief narrative, in the compiling of which he has been aided by the relations of the deceased. Without further preface, we proceed to give some account of Mr. Mortimer's life.

George Mortimer, the interesting subject of the present memoir, was

* The Life and Letters of the Rev. George Mortimer, M. A., Rector of Thornhill, Canada West: compiled and prepared by the Rev. John Armstrong, B. A., British Chaplain of Monte Video, South America. London, Aylott and Jones. Pp. 308.

the third son of Harvey Walklate Mortimer, the well-known gun-maker in Fleet Street, London. He was born May 20th, 1784; and it pleased God to deprive him of his excellent mother in the latter end of the following year. Thus bereaved of watchful maternal care, he was placed with a relative at Birmingham, who loved him tenderly. His health was delicate, and the deformity which ever after made "his bodily presence weak," was caused by suffering him to sit and lie in one posture during a long illness, in which his restoration seemed impossible; God, however, was graciously pleased to spare him for future usefulness.

In the year 1787, his father again entered the married state, and George and his elder brothers were treated with the fondest attention. Little deserving of remark is known of the days of his childhood and youth; as he grew in years he attained to an average measure of bodily vigour, enjoyed a good share of health, and was generally beloved and esteemed. His first instruction was received under Dr. Hall, of East Acton; and he finished his scholastic pursuits with the Rev. Mr. Audinet, a French Protestant clergyman, near the British Museum, who used to perform divine service in French, near the Seven Dials; here, in addition to other attainments, he acquired a knowledge of Latin and French. In November, 1798, he was bound apprentice to Mr. Otridge, a respectable bookseller in the Strand, with whom he continued for the usual period of seven years.

It is not exactly known at what period he became truly earnest and decided in the Christian life, though it appears to have been in the earlier years of his apprenticeship; and, as will hereafter be seen, he considered the late Joseph Butterworth, Esq., for some time Member of Parliament for Dover, as his spiritual father. The first notice which we have of the state of his mind, is found in a letter written to his eldest sister, to whom he was fondly attached, dated August, 1801. Alluding to that happy period, he says:—

"When I first set out in the Chris-

tian race, I was mocked and laughed at, but this only drove me to my Saviour. I remember with what joy I could appeal to the Lord and say, 'Thou seest, O my God, what I endure for thy sake;' and I assure you no moments were spent so pleasantly as those which I could get by myself in some retired place, to lift up my heart to God; sweet, indeed, were the comforts I thus enjoyed. I gave all into the hands of my Saviour, and everything I undertook prospered. When in want of anything, I prayed, and all my wants were supplied; indeed, I never remember anything being held from me, but sooner or later, I saw it would have been hurtful. What encouragement to give all into his hands!"

"Strand, 17th March, 1802.

"It is with thankfulness to my kind and indulgent God that I can tell you my soul is in a prosperous state, and my desires after a higher degree of divine life greatly increased. The Lord is indeed blessing me; for though I still find wrong tempers unsubdued, these are my burden, and I cannot rest till I find daily pardon in the Redeemer of mankind."

Many extracts might be given from his letters written about this time to his sister, which indicate his uncommon devotedness to God, and his earnest desire for her advancement in the Christian life.

It has already been stated that he looked upon the late Mr. Joseph Butterworth as the instrument in the Divine hand, which brought him into an acquaintance with his God and Saviour. Through the advice also of this same excellent man, it seems he was led to turn his attention towards the service of the sanctuary.

Having formed this determination, Mr. Mortimer went, as has been already mentioned, to the Rev. C. Jerram, in order to prepare himself for the University. In due time he entered himself at Queen's College, Cambridge, and applied his mind with exemplary industry to the studies of the place. We shall give an extract from one of his letters to Mr.

Armstrong, written after his friend had been ordained, but while Mr. Mortimer himself was still pursuing his studies at Cambridge.

After dwelling on the privileges of the pastoral office, he says:—

“Queen’s, June 24th, 1810.

“O my friend, when I think of these inestimable blessings as connected with the sacred office, I long to lay aside the drudgery of mathematics; but I check myself; the future should employ but little of my thoughts; how to improve the present should be my principal concern. Much is to be done here as respects my studies, and much more as to the formation of my mind, the subjugation of my tempers, and the sanctification of my heart. I would, therefore, content myself with my present situation, and endeavour to make it my chief care to prepare for death and judgment. These awful concerns have, for many weeks past, engaged my mind more steadily and frequently than for some years before. I seem to myself as a dying man amidst dying men, and it is my aim to live accordingly. I have heard you say, when you were at college, that retirement and your Bible have afforded you some of the most exalted joys you ever witnessed; these joys have been lately mine. I go up to my little room (which I have fitted up and consecrated to sacred purposes *alone*,) and there I meet my God, find my Saviour precious, and experience the gracious influence of the blessed Spirit. When my hours of retirement come round, I joyfully lay aside everything in which I may be engaged; for I feel, I know, assuredly and experimentally, that I am going up to commune with the best, the most gracious and compassionate of friends. There I leave all my cares and all my sorrows, and come down again to the concerns of life with an unburdened, soberized, and tranquil mind. Blessed be God for all his benefits! I had frequently looked forward to this last year as the most trying of the three, and had imagined that if I found it so difficult to keep my ground before, I should

necessarily give way at present; but JEHOVAH has been better to me than my fears, and I have found the truth of that promise, ‘When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.’”

In January, 1811, Mr. Mortimer took his degree. He was placed eleventh wrangler, and his tutors were quite satisfied with his degree. Mr. Mortimer thus adds another to the many examples which we already possess, of the combination of hard persevering study, with deep heartfelt piety. He who neglects his university studies, on the ground that their prosecution is not compatible with true religion, falls into a serious error, the extent of which he will learn only in after life.

Some obstacles, originating with the Bishop of the diocese, were placed in the way of Mr. Mortimer’s admission to the sacred office. He had accepted the curacy of Wellington, Salop, of which parish the Rev. John Eyton, an excellent man, was vicar, and all arrangements had been made when the unexpected hindrance, already mentioned, presented itself. After a season, however, the obstacle was withdrawn. Mr. Mortimer was admitted to deacon’s orders at Eccles-hall, on the 26th of May, 1811, and on the following day he went to reside at Wellington.

On February 21st, 1812, Mr. Mortimer was married to Miss Barford, a lady of pious habits and of amiable manners, who proved herself a most useful and affectionate helpmeet to him.

Few memorials are preserved of his occupations at Wellington, save what are revealed in the following letter which we quote, with the biographer’s remarks. An incidental notice will be observed, that Mr. Mortimer in early life had been a Methodist.

“Mr. Mortimer, from his early connexion with the Methodists, imbibed many of their views, and followed out some of their practices. I cannot

say that he succeeded in convincing me of the expediency of the plan described in the following letter, though possessed probably of some advantages; nor do I think that he continued always to approve of the same:—

“Wellington, October 27, 1814.

“We have two *classes*, after the manner of the Methodists; one consisting of men, and the other of women. The former led by Mr. Eyton, and the latter by myself. Out of the men’s class Mr. E. has selected six young men, four of whom go out on a Monday evening, in turns, and expound to the poor in four cottages in different parts of the parish; and much good, I trust, has already been seen resulting from the plan. Mr. E. did not think of the classes till about a year and a half ago; but we all feel truly thankful to God that they were begun at last. You would have been struck at the effects which soon began to follow. A standard, if I may so speak, was by this means erected, and many, who in all probability would have remained halting and hesitating till the very end of their days, were induced, one after another, to flock around it, and I have been surprised at the degree of help which they have all received since they were thus united. And, in addition to their own personal benefit, they soon became instrumental of good to others. Our little society became a kind of nursery of expounders, exhorters, and assistants in prayer; and now, instead of a comparatively barren wilderness, we are rejoiced to behold, in many places, an incipient garden of the Lord.

Another benefit I would just beg leave to notice, and that refers to yourself. You will know much more of the state of your people, you will obtain a greater insight into their temptations, difficulties, and trials, and will be led to look around you for the means of obviating, or else helping them to bear them; and thus your manner of preaching will become far more experimental, and, consequently, far more useful. Without some such knowledge of our

people as we thus obtain, our discourses, as Mr. Jerram used to say, will be above it, and about it, but seldom actually upon the mark. I have found a very material benefit myself in this way, and I would not have been without it for worlds. Now, my dear friend, what hinders but that you should enter upon such a class meeting? If you have only three or four, begin with them; meet with them weekly; begin with singing and prayer; relate to them the state of your own mind during the week, and then inquire into the state of theirs. Prayer may conclude. Mr. E. began, I think, with only four, and was some weeks before he got above two or three more; but now the men’s class is between thirty and forty, and the women’s not far short. Do not be afraid of the Methodistical appearance of the procedure. It is full of benefits, and I have no question but that if you can prevail upon yourself to adopt it, yourself and thousands more will have eternal reason to bless God for its institution. And under such circumstances, should a name, or an appearance, cause you a moment’s hesitation? I trust it will not.”

We shall not dwell any further on this part of Mr. Mortimer’s life, except to quote some excellent remarks in a letter to his sister, written after an interview with Mrs. Fletcher, the widow of the eminently pious Fletcher of Madeley, with the scene of whose labours he was afterwards brought into immediate contact:—

“March 16, 1813.

“We were yesterday with dear Mrs. Fletcher, and received, as usual, much profit from her choice, savoury, and spiritual remarks. The book, which lay open before her, was her Bible. I could not help thinking how much more efficaciously we should all of us proceed, both as ministers and private Christians, if this blessed book were more frequently and more seriously perused. There is a strange feeling with respect to it existing in the minds of most persons who may be considered as even pious characters. They would

not feel happy if they suffered the day to pass over without reading their chapter or chapters, but still they do it as a duty, merely as a duty. How rarely is it taken up as a privilege, as the book of books, as the very choicest treasure which we could possibly open; and yet, unless it be thus resorted to, thus feelingly read and studied, how can we expect to be great proficients in the Divine Life—how can we drink deep into the Spirit of our God? Could we see into the manner in which many individuals perform the duties of their closets, we should not be much at a loss to discover the reason of their want of spirituality. It might all be easily and naturally traced to this one single source—their hour thus set apart is gone through in a manner not very dissimilar to a horse in a mill; they go round and round with the same lifeless formality; and when their duty is over they pass with unaltered, uninfluenced feelings to anything which may next engage their attention; but how different from those who walk in their solitude with God; who go to their closets as if they were about to meet the very best friend they have upon earth; who feel heavenly emotions on every such occasion rekindled; whose hearts are made to burn within them; in short, who so wait upon God as to renew their strength; who carry from their privacy a holy influence which is easily discovered in the whole of their converse, tempers, and pursuits.”

In the month of May, 1815, Mr. Mortimer was invited to Madeley by many of the parishioners, a deputation from whom waited upon the rector, the Rev. H. Burton, to request that he might be appointed curate; and accordingly he removed thither on the 8th of the ensuing month.

In this far-famed sphere of duty, Mr. Mortimer at first encountered some serious difficulties, which he describes in the following letter:—

“Madeley, near Shiffnall, Salop,
Sept. 1st, 1815.

“Since I last wrote to you I have had to encounter many difficulties in

my parish, but I am thankful to state that they have now nearly subsided. You must understand that my parish abounds with Methodists, or at least that the greater part of the serious people are such, and of course the church, though generally attended by them once-a-day, is looked upon as a mere secondary concern. Now though I respect the Methodists, so long as they keep to their own place, and would gladly give to them, under such circumstances, the right hand of fellowship, yet when they leave their proper place, and wish to occupy that post of pre-eminence which the Lord has given to the church, then I feel it to be my duty to step forward and to show them where they ought to remain. My predecessors here, namely Mr. Fletcher, Melville Horne, and Mr. Walters, all of them preached at regular times in the Methodist chapels. When I came here they solicited me, and Mrs. Fletcher, among others, was exceedingly urgent. I felt it my duty, however, most stoutly to refuse. This, as you may suppose, gave great offence, and they imagined that instead of a friend and encourager, they had most strangely stumbled upon a most determined enemy. Time, however, has shown them that they misjudged me, and that I can be friendly, and yet not go all the lengths which they, through a regard to precedents, had most unaccountably expected; and now, the sober-minded come to church as usual, and everything seems to be proceeding in a spirit of love and of kindness. It is true that some of the more violent have seceded, but this is no more than I might have reasonably expected, and, to speak the truth, no more than what I should have wished; for I could never have felt at home with individuals of this description. They have always been troublesome characters, and had they remained, they would doubtless have been troublesome to me. While the mouths of many were opened loudly against me, I one day met with an old Methodist of the place, who was a convert of dear Mr. Fletcher's. In the course of conversation I said to him, ‘Well, Mr. P.,

do you think I have been a sinner above all others, in not preaching in your chapels?' 'Why, sir,' said he, 'to speak truth, I must say that I think no such thing, and I have always said, that as you are our minister you ought to know your own business a great deal better than we do, and therefore that we have nothing to do but to be quiet.' I was much struck at the time with his remark, and I believe now, that the generality think with him. My mind was at first much pained, but I endeavoured to maintain through the whole a loving demeanour and a praying spirit. I said little, took care to avoid all exaggeration, and yet, at the same time, kept steadily to my point. And God has stood by me and brought me through in a way that I could hardly have supposed. To his name be all the praise."

However these difficulties gradually subsided, and we find Mr. Mortimer writing thus cheerfully to his friend. The letter is dated August 5, 1816:—

"Since I came into this parish, I have had difficulties to encounter, such as some of my dearest friends and fellow-labourers have confessed that they should not have dared to meet, and I must acknowledge, that, at times, I have sighed, and wept, and groaned, being burdened; and have had many a thought of leaving my arduous post to some more intrepid and persevering spirit. But something seemed continually to be whispering to my dejected mind, 'only believe,' 'let not your faith fail you,' and I blessed God that through all I was enabled, in some sort, to believe, though not without many a tremulous assertion, and equally trembling prayer, 'Lord, I believe, help thou mine unbelief.' And it is with unfeigned gratitude towards the blessed God, that I feel it my duty to add, that all my storms have, for the present at least, completely blown over, and that success has been vouchsafed to my poor mean insignificant labours, such as my most sanguine expectations could in no wise have imagined."

The following letter is interesting both in itself and also from the allusions which it contains to the eminent pastor whose name will ever be associated with Madeley:—

"Madeley, Sept. 30, 1816.

"I suppose that you are aware that, as resident curate, I am entitled to the use of the vicarage-house. During Mrs. Fletcher's life, I waived my claim in her favour; but after her decease, I applied to the vicar, and now that it has been put into pretty extensive repair, we have taken up our abode in it, and a most holy, happy spot we do indeed find it. In the room where I am now writing, some of my older parishioners state, that they have frequently taken their tea with both Mr. and Mrs. Fletcher, and well remember the happy seasons they enjoyed. In the room in which we commonly sit, they both of them departed in the Lord. In a third chamber, Mr. Fletcher was accustomed to retire for more private and wrestling prayer, and, as we read in his life, the wall of which was stained with his breath while importunately pleading. Another room has the bureau at which he was accustomed to write, and which, with many other things, he left in his will for the use of his successors, that the house might not be the worse for his having had it. In a word, almost every spot and fixture reminds us pleasingly of those exalted characters who have preceded us, and call forth many an earnest prayer, and many a private ejaculation, that those who follow them may drink deeper and deeper into their blessed spirit, and tread more and more closely in their pious and spiritual steps.

"Dear Mrs. Fletcher once mentioned to us, that one day, shortly after her coming to Madeley, she remarked to Mr. F., as they were entering upon their premises, that she did not know how it was, but that she always felt a measure of divine influence whenever she entered within the gate. The holy man answered that he was not surprised to hear her say so, for that there was not a single brick or a stone in the whole pre-

mises which had not been sanctified by prayer. I feel somewhat in the same way with Mrs. F., and though I am aware that God is everywhere present, and that all spots may equally share in this his glorious presence, yet I cannot but think that some places are privileged beyond others; and though, perhaps, my Honduras friend may smile at his Madeley enthusiast, yet I must frankly confess to you, that I consider it as no small privilege that I dwell in the house, as well as labour in the parish, of one so peculiarly devoted to God. The days I have already spent here have been, without any exception, the happiest I have spent upon earth. Week after week has rolled round in the peaceful enjoyment of the presence of the blessed God. My most painful and laborious duties have been not only easy, but a source of thankfulness and joy far beyond any of my former experience. In a word, I seem to have known some *little*, at least, of what is so beautifully described in one of my favourite hymns—

“Far above all earthly things,
While yet my hands are here employed;
Sees my soul the King of kings
And freely talks with God.”

“Pray for me, my dear Armstrong, that these feelings may not be transitory, but abiding and ever increasing. I too often rest contented with the mere husks of religion, instead of feeding on the substantial and the nourishing corn. I am too generally satisfied with the outward life of the Christian, the regulation of my conduct, temper, disposition, pursuits, and so on; while that inward life of God within the soul, that communion with the Father of spirits and the Son of his love, is too commonly overlooked. I want a *deep work* of his grace within my soul, and this I am now endeavouring in my poor feeble way to pray for, if so be that I may eventually obtain; but my unbelieving heart tells me, that I never was cut out for anything like spirituality. One text of Scripture, however, still encourages me, ‘This is the will of God even your sanctifi-

cation;’ and therefore, though faint, I would still be persevering.”

About the end of the year 1817, Mr. Mortimer entertained serious thoughts of going out to New Zealand as a missionary, and for this end corresponded with the secretary of the “Church Missionary Society” on the subject; and it so happened that about this time also two New Zealand chiefs, Tooi and Teterree, arrived in England, and it was proposed that they should abide for awhile at Madeley, which they accordingly did. The providence of God, however, did not seem to open his way for removing to a far-distant land, and he acquiesced in the result with his usual loving submission to the will of God.

Having relinquished the idea of going out as a missionary, Mr. Mortimer continued his quiet, unobtrusive labours at Madeley. He writes thus, June 1, 1822:—

“I hope I am thankful to God, as the only source of our good, for the state of things in my own parish. To say there was an outpouring of the Spirit upon us, would be using language by far too strong, and yet some gracious drops have descended—the dew has been resting upon us. Our classes increase—the public means are better attended; our Sunday-schools are more than doubled, and a spirit of hearing generally prevails. And I feel the more grateful for all this, as I have all along expected that a seven years’ residence among them would produce a listlessness and indifference bordering on satiety; but though this term is now attained within a few days, yet there seems no want of attention and no diminution in interest. The hearts of the dear people are still given to me, and as such, they still bear with and love me. And if old things are said in their hearing, they appear to come home to them with a new power, and that power I would gratefully acknowledge is from above: to the grace, therefore, of my Redeemer, I would ascribe the praise. And I do still cherish a hope that, so long as

he shall be pleased to continue me here, he will graciously command that the barrel of meal shall not waste, nor the cruise of oil fail; that neither matter nor unction shall be wanting in my humble ministrations. Humble they, indeed, are and always will be: the little treasure which I bear, is in an earthen, a cracked earthen vessel. But I hope I am still content, so long as the excellency of the power may be seen of God and not of man. Here, my dear friend, is the grand point—we nothing; Christ all. Oh, blessed feeling! Never are we so truly happy as when we most fully realize it.”

In 1826, Mr. Mortimer, after having been previously forced by the state of his health to absent himself for a season from the beloved scene of his labours, deemed it his duty, from bodily weakness, to resign the curacy of Madeley.

We quote his biographer's remarks on this period of his labours:—

“Mr. Mortimer's life has now been brought down to the close of his services at Madeley, where he had been resident pastor for about ten years. In taking a review of this period, we find him to have abounded in the great duties of his office—in works of faith and labours of love. What with his Sunday duties, his classes, his expositions, his schools, his pastoral visits, and his manifold acts of charity and kindness to the poor, in a parish containing very nearly six thousand souls, with his weakly constitution, and by no means robust health, the wonder is that he was enabled to carry on so arduous a course for so long a time. Madeley has been long and highly favoured; it is to be hoped that the people have both appreciated and improved their privileges. Mr. Mortimer met with much kindness, encouragement, and acceptance in the diligent pursuit of his self-denying career in that parish, and the decade of his services there was no doubt attended with much usefulness, though the extent of it may never be known until the great day shall reveal it. He met also with much that was trying and perplexing to him; much to

wound his loving spirit; much to grieve his affectionate heart; much to prove his faith and try his patience; but he neither flinched from duty, nor swerved from the line of conduct which became him as a minister of the Established Church; and, what is more, he treated neither opposition in the spirit of retaliation, nor opposers in a spirit of harshness or severity. He was eminently a man of peace, a man of love, a man of placability. The commencement of his services in the parish was attended with great difficulties. Considerable irregularities had been practised by his predecessors; in their steps, in this respect, he was determined not to tread; and though he felt himself bound to resist all entreaty on this subject, to the offending of many, yet was it his prayer, his study, his endeavour to conciliate all. His steady though moderate Churchmanship was, perhaps, always more or less a ground of offence in a parish which had long been under the influence of Methodism; but wherever good sense and piety prevailed his motives were respected, and his conduct appreciated.”

We cannot help quoting, before finally leaving Madeley, the following simple narrative, related, we are told, by Mr. Mortimer's attached and faithful servant, Fanny:—

“Some of the beer shops at the Iron Bridge used to be kept open very late at night, and master was determined to put a stop to their being open later than ten o'clock. He used to go to them, and turn out all the men that were drinking in them after that time. This enraged some of these men so much, that they declared they would kill master; for they said, ‘they were determined that no parson should interfere with them.’ Some of master's friends heard of this, and told him, and tried to persuade him not to go to the Iron Bridge the next night; and Mr. and Mrs. Thomas did not wish him to go; and we all begged him to stay at home that night; but he told us he was not at all afraid of the men, and when I said that they would be

sure to do him some harm, he said, 'Why, Fanny, they have no power over me to hurt me; the Almighty is above them.' So master went to the public-house, and saw the very men that had threatened to kill him, and he talked to them for a long time, and told them that they ought to have been at home with their families, and that he hoped he should never see them there again. He spoke so kindly that they all listened to him, and never offered to hurt him; and when he had done talking to them, they told him, that they had fully determined to make an attack upon him that night, but that *then* they felt as if they had no power to hurt him. So master shook hands with them all, and then they all took off their hats and wished him 'safe home,' and 'long life to him.' And they were never there again after ten o'clock; and I think what master said to them then, did one or two of them so much good, that they afterwards became pious."

The following particulars are also interesting:—

"Mr. Mortimer was equally de-

sirous of putting a stop to the desecration of the Lord's Day by the bargemen on the river Severn, and, for this purpose, he tried every means to prevent the barges from sailing on the Sunday. In doing this, he experienced great opposition from some of the barge owners, who purposely, as it appeared, kept their vessels locked at Coalport at the latter end of the week, and released them on the Sunday. At length Mr. M. was compelled to take them before the magistrates, and have them fined, by which means he succeeded in entirely putting a stop to this desecration.

"He exerted himself also to have the law enforced against keeping open the public-houses and beer-shops during the time of divine service.

"He took pains to prevent the children from playing about the roads and fields on the Sunday, and to secure the orderly behaviour of the Sunday scholars in going to and returning from the Sunday-schools. There were at one period six hundred children in the different schools in the parish of Madeley."

(*To be continued.*)

POPERY AND INFIDELITY.

To the Editor of the Christian Guardian.

SIR,—The whole history of the Christian Church, even from the earliest times, bears testimony to the close alliance between Popery and Infidelity; and to the justice of the Almighty in permitting those who wilfully pursue the path of error, to be caught in the very snare which, by so doing, they sought to avoid. It is indeed to infidelity itself, in its most pernicious form, that of a *degraded* system of heathen philosophy, that we must trace the first rise of the grand apostacy of Rome. "Philosophy and vain deceit" had crept into the Church even in the days of the Apostles; and, in the times immediately succeeding them, the corrupting influence of heathen systems

upon the pure doctrines of Christianity became more and more apparent; as we learn from Clement of Alexandria, Tertullian, and others of the early Fathers. It was not, however, until the third century, that Alexandrian Platonism arose. This degenerate system of philosophy proved to be a more formidable antagonist of the Christian faith, than any of those which had preceded it; because it was the first which succeeded in assimilating itself thoroughly to the theological theory of those times. So close, indeed, was this assimilation, so subtle the infection, that it soon became difficult to distinguish between a Christian and a Platonic profession; and it is impossible

gether to deny the justice of Bolingbroke's sneering comparison between the "Pagan theology" and the "artificial Christian systems" of those days. Augustine himself declares that any Platonist might become a Christian, "*paucis mutatis verbis et sententiis*." It has baffled the ingenuity and industry even of the learned and laborious Brucker, to assign to Chalcidius his proper designation—to say whether he was a Platonic Christian, or a Christian Platonist.* And Chalcidius was but one of a very numerous class of eclectic, or rather syncretistic philosophers; who borrowed from the tenets, not indeed of Plato, but of his degenerate followers, Proclus and Plotinus, and the doctrines of Christianity; and thus concocted a motley system more injurious, perhaps, to the cause of truth than pure paganism itself.† Can we, then, wonder that Christianity, with its glorious doctrines thus contaminated, should, by a natural process of development, become, in a few centuries, as corrupt and degraded as Popery is known historically to have been in the darkest period of its history? Can we wonder that it was, in the eleventh century, a system of heathenism, glossed over with the mere form and name of a purer faith: that its doctrines were infidel and atheistic; its rites pagan, and its moral defilement gross enough to put paganism itself to the blush? And that even its impious claim to infallibility should be successful, can no longer be matter of surprise; when we consider that the minds of men, in those days, were reduced to such a state of intellectual prostration and perplexity, by the jar of contending parties, and rival systems, and the quibbling scepticism especially of the Alexandrian philosophy, as gladly to welcome any form of belief that would promise them a refuge from doubt and indecision.

"*Corruptio optimi pessima*." "Even the rulers of the Christian Church," says Mosheim, speaking of the state of religion in this century,

"held forth in their conduct scandalous examples of the most flagitious crimes. The people were sunk in the grossest superstition, and employed all their zeal in the worship of images and relics, and the performance of a trifling round of ceremonies imposed upon them by the tyranny of a despotic priesthood."‡ But, he adds, "it is not necessary to draw, at full length, the hideous portrait of the religion of this age." Nor is it necessary for me to point out at length the features of that alliance between the two powers of darkness, popery and infidelity, which is so palpable in those ages. Our business is rather with the popery and infidelity of later and more enlightened times. It were easy, indeed, had we space, to exhibit the resemblance between the saint and angel worship of mediæval Romanism, and the hero-worship of paganism§—between the "*Dii manes*" of the one, and the souls of departed relatives for whom prayers were offered, by the other—between the *taoµa απαρηµαρα* of Platonism, and the purgatory of Romanism—between the quibbles of Athenian sophists, and the subtleties of scholastic theology—between the esoteric doctrines of Hindoo, Egyptian, and Grecian philosophy, and the sacred mysteries of papal Christianity—between the pomp and display of the procession of the host, and those of some heathen deities—

"*Ingratos animos atque impia pectora vulgi
Conterrere metu quæ possint numine Divæ.*"

It were easy to shew the Gentile origin of monachism; the worse than heathen character of many so-called Christian councils; and that the crimes by which papal Rome sought to extend her dominion, were of perhaps even deeper atrocity than those by which pagan Rome ever strove to enlarge her empire. It is therefore no matter of surprise, that such an amalgamation of heathenism and religion should quickly be succeeded by almost total infidelity and atheism.

* See Brucker, tom 3, pp. 477—485.

† See Sewel's Dialogues of Plato.

‡ Mosheim, vol. ii. p. 198.

§ Bentley's Sermon on Popery.

"The writers of this age," says Mosheim, speaking of the 13th century, "complain in many places of the growth of infidelity; of daring and licentious writers, some of whom attacked publicly the doctrines of Christianity; while others went so far as atheistically to call in question the perfections and government of the supreme Being. The superstition of the times," he adds, "was too naturally adapted to create a number of infidels and libertines, among men who had more capacity than judgment, more wit than solidity." The Christianity of this age, (I am speaking of its *prevailing* character,) was in fact on a level with those multifarious creeds, which prevailed in the Roman world, during the decline of the Empire; and which, to adopt Gibbon's sarcastic epigram, "were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful."

But the history of Popery and its baneful consequences in *past* ages, is profitable only so far as it may enable us to judge accurately respecting its real character, and probable consequences, in *our own* times, and in those yet to come. If allied to heathenism, and productive of infidelity, in former days, it is so still, and that in an eminent degree. The system is ever the same in its *essential* features. It is, even now, a mass of paganism; and tending, as naturally as ever, to infidelity and atheism. Bunyan's giants, Pope and Pagan,* are the representatives of the *universality* of their respective systems; and Bunyan never shewed greater discernment than by placing them both in the *same* cave.

But, although Romanism may be unchanged, and unchangeable, it is otherwise with respect to the circumstances in which it is placed. If it was once dark, so was the age. Now, however, it is surrounded with light and intelligence. Its original darkness has thus become darker still by contrast; and darker and deeper is the infidelity which it produces. The

one is, as has been well observed, the "*shadow*" of the other; and if we enquire carefully into the history of both, since the Reformation, we shall find abundant proof of the truth of this assertion. At present, however, we can only glance at it.

Romanist writers, it is true, from Bossuet downwards, attribute the growth of modern unbelief, and rationalism, not to Popery, but to the Reformation; and even by some Protestant authors the point is admitted to be doubtful. By the *Quarterly Review* it is said to be the "gravest of all historical questions."† When history, however, shall have become what it ought always to have been, a faithful record of the *moral* development of the human race, this question will no longer be difficult of solution. And it admits, even now, of a tolerably satisfactory answer. What are those countries of Europe in which infidelity, even in its most prostrate form of heathenism, has been, for the last century, most prevalent? Precisely those which, amid surrounding light, and reiterated warnings, have obstinately retained the Papal yoke, viz., Spain and Italy, Belgium and France. I have already, in a former paper, referred to "Doblado's Letters," in illustration of the connexion between superstition and profaneness among the Roman Catholic population of Spain. From another modern writer we learn, perhaps still more explicitly, the connexion between superstition and the general spirit of irreligion which prevails in that country, especially among the higher ranks. "In Madrid," says Inglis, (vol. i. p. 150.) "morals are at the *lowest ebb*:" and a little further on we have the reason why they are so: "Among the upper and middle ranks," he remarks, "religion is *as low as morals*." From this the inference is, that the low state of morals complained of is not the *immediate* consequence of Popery itself, but of that *equally* low state of religion, in other words, of infidelity, which Popery has produced. Inglis visited Spain nearly twenty years ago; let us

* Pilgrim's Progress.

† Vol. lxxvii. p. 447.

then hear another intelligent observer respecting the *present* religious condition of Spain. "Infidelity," says the Rev. H. Rule, "is the shadow of Popery, always present with it in some degree; and, as the light of intelligence springs up, the inseparable shadow deepens. Thus it is in Spain, where there is much intelligence. Spain becomes every year more enlightened indeed in the lowest acceptance of the figure, but more obscured in unbelief."* Such is the state of Spain: and I may add that this testimony confirms what has already been asserted, that the infidel tendency of Popery increases with the increase of surrounding knowledge and intelligence.

Of Italy it is scarcely necessary to speak. Although the very stronghold of Papal dominion and intolerance, the prevalence of unbelief and scepticism there is notorious. One principal feature, indeed, of the Italian Abbe Gioberti's able work against the Jesuits, is the exposure therein contained of those deistic and pantheistic notions, which, by a natural reaction from the errors of Popery, many of his fellow-countrymen are disposed to adopt; and the proof it affords, that much of the Roman Catholic philosophy of the present day is little better than that of Voltaire.

With respect to the state of religion in Belgium, I need only cite the testimony of the Evangelical Society. "The people," says the Report, "whom we are engaged in evangelizing, have their moral sentiments stifled, or materialized, by a religion which, while claiming to be Christian, and apostolic, is a mere tissue of gross superstitions, and a jumble of vain observances. Of what, in fact, does Roman Catholicism, here, at least, consist? Of a *superstitious formalism*, and a *degrading materialism*." Among other instances in proof of this statement, the following is adduced. "There is annually celebrated at Auderlecht, a village near Brussels, a solemn mass for the benefit of sick and infirm horses. These animals assist at the ceremony, and

surround the church, while the priest offers the sacrifice."† This certainly requires no comment. "Is it possible," says the Report, "for religion to be more degraded?" This is beneath paganism.

France has been doubly guilty. She has sinned in a peculiar degree against light and knowledge. She retained her Popish errors, notwithstanding earnest and repeated warnings; and shed, in torrents, the blood of her few faithful ones. Therefore it is, no doubt, that she has been permitted to exhibit the most fearful example of infidelity that the world has ever seen. Let it not be said that the reign of terror was the work of Protestants. Romanism has no right to disclaim Voltaire, Rousseau, and their fellows. They are her own legitimate offspring. Indeed, if Diderot's *Memoirs* are to be credited, mass was regularly said at the chateau of the Baron D'Holbach. But this fearful abjuration of Christianity, which would, if it could, have even dethroned the Almighty from the sovereignty of the universe, was not the *production* of these philosophers, however they may have been the *immediate occasion* of it. "In all great revolutions," remarks Dr. Pusey, "whether in the civil or religious world, the causes which lie nearest the event itself, are rather the occasions of the crisis, than its ultimate and principal causes." In this case, certainly, the initiative was taken long before. "In the earlier part of that century," as a French writer (alluding, I suppose, to the bull *Unigenitus*), observes, "the Pope from his elevation in the Vatican, in the name of the visible church, in all the majesty of his infallible authority, threw the gospel to the winds."‡ Whatever, then, may have been the *immediate occasion* of modern unbelief, in France at least, it is to Popery that we must look as the *original source* of its development; to the Popery, not only of the same, but of preceding centuries, and when

† "Evangelical Christendom." p. 140.

‡ *Le Christianisme et la Revolution Française.*

* "Evangelical Christendom."

flourishing in the days of its ascendancy. And, how striking the resemblance, in spirit, between the two, when each was at the height of its pride and presumption. The "*man of sin*," and the "*goddess of reason*" have alike attempted "to exalt themselves above all that is called God or that is worshipped." And what is their fate now? Although fallen in pride, they are still united in a fearful league against the cause of godliness. Popery in France is now, in its general character, more than infidel, it is semi-atheistic, as a reference to the popular literature, and scientific schools of that country, will abundantly testify. But the Romanist may probably refer to the Protestant countries of Europe in support of his position. And true, indeed, it is, that these countries have produced a plentiful harvest of unbelief. And why? Because though *nominally* Protestant, they have still retained, more or less, the elements of Popish error—some remnant of "the accursed thing." That this is the true cause may be inferred, both from the degree, and the kind, of unbelief exhibited by them. Why has the Lutheran Church now become the prolific source of *rationalism*? Because she formerly persisted in retaining the *mystic* element of Romanism, in her doctrine of the Eucharist. Why is her rationalizing spirit now directed so much to the mutilation of the sacred canon of Scripture, and the depreciation of its Divine authority? Because she formerly adhered to another remnant of papal doctrine, in assigning to her own creeds and confessions an undue authority, and placing her symbolical books almost upon a level with the records of inspiration.* Why is she now aiming at a meagre simplicity of doctrine, utterly inconsistent both with reason

and revelation? Because for so many years after the Reformation, instead of inculcating the plain essential truths of the Gospel, and the necessity of practical godliness, she gave herself up to idle controversies about non-essential points to "perverse disputings of men of corrupt minds;"† and, in fact, re-introduced after the lapse of many years the subtleties of the old scholastic theology.

The Church of Geneva, again, maintained, and defended the horrid doctrine of persecution. We need not, therefore, wonder that she has fallen into the opposite extreme of latitudinarianism; or be taken by surprise when we read the assurance given to the candidates for ordination by the company of pastors in 1817: that "they do not pretend in any way to constrain the liberty of opinion."‡

It might be interesting to illustrate this principle of reaction still farther, but the truth is, that this charge of the Romanists against Protestantism, were it even true, must recoil upon themselves. What is Protestantism itself but the necessary fruit of Popery? Had the grand apostacy never appeared, the Protestant movement would never have taken place, because it would have been needless. The Church of Christ might then have pursued the even tenor of its way, free from both extremes of error. Changes indeed there must have been, to suit the ever-varying circumstances of successive ages; but these would have been unattended with danger, had Christianity continued pure. The Church would then have been, in the true sense of the word, *Catholic*, and the name of *Protestant* would have been unknown. But, corrupt as Romanism had become, the Reformation did not in fact go far enough. Protestantism did but half its *proper* work. In Germany, at least, the watchmen were unfaithful; and the time which might have served to complete the work which Luther had begun, was spent in vain jangling, in bloody wars, and theological controversies. Accordingly the work

* In the manifesto of the Wittenberg theologians it is said, "We believe, confess, and teach that the symbolical books are, *not only in the doctrines and the matter, but also in all points*, the Divine truth imparted to the Church, according to the Scriptures, and in all points binding."—See Pusey on Rationalism, part ii. p. 380. As to persecuting spirit of Lutheranism, see Schroech Kirchengesch.

† 1 Tim. vi. 5.

‡ Conder's Views of all Religions, p. 272.

was left to be afterwards carried on by men unfitted for the purpose; who had the form of godliness perhaps, but little of its power.

The further illustration of this

connection between the spirit of Popery and that of Infidelity, from the recent history and characteristics of Tractarianism, must be deferred to a future occasion.

(For the Christian Guardian.)

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Light is sprung up."—CHAP. iv. 16.

"LIGHT is sprung up"—and its glittering wand
Has waved o'er the slumbering earth;
And birds are preparing their matin lay,
And flowers are offering a welcome gay
To the beams that gave them birth.

"Light is sprung up"—and the labourer hies
Away to his daily toil;
And the worldling pursues his phantoms vain,
And the miser goes forth to search for gain,
Intent on his golden spoil.

"Light is sprung up"—and a golden ray
Darts through the prisoner's cell;
And a feeling of peace, and a thought of home,
And a hope of happier days to come,
Awake at its glittering spell.

"Light is sprung up"—and the fevered frame
That had longed for early dawn,
Now welcomes the softly stirring breeze
That is speaking of life, and health, and ease,
From the rosy mountains borne.

But a "light has sprung up" more bright by far
Than the pride of the gorgeous East;
A light that can pierce through the darkened soul,
And its waves of splendour all gently roll
Across the troublous breast.

"Light is sprung up"—and the joyful news
Is wandering far abroad;
Not Zabulon only, and Galilee's shores,
But many a distant isle adores
The great, the Saviour God.

And the Christian labourer now may hie
To his glorious task away;
He joys in the light of his risen sun,
And toils in the hope of the sweet "well done,"
That shall close his earthly day.

And the "Prisoner of hope" may rise and sing,
 For his dungeon-gloom is o'er ;
 Though far removed from his own bright home,
 The voice of freedom and joy is come,
 Like a beam from a distant shore !

And the wounded, the weak, the trembling heart,
 That had pined in vain for rest,
 Now turns to that glorious land above,
 Whence a pardoning stream of peace and love
 Descends on the aching breast.

Yes, "light is sprung up"—woe, woe to those
 Who turn from its heavenly ray ;
 Who walk in the light of their kindled fire,*
 Who madly pursue each vain desire,
 Each beckoning sign obey.

Yes, "light is sprung up"—a glorious Sun
 Which can know no dim decline ;
 Which, though darkened by clouds of earth it be,
 Shall still, through heaven's eternity,
 In blest effulgence shine !

L. N.

(For the Christian Guardian.)

THE SPRING MORNING.

ONCE more the heart of creation is bounding at the return of spring. Undismayed by political tumults, her flowers step forth, lovely as ever, into their appointed places : her birds sing as rapturously as though no hearts were filled with anxious thoughts about the things that seem coming on the earth : and on the herbage and trees hang her irradiated dew-drops, in reproachful contrast with those tears of worldly sorrows on which no beautifying sunlight rests. Rising up, as it were, from a long slumber in some secret place—beaming like stars from the depths of darkness—returning like pilgrims from some far-off land, laden with rarities for sight and smell, her blossoms start forth in clusters, each having its own features of attraction, each telling its own sweet and wondrous tale. Happy is the man who will listen to them, for their lessons, rightly studied, will

be found full of holy and precious truths ; they are inscribed with symbols which, when interpreted by that wisdom which cometh from above, point to mysteries whose full solution eternity cannot give, but on the first elements of which the soul may expatiate even here below. Gladly do I, for awhile, turn from the contemplation of moral confusion to gaze on the graceful array of pleasant sights which attend a morning-walk in spring, and close my ears on "rumours of wars" to listen to the expressive music of nature's rejoicing.

The vernal landscape attracts the observer by its *novelty*. The skeleton branches have put on life and comeliness ; uniformity has given place to variety ; another leaf of the book of Creation has been turned over. Old truths are written in new characters on every meek flower that I pass—on the wan petals of the primrose, on

* Isaiah l. 11.

the snow-like flakes of the thorn, on the azure gems of the germander speedwell, on the scattered gold of the gorse. Nor are these prophets of the fields wont to weary the attention by their tediousness; in decorous order they each deliver their message, and then unreluctantly give place to others. How strikingly is thus shewn the merciful condescension of God who "*reneweth* the face of the earth," and whose compassions "*are new every morning*!" It is as though He had made this provision of constant change in order to meet the necessities of our frail nature. His creatures might learn to gaze with indifference on the embroidered garment of creation if it were not changed from time to time: and they might grow weary even of the expressions of infinite love if they were not whispered in varied tones.

The renewal of the face of the earth brings before us a vivid exhibition of the all-embracing care of Providence. The blessed Jesus directed his disciples to behold in the little wild-flower a token of the regard felt for them by their heavenly Father, who, far from leaving himself without witness, summons from every corner of his creation a succession of voices to bear testimony to his presence, and at every change of the seasons casts down before thoughtless and erring man fresh proofs that he waiteth "that he may be gracious." We need not confine ourselves to vast and striking objects or circumstances for proofs of his care: we may find them in the tiny flower that has suddenly sprung up at our feet, and in the emotions which its contemplation awakens in our own minds. "The religious man," it has been well said, "finds a Providence with no greater propriety in the history of the world than in that of his own family: the rainbow that is hung on high as a blooming circle in the heavens the same sun reproduces in the dew-drop of a lowly flower."

And how quietly does the spring bring about its marvellous changes! Noiseless as the dew which they drink, the flowers and leaves have altered the whole appearance of the landscape, enriching the dark ground

with choicest colouring, but no convulsion announced the coming change, no articulate voice in the midst of heaven bid man prepare for this new state of things. And so are the greatest changes in social history produced slowly and quietly, so does the influence of truth diffuse itself by gradual and almost imperceptible advances. "The remark in spiritual matters," says Lord Bacon, "that 'the kingdom of God cometh without observation,' is also found to be true in every great work of Divine Providence; so that everything glides quietly on without confusion or noise, and the matter is achieved before men either think or perceive that it is commenced." In how silent and unostentatious a manner did the light of the Gospel arise upon the earth! The infant of Bethlehem—"the carpenter's son"—the companion and instructor of the poor—such was the form in which it pleased the Son of God to appear among men: twelve obscure and unlettered disciples, such were the human instruments that he chose for the propagation of a religion which was at length to overspread the world. To descend to inferior instances, let us think of the meditation of a Newton on the fall of an apple, of the musings of a Watt on the ascent of a column of steam, and then of the truths elicited, of the wonders wrought as the result of those quiet moments of reflection. Let us think, also, of the lonely labours of Luther in the castle of Wartburg, and the mighty effects of the work which he there commenced! No wonder if the Reformer imagined that more than mortal beings stood by him as he toiled, and that spirits good and evil were watching the progress of his task.

"Luther bequeath'd the German people
In their own tongue the Holy Book:
This was the vengeance which the Christian
On Rome and on her darkness took."

Let the consideration of these things be a rebuke to those impetuous spirits who are so apt to mistake their own infirmity of temper for a zeal for truth, and who by their noisy attacks

on existing institutions, impede the progress of those reforms which good men are sighing to accomplish, since it is impossible to repair or beautify a building while angry assailants outside are clamouring for its utter destruction. But, "blessed are the peacemakers:" blessed are those who seek to win, not to defeat—to bind, not to dislocate—to knit heart to heart in closer, holier bonds, in more fervent union, not to raise the war-cry between parties who are serving the same Lord; and who, distinguishing between institutions and individuals, can retain their charity for the latter while pointing out the defects of the former.

How does the cheerful aspect of the vernal world remind us of youth—that spring of life's fleeting year—when the germs of thought begin to blossom, and the tender shoots of intellect ask for a guiding and tending hand! Our thoughts fix alternately on the past and the future. We look back on our own youth—our privileges and disadvantages, our studies and our errors, our gain and our loss—and gratitude and penitence become mingled in our recollections; or we gaze eagerly forwards to the expected career of those of our juniors in whom we are especially interested, and our hopes and fears merge in a prayer that our young friends may be guided by that Almighty Teacher by whom alone they can be safely led through the perplexities of the world. This beauteous season of life is very dear to the poet, who applies to it similitudes taken from the sweetest objects in nature—the rose-bud, the dew, the morning, the spring: but to the Christian it is doubly dear and interesting. For as, on the one hand, it is bitterly painful to see the graceful flower of youth—which, perhaps, favourable circumstances had clad in tints so attractive, on which had been distilled the dews of wholesome doctrine, which had been so carefully sheltered from the noxious insect, or cutting frost of external vice—hang its head in ghastly decay, gnawed at the root by some cruel worm, by pride, by profligacy, by covetousness, by reck-

JUNE—1848.

less hardihood; so, on the other hand, most cheering is it to behold the tender blossom of early piety growing into stronger health and nobler beauty, and gaining, through the merits of the Saviour and the grace of the Spirit, an increasing meetness for the period when it shall be transplanted into the garden of God.

The philanthropist's hopes of social progression and improvement must, I think, wax warmer, as he wanders through the fields on a spring morning. The small leaves unfolding into the canopy of the grove, the unsightly hedges rising into a "verdurous wall," the blossoms soon to become luscious fruit, the little shoots just peeping from the soil soon to yield harvests of useful grain, everything tells of growth and advancement, beneath the eye and the smile of heaven. May not the friend of humanity here find encouragement to a patient continuance in well-doing, and a reason for believing that the moral wilderness will, in time, rejoice and blossom as the rose? Let him go on, then, with his allotted task, wait and hope.

To the believer in Christ the spring has a voice telling of the effects of gospel-light on the renewed mind, of growth in grace, and of the final elevation of the spirit into its full and unfettered life, when the cold of this world will no more check its blossoms or mar its fruit. The spring is a significant emblem of the change that shall at length pass upon the Christian, when his long winter of suffering shall be over, when his thoughts of the past shall no more be linked with afflicting recollections, and the dark spots which now at times break his sun-light, shall be merged in perfect brightness. O most happy hour! when in obedience to the Almighty's words, "Behold, I make all things new," the Christian shall begin his new career of holiness, bearing from the past, as its richest spoil, the conviction of a Saviour's love, set free altogether from besetting sins, forced no longer to behold the saddening spectacle of human weakness and ingratitude, but permitted to see God as He is, in the

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company of those who also will have received "the new name," and have learned "the new song." And as from the bare branches and leafless thickets, flowers by hundreds come forth at the touch of the vernal sun, so when the sun of eternity beams upon the soul, will not the thoughts that lay hid beneath the snow and the barrenness of worldly cares and occupations, start into life? Will not those devout anticipations, produced and fostered by the word of God, those brilliant ideas caught from the page of genius, those associations suggested by the rural scene or the crowded street—here below so soon forgotten—start forth, like spring-blossoms—richly coloured, odoriferous, fruit-bearing—into a permanent existence? This consideration ought to lead us to attach a greater weight to our solitary musings. If we have lost an opportunity of gaining some worldly advantage, of earning money, of favourably impressing some one by whom we wish to be esteemed, or of advancing in any way our secular interests, how ready are we to acknowledge and regret our loss: but far less conscious are we of the loss we have suffered, when a rural walk has suggested no useful thought, when an hour has been passed amidst scenes fitted to lift the soul to heaven, without our having seen our Father's hand in his works, or held voiceless

communion with his witnesses around us? And yet how transient are earthly acquisitions when compared with the growth of ideas which relate to our immortal destinies; the former can only, at the most, be ours while we live, while the education of the renewed soul, commenced here below, will be going on for ever, and the little germ of holy thought implanted by God in the heart will remain to bear flowers and fruit throughout eternity.

My stroll across the fields brought me, in one direction, to the edge of the coast: the sea could not, indeed, like the earth, hail the presence of spring by scattering flowers over its surface, yet it seemed to have put on, in her honour, its robe of festival blue, and to be murmuring words of gratitude as it basked in her genial sun. Behind me were cultivated fields, feeding cattle, and the habitations of man: before me, the expanse of waves and sky: meet symbol of the journey of life, in which, as we advance, we leave behind us the pursuits and dwellings of men, and stand still, at last, before the pathless regions of an infinite future. Happy are those for whom at their last hour, when they have reached the brink of Time, Eternity shall smile as serenely as yon sun-lit sea, and send forth sounds of welcome far sweeter than the music of yon billows melting on the shore!

M. N.

SCRIPTURE ILLUSTRATIONS.—No. III.

"With desire I have desired to eat this passover with you before I suffer."

LUKE xxii. 15.

AN interesting question arises on this passage of our Lord's history whether this wish was gratified; whether he did eat the passover with his disciples? Casual observation, the coming hastily to a conclusion from first impressions, would lead to the idea that he did. And consequently, it is found to be a very general opinion, enter-

tained somewhat loosely, without scarcely knowing why, that Jesus did partake, on this occasion, of the passover feast. Close and accurate observation would lead to a different opinion. It seems possible to arrive at a distinct settling of the question, if attention is given to the two particular days of our Lord's history

concerned in the question, and to the events which occurred successionaly upon them.

I. The question involves the consideration of two days of our blessed Lord's course on earth—the day on which he died, and the day immediately preceding it. What were those days? It must be observed as a preliminary that the Jewish Sabbath did not occur on the same day of the week as the Christian Sabbath. The Jews' Sabbath was on the seventh day of the week, which we call Saturday; whilst the Christian Sabbath occurs on the following day, which the Jews called the first day of their week.

It is apparent, also, that the day following our Lord's crucifixion was the Jewish Sabbath, or our Saturday, for it is said, (Luke xxiii. 54,) "And that day," in the afternoon of which Joseph interred the body of the Lord, "That day was the preparation, and the Sabbath drew on. And the women returned, and prepared spices and ointments; and rested the Sabbath Day according to the commandment;" and then, "upon the first day of the week, early in the morning, they came to the sepulchre." The term, "preparation," is also explained so as to prevent mistake. It is said, in Mark xv. 42, "when the even was come, because it was the preparation, that is, the day before the Sabbath," i. e., when preparation must be made for the due observance of that Sabbath, which being one of the appointed days of the feast of unleavened bread, was called "a high-day," or a day of special and peculiar sanctity. It should be noticed, also, to prevent mistake, that the word "preparation" is used in another sense also by John, viz., to designate the hours previous to our Lord's crucifixion, from the evening of the former day, for he says, (xix. 14.) "It was the preparation of the passover, and about the sixth hour."

It follows from this, most undoubtedly, that the day of the crucifixion was the sixth day of the Jewish week, or our Friday. It was on the preparation, or day before the Sabbath; and their Sabbath was on our Satur-

day. And it is clear, also, that the Friday, or sixth day of the Jewish week, was the proper day for eating the passover, for early in the morning of that day, after they had kept Jesus all the previous night in the high priest's palace, they led him to Pilate's judgment hall; but "they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." (John xviii. 28.)

It follows also necessarily from this, that the day on which our Lord met his disciples in the guest chamber, and which was called, in respect to its coming hours, the day of the preparation of the passover, ("where wilt thou that we prepare?") was the fifth day of the Jewish week, agreeing with our Thursday.

It must be remembered, also, that, properly, the Jews counted their days from sunset to sunset—not from morning to morning, but from evening to evening; and that, therefore, the passover day would be counted from six o'clock of the previous evening, or Thursday, to six o'clock of the Friday evening; and what we would represent as being done on the Thursday, would be included, in their account, as done on their sixth day, or Friday. Their sixth day commenced at sunset on Thursday. Their Sabbath commenced at sunset on Friday.

All these preliminary statements may be accurately made out from the text of the four evangelists; and how beautifully and minutely accurate their seemingly incidental statements are! The undesigned coincidences of their several narrations go far to administer evidence of the truthfulness of the whole account.

II. We come now to notice the successive events of the two days in question. And first of the Thursday evening, or evening and preparatory portion of the passover-day. At sunset of that sixth day of the Jewish week began the feast of unleavened bread connected with the passover. So in this 22nd chapter, verse 7, "Then came the day of unleavened bread, when the passover must be killed." When Jesus, therefore,

called the attention of his disciples to the propriety of the preparation, they consulted him as to where they were to prepare, and having acted on his instructions, they made ready the passover. That is, they procured a lamb for their house or family, and prepared unleavened bread. It is then said, (verse 14,) "And when the *hour* was come, he sat down." This does not mean, as many somewhat carelessly understand it—the hour of the passover; but merely that the hour of six o'clock was come, on the eve of the passover day, when the paschal feast, and the feast of unleavened bread commenced. This appears by reference to the parallel passage in Matt. xxvi. 20, "Now when the *even* was come, he sat down," i. e., the commencement of that sacred day then occurred; on the following afternoon of which the passover was to be eaten.

The meal, therefore, to which our Lord then sat down, was the initial meal of this "holy convocation," the assembling by families to eat unleavened bread, preparatory to the peculiar rite of the slaying and eating of the paschal lamb, in the later hours of that day. The meal before them was naturally composed of bread and wine. The simple supper to which they sat down, was the dipping or sopping their bread in the wine, and eating it. We have no notice whatever of the eating of the lamb. It would have been altogether premature. It would have been a violation instead of an observance of the statute. It would have involved the Redeemer in an unnecessary and unjustifiable disobedience; and would have supplied to his enemies a real ground of complaint for irregularity, which was never properly brought against Him who said, "Thus it becometh me to fulfil all righteousness."

What then becomes of this expressed desire of Jesus to eat this passover with his disciples? These words do not necessarily refer to the paschal lamb as being then present before them, but generally to this sacred festival. It was the natural and proper desire for a believing and spiritual Jew to cherish and express;

and, as looking to the approaching crisis of his suffering and sacrifice, to wish to partake with them once more of the type of his intended sacrifice. And he did so far enter with them into the feast. He shared its initial meal; and in the midst of the feast so commenced, and at the proper crisis, he became the very paschal Lamb offered on the occasion. He had a nearer and more intimate experience of that sacred typical service, inasmuch as he himself became the very victim, and his blood the blood of sprinkling on the occasion.

It does not at all follow, that because the Saviour as a pious Jew entered into the spirit of the sacred service, and desired to eat the passover, that therefore his wish should be gratified. He cherished to his latest hour the spirit of affectionate and intelligent obedience; but it was in the midst of it that he was hurried on by events to a higher position and destiny; and after the type had subsisted for 1500 years, he himself became, at the very crisis, yet more intimately blended with the appointed service as the true offering, the true passover!

It is to be observed, however, that our Lord availed himself of the circumstances in which he stood to institute a new emblematic rite which was to continue in his Church; and which was more adapted to its spirit than that sanguinary offering which was now "ready to vanish away." The supper of bread and wine was before him; and it was in the actual meal, as it went on, that Jesus ordained the emblematic memorial of his coming death. Matthew (xxvi. 26.) says, "And as they were eating;" Mark, (xiv. 20.) "It is one of them that dipeth with me in the dish," intimating the progress of the meal; and then it is said, "And as they did eat." And then in the narrative of Luke, it is said, "Likewise also the cup after supper." The institution of the emblem of bread was during the supper; the institution of the cup was afterwards. The elements of bread and wine were naturally, i. e., in simple accordance with the ap-

pointed institution—before him on the table—and he then permanently consecrated those elements to be ever afterwards a retrospective memorial of that death to which the passover had looked forward; and thus, in a remarkable manner, he united the two dispensations. The bread and the wine, which had a subordinate part in the ancient typical, but sanguinary service, were lifted up into the place of the animal sacrifice, and were ordained to commemorate, through future ages, the realized antitype itself.

The Romanists have a foolish figment, which has been eagerly caught at and promulgated by their near connexions, the nonjurors of the days of William and Mary, and the Puseyites in our day, that it was at this supper, and not on the cross, that the Lord offered himself. Their object is, that by attaching the notion of an offering and a sacrifice to the first institution of the sacramental supper, when no blood-shedding and death occurred, they might more colourably insinuate the idea of a sacrificial offering on every future observance of the rite. But the whole tide of Scripture runs against them. That was the preparation, not the passover. It was not the proper time for the offering. The typical period was not come. The offering would have been out of place. It was only the preparation, beginning with the feast of unleavened bread; and on certain features of that preparation the Saviour stamped the sacredness of a perpetual service and memorial. Besides, the Scriptures show very plainly that the offering was the actual sacrifice; not the expressed intention, however solemn. It is said, Hebrews vii. 27, "Who needeth not daily, as those high priests to offer up sacrifice," &c., for this he did once, *when* he offered up himself. And in Hebrews, ix. 25, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood. For then must he often have suffered." The offering here is evidently the sacrifice, the suffering, the blood-shedding; and this did not take place

in any sense on the Thursday evening, either actually in his own person, or typically in the passover lamb.

All that occurred on this occasion was that our Lord, in the preparatory meal, availed himself of his only opportunity to institute, out of the elements of the former appointment, a bloodless ceremonial and memorial; and having thus used the initial hours of the appointed feast, he is found ready himself for the great offering at the proper moment of the passover, and he leaves his infant Church properly instructed and provided for comfort and encouragement for the future, till his return.

But, secondly, what occurred on the Friday, the sixth day of the Jewish week, and the latter and remaining portion of the paschal day, which commenced in its preparation the evening before? Our blessed Lord passed the hours of night in the hall of the high priest. We have a curious and interesting marking of its waning hours. After Peter had denied his Master, the cock crew the first time, that is at midnight; when that denial was completed, "the cock crew" again, that was, *the* cock-crowing, or three in the morning. Three long hours yet lingered on, and then it is said, (Matt. xxvii. 1.) "When the morning was come;" or, (Mark xv. 1.) "and straightway in the morning they carried him away, and delivered him to Pilate."

The day began at six, or sunrise. Three hours are whiled away in the scene before Pilate; and then, at what they called the third hour, *i. e.*, our nine o'clock, at the time of the regular offering of the morning sacrifice, Pilate assented to the wish of the priests and the people, and delivered Jesus to be crucified. It was probably at the sixth hour, or noon-day, that our blessed Lord was actually crucified, or nailed and lifted up on the cross; and immediately an unnatural darkness came over the scene, shrouding those melancholy and mysterious sufferings in gloom. About the ninth hour, or three in the afternoon, that is at the time of offering the usual evening sacrifice, and at the proper time for the killing the

paschal lamb, the gracious suffering Saviour uttered his last exceeding bitter cry—said, “It is finished!” and gave up the ghost. And at the same hour, priests and pharisees, like many another formalist in religion, having put from them the grand reality of blessing for which all the foreshadowing figures were appointed, went coolly to their respective homes, safe, as they thought, in their ceremonial undefiledness, to eat of a sacrifice which, as an exploded form, had ceased to have any meaning or efficacy; and to congratulate themselves on that vindictive infliction of death, which carried with it all the blessing originally typified by the passover; and through which alone, notwithstanding their present unbelief, would be their only way of escape from everlasting misery.

In this way, the whole succession of events is made out very distinctly; and the conclusion is fairly and naturally arrived at, that our Lord did not eat, and could not with propriety have eaten, the passover—that the consentaneousness of the anti-type with the type, required that he should not have eaten it, except by way of anticipation—and that any such step would have brought confusion into the typical detail, and irregularity into our Lord’s actings. And, on the other hand, it appears that our Lord went on regularly and properly in the fulfilment of the appointed typical service, till he was himself taken by the heads of the great Jewish family, as the appointed lamb, and prepared by insult and contumely for the slaughter, and then at the precise period required, offered as the “Lamb of God who taketh away the sin of the world.” And here comes in the great lesson inculcated by the inspired apostle in direct connexion with the facts we have considered, (1 Cor. v. 7.) “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread

of sincerity and truth.” The union of the evangelical atoning sacrifice with the ancient passover feast, all speaks to this one great practical lesson. It tells us of worse than Egyptian darkness and bondage. It tells us that not only our first-born, but that ourselves carry a forfeited life. It tells of sparing mercy through an appointed and anointed offering—the Christ; and that our offering has been once offered, and is offered no more. The paschal lamb appeared not on the table of Gospel memorial; but only the unleavened bread. The Christ was the Lamb, the passover, the bloody offering, the atoning propitiatory victim. There is no blood, but the one blood which he poured out on the cross, and which cleanseth from all sin. He was sacrificed for us, once, when he suffered, when he offered up himself; and now the essential feature of the feast which remains to us, is that which our Lord’s gracious appointment has constituted for permanency, to keep the feast of this one worthy and effectual passover, with the unleavened bread of sincerity and truth. He that hath this hope in Christ’s passover sacrifice, and the sprinkling of his blood—he who applies it in confidence to his heart, his way, his dwelling, and looks to it only for deliverance from the destroying angel—purifieth himself even as Christ is pure. He brings himself, by a lively faith, into a near and glowing consciousness of the reality of this great and mysterious bloodshedding; and in the affectionate commemoration of it in the appointed way, he finds all the mighty motives of that cross telling with power upon his heart to bring forth all the blessed fruits of sincerity and truth. To be a new creature, under the agency of new motives, is the joy of his heart. The believing Israelite felt the confidence of faith when, through the dark hours of night, the blood of sprinkling was displayed upon his door; and when the morning was come he found his danger past, and his journey to the promised land effectually begun. And so is it with the Christian believer. He says confidently, “We

have redemption through his blood, even the forgiveness of sins, according to the riches of his grace;" and the foundation of God standeth sure, having this seal—"The Lord knoweth them that are his," he knows them by the faithful sprinkling of blood; "and let them that name the name of Christ depart from iniquity." The lamb is slain in ages long gone by: slain once for all. Faith is an indi-

vidual act in every age, making application of the blood of the one sacrifice; and the one powerful and effective result is, in the consideration of that bloodshedding; a holy constraint to live no longer to ourselves, but to Him who died for us, with our lamps burning, our loins girded, and our staff in our hand as pilgrims to the promised rest.

CERPHAS.

ALLELUYAS.*

It was a pleasant phantasy
That named these Easter flowers,
Singing beneath a leafless tree
With purer lips than ours;
In the dingles everywhere
Praising God, who made them fair,
Alleluya! Alleluya!

Where most the lowly mosses twine,
In many a Lapland brake,
To watch the sun at midnight shine
These tender blossoms wake;
Heard not, for their voice is low,
Praising God who gave the snow,
Alleluya! Alleluya!

Amongst the awful Alps they grow,
And, fearless as a child,
Look up to far-off worlds of snow
Where never rose-bud smiled,
Singing, though the wind is
chill,
In the hollows of the hill,
Alleluya! Alleluya!

When Easter winds the signal give
From graves beneath the sod,
In English dells they rise and live,
Lifting their face to God;
Yea, for it is Easter morn,
Singing through the misty dawn,
Alleluya! Alleluya!

How of the resurrection hour—
The small field-voices teach!—
"The dead shall wake as doth the
flower,"
This is their unknown speech:
Mortal ears are dull to hear,
But the whisper words are clear,
Alleluya! Alleluya!

Ah! happy they who bend and learn
While flower-buds speak of God:
Their reliques, in a fragile urn,
He heaps beneath the sod:
Hark! He speaks, the babes of
light,
So! they waken, stoled in white,
Alleluya! Alleluya!

Young Easter blossoms, fare ye well!
In spotless shrouds ye rise
Deep in the budding woodland dell
Where moss the thickest lies;—
Even so our dead shall live,
God their spotless robes shall give,
Alleluya! Alleluya!

R. C.

* "Alleluya" was one of the old English names of the wood sorrel, a delicate and beautiful little flower, common with us, and fragile as it is in appearance, found by travellers in the extreme north. It is abundant in Lapland and many Alpine districts.

DETACHED THOUGHTS.

"Therefore God give thee of the dew of heaven, and of the fatness of the earth."
—GEN. xxvii. 28.

IT seldom happens that God's richest spiritual blessings are bestowed in seasons of worldly prosperity. The breath of heaven might swell the sail of our frail bark to inflation, so that it would be endangered if the Captain of our salvation did not proportion the ballast of trials, and thereby preserve its steadiness and security. But when grace is proportioned to our need, and "the dew of heaven" accompanies the "fatness of the earth," the Christian has indeed cause to acknowledge the special blessing of God, whilst he prays in the language of our experimental Liturgy, "In all time of our wealth, Good Lord, deliver us."

"Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."—JOHN vi. 65.

IN a previous discourse (ch. iii.) our blessed Lord had been teaching a ruler of the Jews his own ignorance of the fundamental doctrine of his Gospel; that without spiritual illumination he could not understand heavenly truths. In the 45th verse of this chapter he repeats this doctrine, in other words, to all his hearers, with this important addition, that all who have "learnt of the Father shall come unto Him." It will be not only *knowledge of the head*, but the *obedience of the heart*, which is expressed by *coming* unto Christ."

"Through him we both have access by one Spirit unto the Father."—EPHES. ii. 18.

"THE man who knows not how to use the Mediator's name, may pray from a sense of duty, or under the urgency of present distress. But if

mere duty compel him, there is no comfort nor enlargements in the formal exercise; or if distress constrain him, coming as a stranger, there is no confidence in his approach, and he has no security that God has heard him. He stands in the empty vestibule, and without obtaining a glance of the sovereign, at last leaves his petition, uncertain whether it shall ever reach its destination. The sinner who comes in the name of Jesus is ushered at once to the throne of grace, and obtains the propitious ear of an all-sufficient God. He finds in prayer not only entrance to the palace of the *King*, but access to that *Father* whom Christ has taught him to regard with the affectionate security and tender reverence of a child."

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar."—EZEKIEL xiii. 10.

THERE is a principle implied in this awful charge which we should never forget. There can exist no *holy* peace nor security, whilst error of doctrine, or viciousness of practice is countenanced. On this account, we so often find "truth and peace," "grace and peace," associated in the word of God. The peace of God must be associated with a Scripture knowledge of him, "Acquaint now thyself with him, and be at peace." (Job xxii. 21.) And under the New Testament dispensation, we find that the beloved disciple, whose peculiar characteristic was affection, states, (2 John 1.) that "truth" was the foundation of his attachment to the "elect lady." Wilful ignorance of Gospel truth always lessens the value of every earthly attachment, whilst at the same time it involves greater danger from temptation.

REMARKABLE PREDICTION OF ARCHBISHOP USHER.

"ARCHBISHOP USHER foretold the Irish rebellion forty years before it came to pass, with the very time when it should break forth, in a sermon preached in Dublin in 1601, where from Ezekiel iv. 6, discoursing concerning the prophet's bearing the iniquity of Judah forty days, the Lord therein appointed a day for a year; he made this direct application in relation to the connivance at Popery at that time: 'From this year,' says he, 'will I reckon the sin of Ireland, that those whom you now embrace, shall be your ruin, and you shall bear this iniquity,' which prediction proved exactly true; for from that time, 1601, to the year 1641, was just forty years, in which it is notorious that the rebellion and destruction of Ireland happened, which was acted by those Popish priests, and other Papists, which were then connived at: and of this sermon the Archbishop reserved the notes, and put a note thereof in the margin of his Bible; and for twenty years before, he still lived in the expectation of the fulfilling thereof. And the nearer the time was, the more confident he was that it was near accomplishment, though there was no visible appearance of any such thing." "And," says Dr. Bernard, "the year before the rebellion broke out, the Archbishop taking his leave of me, being then going from Ireland to England, he advised me to a serious preparation, for I should see heavy sorrows and miseries before I saw him again; which he delivered with as great confidence as if he had seen it with his eyes." Dr. Bernard enquired of him what his present apprehensions were concerning a very great persecution which should fall upon the Church of God in these nations, England, Scotland, and Ireland, of which the reverend primate had spoken with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement. I asked him whether he did believe those sad times to be passed, or that they were yet to come? To which he answered,

'that they were yet to come, and that he did as confidently expect it as ever he had done;' adding, 'that this sad persecution would fall upon all the Protestant churches of Europe.' I replied, 'that I did hope it might have been past as to these nations of ours, since I thought, that though we, who are the people thereof, have been punished much less than our sins have deserved, and that our late wars had made far less devastations than war commonly brings upon those countries where it pleased God in judgment to suffer it; yet we must needs acknowledge, that many great houses had been burnt, ruined, and left without inhabitants; many great families impoverished and undone; and many thousand lives also had been lost in that bloody war; and that Ireland and Scotland, as well as England, had drank very deep of the cup of God's anger, even to the overthrow of the government, and the utter desolation almost of a very great part of those countries.'" But this holy man's turning to me, and fixing his eyes upon me with that serious and ireful look which he usually had when he spake *God's word*, and not his own, and when *the power of God* seemed to be upon him, and to *constrain* him to speak, which I could easily discern much to differ from the countenance wherewith he usually spake to me; he said thus: 'Fool not yourself with such hopes, for I tell you all you have yet seen hath been but the beginning of sorrows to what is yet to come upon the *Protestant* churches of Christ, who will, ere long, fall under a sharper persecution than ever yet was upon them; and, therefore, (said he to me,) look you be not found in the outer court, but a worshipper in the temple before the altar, for Christ will measure all those that profess his name, and call themselves his people; and the outward worshipper he will leave out to be trodden down by the Gentiles. The *outward* court, (says he,) is the *formal Christian*, whose religion lies in performing the *outside duties* of Christianity, without

having an inward life, and power of faith and love, uniting them to Christ; and these God will leave to be trodden down, and swept away by the Gentiles. But the worshippers within the temple, and before the altar, are those who do indeed worship God in spirit and in truth, whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills to him. And these God will hide in the hollow of his hand, and under the shadow of his wings: and this shall be one great difference between this last, and all the other preceding persecutions; for in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution, these shall be preserved by God, as a seed to partake of *that glory* which shall immediately follow and come upon the Church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the *gross hypocrites* and *formal professors*, but the true, spiritual worshippers shall be preserved till the calamity be overpast.' I then asked him, by what means or instruments this great trial should be brought on? He answered, 'by the

Papists.' I replied, that it seemed to me very improbable that they should be able to do it, since they were now little countenanced, and but few in these nations, and that the hearts of the people were more set against them than ever since the Reformation. He answered again, 'that it would be by the hands of the Papists, and in the way of a sudden massacre, and that the Pope should be the chief instrument of it.'

"All this he spake with so great assurance, and with the same serious and concerned countenance which I have before observed him to have, when I have heard him foretell some things which, in all human appearance, were very unlikely to come to pass, which yet I myself have lived to see happen according to his prediction, and this made me give the more earnest attention to what he then uttered. He then added, 'that the *Papists* were, in his opinion, the Gentiles spoken of in Revelations xi., to whom the outward court should be left, that they might tread it under foot, they having received the *Gentiles*' worship in their adoring images, and saints departed, and in taking to themselves many mediators; and this (said he,) the Papists are now designing among themselves, therefore, be sure you be ready!!!'"—*Rev. Dr. Bernard's Memoir of Archbishop Usher.*

Review.

NEGLECT OF THE HOLY SCRIPTURES THE GREAT SOURCE OF ERROR IN RELIGION. A SERMON Preached before the University, March 5, 1848. By the Rev. H. SHEPHEARD, M.A., late Fellow of Oriel College, Oxford, Head Master of Cheam School, Surrey. Graham, Oxford. Pp. 24.

It is impossible not to regard our Universities with more anxious interest than any other portion of the community, since they are the fountains from which emanate the streams that run through the nation; and therefore the condition of their moral and religious purity may be taken as an index of what is or will be the

moral and religious character of the country generally.

With respect to Oxford, they who are best able to form an accurate judgment are satisfied that Tractarianism is rapidly on the decline, and that recent movements have given it a blow which it will not easily recover. We are only too happy to

believe that this is the real state of the case. Whether Tractarianism is on the decline through the country generally, is another question. We cannot but fear that though it makes less noise, it nevertheless operates as effectually and deeply as ever. And what better can we expect with those who remain strangers to the vital efficacy and saving power of the truth as it is in Jesus? If there is not a real conversion of heart to God, a man must be an easy prey to any unclean spirit of the day that chooses to attach itself to him.

But if Tractarianism is on the decline in Oxford, it is to be feared that the no less baneful influence of neology is on the advance. And this might reasonably be expected. There are all the elements of this mischief in Tractarianism, and we may quite expect that the victims of the one will progress into the bondage of the other. While contemplating these peculiar influences of error which mark so conspicuously these latter days of peril in which we are living, we can truly appreciate the value of all the wholesome leaven that the University pulpits are infusing; and we are thankful to be able to lay before our readers the following specimen of the sound and faithful enforcements of truth to which these pulpits are not strangers. Mr. Shepherd, in discharging his responsible duty, could not possibly have taken more seasonable ground. He goes to the very root of the prevailing mischief. He shews that errors in religion proceed from a neglect of the standard of truth.

Our author, in reference to the exhortation of Peter, to take heed to the more sure word of prophecy, justly observes :

“If ever there was a time since those words were written, when the exhortation was more needed than at others, such a time is the present day :—a day when the old land-marks are being removed—the boundaries of truth disputed—the fences of Church and State alike broken down and trampled under foot ;—a day when a strong delusion seems to have

been sent upon many, (not merely of the ignorant, but of the learned and noble also, and those in places of dignity and power,) that they should believe a lie, since they loved not to abide in the truth ;—a day when the insidious and plausible approaches of Romanism and *semi-Romanism* on the one hand, and of latitudinarian free-thinking and false liberality (or rather liberalism,) on the other, too surely forebode evil to this generation beyond the example of former times. Truths formerly held sacred are now dragged before the presumptuous tribunal of human speculation, and made to give way to worldly and temporizing policy : matters long ago concluded both by Scripture, Church Articles, and laws of State, are now claimed as “open questions :” men take upon themselves to deal freely with the things which are God’s, as if there were no certain declaration of His will, or as if they had come to this resolution, ‘We will not have this king to reign over us.’ And thus, according to the bent of men’s own perverted minds, and the secret instigation of the devil, we see one party straining every nerve to bring the Church of God once more under the iron yoke of *Antichrist* in the person of the Bishop of Rome : another breaking loose from the supreme authority of revealed truth by asserting that all creeds are equally good, provided men are but sincere in the general sentiment of religion—a free-thinking notion which is in fact *infidelity*, and which has long ago been condemned by the Articles of our own Church as well as by the word of God, but which seems now to be revived as a favourite dogma both in private religious belief and in public enactments ; and which threatens ruin to the whole fabric of our Christian polity.”

The following remarks on Romanism and liberalism are very valuable :

“There are, in fact, in our times, the two opposite poles of error—*Romanism* and *Liberalism*—the modern manifestation of the leading principles of human depravity, Pride, Lust, and Infidelity, which have

shown themselves under different forms in every age and country of the world. Under the Jewish law, we find the corresponding errors of the Pharisees on one hand, and the Sadducees on the other—Rabbinical bigotry and licentious Liberalism : and it is but another shape of the same Protean monster that is exhibited in the combined sanctimoniousness and sensuality of the Mahometan and the Hindoo, or the mythology and corrupt philosophy of classic Greece and Rome. Not that these two extremes of error are incompatible, or incapable of being combined in the same system or the same individual. As in other cases, so in error also, extremes meet : the Pharisee may be secretly covetous and sensual, the Atheist may be one who worships his own morality. *Romanism, and semi-Romanism, and every Romanizing tendency, are essentially connected with Infidelity, are founded on it, and lead to it :* and we have but too plain a demonstration in the Romanizing practices of our own day, how easy it is for a high and austere profession of religion and a strict and imposing religious ceremonial to be combined with an almost unreserved conformity to the fashions and indulgences of the world. And on the other hand, the worldly-minded liberalism and the scientific rationalism of the day are both connected not merely with the boundless roving and cravings of the carnal mind, but likewise are deeply imbued with that spirit of pride which says, ‘We are our own : who is Lord over us ?’”

We strongly recommend the whole of this valuable sermon to our readers ; we have only room for the following earnest appeal. May it sink deep into the hearts of our readers, (applicable as it is to all,) as we trust it did with the Divine blessing amongst those who originally heard the sermon from the university pulpit :

“Oh my brethren—my younger brethren more especially—if there is one counsel which I would more earnestly and affectionately press upon you than another, it is this—

Seek, oh seek to know the Lord Jesus Christ as he is revealed to us in the word of God himself. Seek to know Him, not as the ordinary and secular student knows Him, by knowing the history of His life and actions, and being able to give a correct account of His doctrine : but seek to know Him with a direct reference to your own spiritual state—your own personal salvation. The Gospel of Christ is not a lecture for the student, or an intellectual exercise for the learned ; it is food for the hungry, and water for the thirsty—medicine for the sick, and life for the dead. We must know Christ as the hungry man knows the blessing of having bread to eat, by tasting it, and feeding on it, and finding that it satisfies his hunger and sustains his life. We must know Christ as the sick man discovers the skill of the physician, and experiences the power of his medicines in restoring him to health. We must know Christ as the man who was born blind knew him by receiving sight : and as Lazarus knew him by being raised from the dead. We must know him by experiencing in our own souls his almighty power and grace opening our eyes to discover the glory of his own person, and the unspeakable riches of his salvation : by being enabled to say, ‘One thing I know, that whereas I was blind, now I see’—whereas I was once dead unto God and all that is good and holy, now I live. We must know Christ by knowing him as the all-sufficient and accepted propitiation for our sins, our only and justifying righteousness—we must know him as *the Saviour of our own souls*, made of God unto us, *individually and personally*, ‘wisdom, and righteousness, and sanctification, and redemption.’ We must know Christ by knowing that our sins are actually forgiven us for his sake—that we are justified freely through faith in his most precious blood by the grace and mercy of God. We must know Christ by knowing his *love*, which passeth knowledge—by *feeling* the love of God shed abroad in our hearts by the Holy Ghost, filling our souls with all

the fulness of God, and enabling us to rejoice with joy unspeakable and full of glory. This is to know Christ indeed—and this is the *only* knowledge of Him which purifies the heart—elevates and sanctifies the affections—renovates the character—and saves the soul.

“And this knowledge who can communicate but God only? Who but he that made the soul can thus renew it? Who but he can thus speak to the heart, and touch the most secret springs of feeling? Who but he can melt the hardened affections of man’s heart, and engage them altogether to himself, and make

a careless, thoughtless lover of sin and of the world to become a willing, devoted, and self-denying servant of Christ? The Holy Spirit, and He alone, is the mighty agent of this supernatural work: and the *means* by which the Spirit works upon the heart are *the Holy Scriptures*—the Scriptures read with a humble mind, free from the perverting influence of dogmatizing systems—the Scriptures read with earnest prayer—the Scriptures opened to the mind and applied to the conscience by the immediate acting of the Holy Ghost upon the heart.”

POPERY DELINEATED in a Brief Examination and Confutation of the Unscriptural and Antiscriptural Doctrines and Practices maintained and inculcated by the modern Church of Rome. Painter, London. Pp. 216.

THE controversy with Rome is often very unwisely spread over a large and somewhat rambling field of dispute, when it might be, and ought to be, confined to a contest at close quarters. Many persons fall in with devotional or controversial works published in different parts by Romanists; and when they find the palpable expression of an unscriptural notion, they think that the battle is gained; but in the issue they find the foe too slippery to be so easily caught. However popular such works may be, however set forth with the declared ‘*permissu superiorum*,’ or marked with the approbation of some bishop *in partibus infidelium*, any such book, if brought home to them in confirmation of the charge of error, is at once thrown up and abandoned, as of no authority at all. It is used extensively for the nefarious purpose of perverting men’s minds, and grossly and openly sustaining the most popular errors of the system; but as soon as it is adduced by us in proof of those errors, the ‘*permissu superiorum*’ is declared to mean nothing at all. It is of great moment, therefore, to know how to assail the Romish apostacy, so as to smite between the joints of the harness, and to smite effectively.

The little treatise before us sup-

plies on this point some very useful instruction. It is generally attributed to the pen of the Rev. Hartwell Horne, a clergyman who, on both a large and small scale, has done most effectual service to the cause of religion by his compilations. It professes to show what “the doctrines and practices of Rome are,” not as they may appear in books of devotion without any distinctly established and authorized character; but as they are in the unrescinded decrees of her councils and canon law, and in her authorized and acknowledged formularies of faith and worship, “*i.e.*, from the Breviary and Missal, the Catechism of the Council of Trent, and other fully authorized books.” To do this is to do good service. Any thing short of this will be found in practice to be “shooting beside the mark;” but this is carrying the war into the heart of the enemy’s camp. Any such blow tells with great power; and if reasonable men are led thus to look at what Romanism is in its deliberate documents, from the averments of which her advocates cannot escape, they would see her stripped of the trappings of controversial delusion, and exhibited in all the horrid nakedness of her real defilement.

The author has done his work

well. He has done what he engaged to do; and has supplied a manual of real value to any one who would meet a Romish controversialist with a really troublesome argument. Every position is taken safely. The erroneous doctrine is exhibited fairly, from documents about which no question can properly arise; and then the objection to such doctrine is without anything bordering on sophism or unfairness, based on solid Scriptural grounds.

Take, for instance, the doctrine of Rome sanctioning idolatry. The doctrine is exhibited first in the language of the decrees of the Council of Trent. 2ndly, In the Catechism of the Council of Trent. 3rdly, In the additional articles appended to the Nicene creed, to which every Romish priest is bound by oath; and which is called the creed of Pius IV. 4thly, The encyclical letters of popes, which, when not reclaimed, are deemed the unrepealable judgment of the whole Romish Church."

Then, in the second place, the practice of Rome in accordance with these avowed principles, is shown in the Missal and the Breviary; in the rubrics of the Pontifical, or book of offices; in the Catechism of the diocese of Paris; in the Psalter of Saint Bonaventura, printed at Rome in 1834; and in a prayer addressed to the Virgin, published at Pisa in 1847, by the Archbishop of that city.

In this way the sin of idolatry is affixed to Rome beyond the possibility of escape; and then the writer proceeds to show that the doctrine so maintained is contrary to the Holy Scriptures, because the Scriptures forbid all other worship but that of God: 2ndly, To declare that Jesus Christ is our only advocate and mediator with God. 3rdly, That the souls of the saints in heaven are ignorant of our wants, do not hear our prayers, and cannot supply them. 4thly, The worship of angels is expressly prohibited. 5thly, Holy men and angels have always rejected such honours, &c. In this way, by a brief statement of the argument, the subject is

all but exhausted; and the Scriptural believer is supplied with a means of safe assault upon the error which cannot be found faulty in the day of trial.

In the same way each portion of the Roman doctrine is thus shown up and sifted; and there is in the writer a peculiar fairness and calmness arising from his thorough knowledge of the facts, and of the strength of his position; so that he is quite content to deal with the realities of the case, and to let them speak dispassionately for themselves.*

It would be necessary, of course, for any one who would engage actively in controversy with Romanists, to read more extensively than this little treatise; but the work will be found a valuable hand-book for the way. It may be implicitly trusted. The authorities are given for everything, and any point made may be put forth unhesitatingly with the assurance that nothing but the characteristic sophistry and trickery of the school can be brought against it. To obtain the actual documents, books, and authorities referred to; and to verify the moral statements of the pamphlet by ample and deliberate reference, is to go far to be a formidable combatant against any champion that Rome may bring into the field.

To those, however, who would wish to weigh the whole force of the dishonest argumentation by which the unscriptural errors of Rome are defended or mystified, it would be well to study closely a small work which has long been extensively circulated, entitled, "The Protestant tried by the Written Word." There all that artifice and cool studied misrepresentation and garbling can effect to "make the worse appear the better reason," is to the utmost tried; and he who shall have first grounded himself in the documentary proof of the Romish errors, and then deliberately dissected the sophisms of this other work, and met them by the true and

* We must withhold our approbation from one short passage quoted from the Bishop of London's Charge, p. 162, which is not free from error.

proper answer, will have made real progress in this great controversy. This manual of truth, and this manual of seductive error, will at once exhibit the poison of the system in its true character; and all that the gloss

and contrivance of intentional dishonesty can accomplish towards making that poison palatable to common sense. The latter pamphlet is their *ne plus ultra*. It is a talented concentration of their deceits.

A SUNDAY IN MEXICO.

WHATEVER may be the impression of a stranger in Mexico as to the gaiety of the city during the week days—though comparison in this particular may be much in favour of many cities in Europe of equal size—yet no one can doubt, that in extent and variety of diversions and dissipations, Mexico, on a Sunday, can more than compete with the most festive of them.

As soon as you awake, you are saluted with the sounds of military music, in which the Mexicans profess a decided excellence. Regiments of soldiers, assembled in the Plaza Mayor, are reviewed, and on this day they exhibit a neat and cleanly appearance, which is more than can be affirmed on any other. On this day the cathedral is crowded with the fashionable and wealthy of the city. By far the greater proportion of the visitors are the fair sex; and there is here presented a display of beauty and elegance which cannot fail to impress the most insensible.

The service over, you pass into the street, where ever and anon a religious procession crosses your path, accompanied with all the parade that rich dresses, gilded images, and gold and silver church furniture can afford. The houses, too, are decorated, the inhabitants exhibiting from the balconies their most costly ornaments and dresses. All is bustle and animation. At a corner of the great square are suspended huge placards, on which the nature of the day's amusements is depicted in every variety of colour. Here is a pictorial illustration of the most prominent attraction at the great theatre, which, in common with all the rest, is open

twice on this day. A little further on, is a full length figure of Figaro, which draws your attention to the fascinating allurements of the opera. The bull fights next solicit your notice, announcing the most terrific particulars.

Nor are the minor theatres behind-hand in presenting their attractions. Endless varieties of other exhibitions put forth their claims. A balloon ascension is advertised for the afternoon. One would suppose, too, that the Roman gladiatorial shows were revived, for at one spectacle is a contest between a man and a bear. Cock-fights, dog-fights, and fandangos are announced in every quarter of the city. Horse-racing, the circus, jugglers, posture-masters, tumblers, fire-eaters, concerts, coffee gardens, fencing-matches, pigeon-shooting, gymnastic exercises, country excursions, balls graduated to every pocket, form but a fraction of the entertainments to which this day is devoted. In the afternoon the public promenades are thronged, and the long array of equipages, with the rich and gay dresses of the senoras, is calculated to convey an impression of the wealth and luxury of the city. In the evening the theatre presents a spectacle, which probably few theatres in the world can parallel. The beauty, elegance, wealth, and luxury of Mexico, seem concentrated into one brilliant focus.

The finale of the day is generally wound up by a splendid display of fire-works; and thus concludes a Mexican Sunday—and in no other part of the world, probably, is a Sunday so spent—not even in Italy.

FRAGMENTS ON ROMANISM.—No. IV.

THE second Nicene Council declares that the *veneration of images* was a practice, which had always been in the Christian Church from the time of Christ and his apostles. Now we have authority for asserting that the Christians had no images in their churches in the time of the emperors Severus and Dioclesian. *Cet Lamprid. vit. Severi, cap. 43. Baluz. Misc., Tom. ii. p. 374.* The Carpocratian heretics were the persons who made, and privately worshipped, the images of Christ and St. Paul. *Iren. ado. Hær., l. 1, c. 2; Aug. in Psal. 113; Damasc. de Hær. ap. Cotelr. Tom. 1, p. 287.* The orthodox party "gave no honour to images, for fear of complying with the vulgar, and making them think there was some kind of divinity in them."—*Orig. in Celsum, lib. 7.* They even went so far as to declare that "there could be no religion where there was any image."—*Lactant. Inst. l. 2, c. 19.* And when Epiphanius found a painted veil with the picture of Christ or of some saint upon it in a Church, he tore it and forbade the use of such pictures.—*Ep. ad Joan. Hier. Augustine said that "they deserved to err who sought for Christ and his apostles on painted walls, and not in their holy writings."—De Consens. Evang. lib. 1, cap. 10.* Chrysostom writes, "that the Christians enjoyed the presence of the saints in their discourses, not having the images of their bodies but their souls, for their sayings are the images of their minds."—*Cit. in Conc. Nic. 2, p. 655.*

When the Fathers reproved the heathens for adoring images, and they made the same excuse which Roman Catholics now make, viz., that it was not the image but the thing represented which they worshipped, it was rejected as an excuse without a foundation. It is quite clear, then, that they did not, by the images, adore the things represented.—*Lactant. Instit. l. 2, c. 2; Arnob. adv. Gent. lib. 6; Orig. in Cel., l. 7; August. in Psal. 113. Conc. 2.* Eusebius speaks of some new converts who had images of Peter, Paul, and Christ, but adds, that it was after the Pagan fashion.—*Hist., lib. 7, c. 8.* And it was only some of the ignorant multitude who began to worship images in Augustine's time.—*Aug. de morib. Eccles. Cathol., l. 1.* Afterwards when some zealous bishops defaced and broke such images and pictures as the vulgar adored, Pope Gregory declared

that "they might retain the images, but must teach the people not to adore them."—*Greg. Mag., lib. 7. Ep. 109.* The second council of Nice contradicted the received doctrine of the Church in decreeing expressly that images should be adored.—*Conc. Nic. 2. Act. 5 and 7.* And the Roman Catechism contradicts Pope Gregory, and says that "they are set in churches that they may be worshipped."—*Cat. Rom., p. 415.* The decrees of the assembly at Nice were soon after condemned in the East, (*Platin. vit. Adrian, p. 121,*) and rejected by the Council of Frankfort, and the Emperor Charles in the West.—*Aventin. Annal. l. 4.* In the 12th century the monks of Sempringham, in England, decreed that "they would have no superfluous carving or painting in their monasteries or churches, for by minding those things, the profit of divine meditation, and the seriousness of religious discipline, is often neglected."—*Monast. Aug. Tom. 2, p. 725. An. Dom. 1148.* How, then, can this be either an ancient or Catholic doctrine, which was not believed at all old, and never was generally received by all churches?

BABYLON—ROME.

Dr. Delahogue, a professor at Maynooth College, in his *Tractatus de Ecclesiâ*, thus expresses himself: "Cæterum nedum affirmari possit, Scripturas prorsus silere de sede Petri Romæ collocata; longè probabilius est illius facti mentionem fieri in his quibus Petrus primam suam Epistolam absolvit, *Salutat vos Ecclesia, quæ est in Babylone coelecta*: Id enim si conferatur cum iis, quæ *Apocal. ch. xvii. vers. 5 et 9*, leguntur de Babylone magnâ, quæ habet septem montes, quæque ex *vers. 18*, est civitas magna, quæ habet super reges terræ, non obscure percipitur per Babylonem Petrum indicare Romam ipsam, ut exposuit Tertul. Euseb. S. Hieron, S. August, Orosius et alii. Babylonis autem nomine designata fuit Roma, propter omnes omnium gentium superstitiones et errores, quos tunc adaptaverat. Hæc expositio iterum confirmatur eo quod nullibi, nec in Scripturis, nec apud Ecclesiasticos Scriptores legatur, Petrum Evangelium prædicavisse aut Babylone in Egypto, aut Babylone in Chaldæa."—*Page 347.*

ANON.

Intelligence.

HOME.

THE MAY MEETINGS.—The full details of our religious anniversaries come so largely before the public in other ways, that it is superfluous for us to enter into them; otherwise there is no ground that we could possibly occupy with greater satisfaction, convinced as we are that our religious institutions are amongst the most important of our national bulwarks, and not the least those which recognise the responsible duty we have to perform in regarding as our neighbours even the inhabitants of the remotest corners of the universe.

We shall content ourselves with making some general remarks on the May Meetings. And, in the first place, we cannot but express our thankfulness for the improved tone of the meetings from year to year. There is manifestly less of man and more of God; less of flattery and idolatry of the creature; less appearance of reliance on the sufficiency of human agency and human patronage and countenance, and more simple ascription of glory and praise to Him to whom alone they are due. We trust we may see the day when all noisy acclamation will vanish, and all manifestations of favouritism and individual preference will be absent: for it is the cause which should produce one continuous and hearty feeling of exultation and interest, and not an idolatrous attachment to the peculiar individual who advocates it. But this evil is diminishing, and our meetings are more and more characterized as the meetings of a chastened and holy solemnity.

It is manifest that there is no abatement of public interest in the meetings. The attendance was, if any thing, much larger than usual, especially at the meeting of the British and Foreign Bible Society, which was much fuller than it has been for some years. That of the Church Missionary Society was so excessively crowded, that it was impossible

to get a seat a few minutes after the chair was taken, or even standing-room where there was any possibility of hearing.

There was another important feature characterizing the meetings generally, and that was the announcement, on the one hand, of largely increasing openings for promising usefulness, and on the other hand, of diminished resources. We trust that this critical state of things will be duly and speedily reflected upon by God's faithful servants. It is a position which cannot be stationary: nor can the world's wants languish and cease because of our failure to supply them. The promises of God forbid this. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." This word of promise shall be fulfilled, but the question is, by what agency? If we in England fail to rise to the calls of a needy world, may we not expect that a faithful God will find out other labourers for his vineyard, and transfer from us to them the glory and privilege of working out his designs of grace and mercy? We have a strong conviction that our present position is most critical. Never was there a time when the cry was so general and urgent—"Come over and help us." Never should there have been a period when the means were more commensurate with the demand.

Now, the great thing wanted is for Christians to awake to the due consideration of what God has a right to expect from them as his almoners. The times are peculiar, and especially require a full and impartial apportionment of our talents. We are persuaded that it is not to the middle classes or the lower that we must look for enlarged supplies. It is the period of perplexity and distress of nations, and few persons have any

JUNE—1848.

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conception of the straits and difficulties prevailing in lower life. We are certain that the faithful followers of Christ there are giving to their power, yea, and beyond their power. No; the loudest and most palpable call of the times is for those who are in easy and independent circumstances, who are making money prosperously and laying by for all the strange uncertainties of the future, who never know what it is to deny themselves a gratification which they greatly wish for—the call is for them to begin to throw into the Lord's treasury, not only in a way more proportioned to their means, and the importance of the objects proposed to them, but under the conviction that they have to give for others also; for others who would give but cannot, who would be willing and happy helpers of the Lord, but who are now called from the exercise of active to passive duties. Is there anything unreasonable and unchristian in a man's thus reasoning? "The Lord's work must be done; the moral, and spiritual, and temporal wants of mankind must be supplied. The pressure of the times is most severely felt by the mass of the community: the poor are out of work, and can scarcely obtain the necessities of life: the shopkeepers of necessity feel the consequences: many must be living on their capitals. I witness the wreck of merchants and manufacturers on all sides of me. Through the mercy of God I stand; and I prosper in the world; I lay by my hundreds, perhaps thousands, in the year. I have saved what may be deemed abundantly enough for my children, and certainly as much as is safe for them. (But how many men of wealth are there who have no children to provide for!) Now I must begin to act on new principles, I must supply the lack of others. Sovereign subscriptions will not suffice; I must give my hundreds, aye, my thousands—and all little enough to give to Him who gave his dear Son for me, and with Him also freely gives me all things." Is there anything unscriptural in this mode of reasoning? No; the apostle in his Epistle to the Corinthians shews

plainly what the Scripture rule is; and that if the supplies in one section of the Church of Christ fail, another should supply the lack; not that one part should be unnecessarily eased and another wantonly burdened, but that there may be equality; "That your abundance may be a supply for their want, that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack!" (2 Cor. viii.)

This is what the times loudly call for. There is abundance of wealth in this land still in existence for all the Lord's work throughout the world; abundance that might be thrown into the Lord's treasury without injury to any relative claim or interest. There is many an individual even, who might easily, without the least injury to himself or his family, make up all the deficiencies in the past year of our great religious institutions. A sum of one hundred thousand pounds would probably put all their incomes up to the mark of the preceding year. Another similar sum might probably suffice to enable them to meet new claims immediately before them. There is many a wealthy banker, and merchant, and manufacturer, and many a one withdrawn from business altogether, who, if he did but rightly understand the object of wealth, and duly appreciated the luxury of its ministrations, could as easily give his cheque for a sum of this magnitude, as the mass of the community are imparting their scanty subscriptions. We have got upon singularly revolutionary times. Already the God of heaven gives us signs of that moral and spiritual order which he can bring out of the chaos of the world's confusion and perplexity. And we are not without hope that the very peculiar visitations of the mercantile world, the failure of the strongest and largest houses, the pressure chiefly on those whose mountain seemed so strong that they never should be moved, the singular rapidity and caprice with which wealth takes wings and departs, will open men's eyes to the right use of riches, and lead them to make the only safe

and rational investments, making to themselves friends of the mammon of unrighteousness, that when they fail they may be received into everlasting habitations.

We have referred to the unprecedented openings for usefulness. Of this the meetings afforded abundant evidence. As it respects the parts of the Continent in which anarchy and revolution have so largely prevailed. It was well, and we believe truly, stated, that barriers have been broken down which stood in the way of the free course of the Gospel. The ground is ploughed up, however roughly, for the reception of the seed of the kingdom; and it was represented by foreigners as well as others, that never perhaps was there a period when the husbandman might go forth and sow his seed with greater promise of an abundant harvest. The Rev. Mr. Arthur gave a most remarkable description of what he had witnessed in Paris. He had mixed himself with the people as far as he could with safety, during the insurrectionary movement, for the express purpose of ascertaining, as largely as possible, the principles on which men were acting, and the expectations they had in view. He stated that it was truly wonderful to discover the consternation and awe which universally prevailed. All were completely at a loss to account on any given principles for what had occurred. There seemed to be one strong and generally prevailing idea that a higher power than that of man was at work, and that the God of heaven was overruling all in his mysterious wisdom.

Oh that we may all, then, be led to come forth to the help of the Lord against the mighty! Blessed is that servant whom his Lord, when he cometh, shall find so doing!

The Church Missionary Meeting was rendered specially interesting by the reference which was made to its jubilee position, it being in its 50th year from the commencement. It is contemplated to mark this event in some substantial manner, and to make it the ground of appeal to its supporters for enlarged efforts to meet its demands. We trust that this

will not be in vain. We need not say what a sunshine was spread over both the Church Missionary and Bible meetings by the presence of the Primate, and his hearty and efficient participation in the proceedings of each day; in the former as chairman, and in the latter as the mover of the first resolution. Not many more lovely pictures have been exhibited than that of the venerable Lord Bexley led to the chair of the Bible meeting, for the last time, by the archbishop. It was a glorious exit from his presidency of the Bible Society, one that he could never have contemplated: and who can pretend to estimate all the ramifications of healthy spiritual influence which this happy appointment to the primacy is calculated to effect! Long, long may Archbishop Sumner be spared to throw the oil of Christian charity over the troubled waters of our poor distracted Church. He takes the helm in times of no ordinary difficulty and perplexity; but the humility, and simplicity, and experience, and, above all, the prayerfulness with which he takes it, give the best security for the efficient discharge of his varied and important duties. It is a gratifying fact that even the Church of Scotland returned public thanks for his appointment. We trust that prayer will not be wanting on his behalf for an abundant supply of those gifts and graces which are so essentially necessary for this high office.

THE NEWSPAPERS—PROPHECY.

—It is curious to observe how even the newspapers of the day in the provinces as well as the metropolis are constrained by passing events to make reference to the subject of prophecy. We scarcely wonder at it; for that mind must be strangely constituted which can witness passing events, apart from the testimony of the divine word, touching the latter days, and what we may expect to be coming on the earth. But newspaper editors have to cater for the public taste, and, therefore, the subjects they take up may be fairly regarded as forming the information which the public relish. May we

not, therefore, fairly infer from the prevalence of such articles, that men are not merely reading newspapers as politicians, and contemplating the movement of nations as matters of abstract reality, but that the announcements of the day are beheld through a Scriptural medium, and that Bible truth does not fail to be mingled with political and national considerations? This is as it should be; and we may well be thankful for every influence that is calculated to rouse us from our spiritual lethargy, and prevent our being found otherwise than in a watching position when Christ comes either in the terror of his judgments on antichrist, or the glory and blessedness of his claimed and established kingdom.

In proof of what we are stating, we give the following paragraph in the *Yorkshire Gazette* of the 22nd ultimo, which we chanced to take up:—

“REMARKABLE INTERPRETATION OF PROPHECY.—The passage in Fleming’s Discourse, delivered in 1701, which has attracted so much attention of late, is as follows: ‘The vial, (Rev. xvi. 10, 11.) which is to be poured out on the seat of the beast, or the dominions that more immediately belong to and depend upon the Roman See; that, I say, this judgment will probably begin about the year 1794, and expire about 1848, so that the duration of it, upon this supposition, will be for a space of 54 years. For I do suppose that seeing the Pope received the title of Supreme Bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment,) until the year 1848, which is the date of the 1260 years in prophetic account when they are reckoned from A. D. 606. But yet we are not to imagine that this vial will totally *destroy the Papacy*, (though it will exceedingly weaken it,) for we find this still in being and alive, when the last vial is poured out.’”

Then, in the following number of

that well-conducted paper, there appeared the following valuable letter, which, we are persuaded, our readers will not quarrel with us for bringing before them:—

“THE CONTINENTAL MOVEMENT AND SCRIPTURE PROPHECY.

“*To the Editor of the Yorkshire Gazette.*

“SIR,—The late events on the continent have naturally drawn the attention of thinking men to the prophecies contained in the word of God. For my own part, though I have bestowed considerable attention on the subject of prophecy, I have never been in the number of those who applied with avidity the mystic revelation to the events of our own day. But I acknowledge I am unable to resist the conviction, that the present extraordinary continental revolution is foretold to us in the apocalypse as the earthquake of the seventh vial. Although the subject is not one for newspaper illustration, under ordinary circumstances, yet I trust the peculiarly striking nature of the case will justify your departure from the ordinary rule. It has, for many years, been an extensively prevalent opinion, that the sixth vial poured out upon the river Euphrates, the water whereof was dried up, depicted the gradual decay of the Turkish empire, the Ottoman Turks being elsewhere in the same book described as the Euphratean horsemen. Three unclean spirits like frogs are stated at the same time to proceed upon a mission of an extraordinary nature. Indeed, the frog-like spirit lately and now abroad, is so manifest as to induce Sir Robert Peel, in the House of Commons, a few nights ago, to speak as follows—‘Let us keep those frogs, that are croaking sedition in the marshes, in their proper position.’ (*Times* newspaper, 19th April.) Such was the view entertained by the most competent writers on the subject for some time back. Very few, however, contemplated so early an outpouring of the seventh vial; which, it is said, shall be ‘into the air.’ ‘And there was a great earthquake, such as was not since men were upon the earth,

so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail.' (Rev. xvi. 17—21.) On these particulars we remark—1st. As to the pouring of the vial into the air, the editor of the *Standard*, April 4th, uses the very term with reference to present events: 'At a time,' says he, 'when an infectious and confluent rebellion is abroad in the air.' 2nd. The same writer, March 31st, says, 'The present state of Europe is wholly *without precedent* in the history of any equal division of the world: the whole mass of continent, from the Baltic to the African Sea, comprehending states lately subjected to almost every form of government, (whether free or despotic,) exhibits one mass of revolt, closely approaching to anarchy, all the work, too, of less than five weeks.'

"This is merely the language of a political writer, describing the events of the day; yet how it agrees with the language of prophecy! 'A great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.' We may add that this political earthquake, so far as hitherto developed, is a complete shaking and overturning of the social state, placing the poor in authority over the rich.

"3rd. 'The great city was divided into three parts.' It is remarkable how, at the present moment, it is contemplated by the republicans on the continent to establish an Italian Confederation, a German one, and a French one; thus dividing Europe—into three grand divisions of races—Latin, Teutonic, and Gaulish. Or, if the great city means the Romish nations, then we have Lamartine's 'Iber-gallitalian' Confederacy,

a word which he has coined to express a union which he supposes to take place between Italy, France, (including Belgium,) and Spain (including Portugal)—nations, he says, all speaking a dialect of the Latin tongue. (See *France and England—a Vision of the Future*, by M. de Lamartine—connected with this we may notice the universal assumption of a *tri-coloured* flag.) 4thly. 'The cities of the nations fell, and great Babylon came in remembrance before God.' What is meant by the cities of the nations it is difficult to say, and the event alone must decide; but it is very evident that by great Babylon is intended the Church of Rome. The Popish clergy in France have fallen in with the movement, and proclaim themselves republicans; but they will not be able to 'guide the tempest and direct the storm.' The first motion of the earthquake expelled the Jesuits from Switzerland, and since that from Rome itself. Now the Jesuits were declared by a late Pope to be the most skilful rowers of his bark. The anomalous position of the Pope is also remarkable; for, as Lord Brougham lately observed, it is a curious thing for an infallible personage to be advised by fallible counsellors, as must be the case in carrying out the constitution granted by the Pope to what are termed the States of the Church. Popery may possibly for awhile flare up, like the expiring flame of a candle, but it will, under this vial, become extinct as the great religious city of Europe. Even Lamartine, the most favourable to Romanism of any of the French republican ministers, in his *Vision of the Future*, just referred to, never mentions the Pope or his religion, but seems to view them as gone by. There can be little doubt that French republicanism is essentially infidel in its tendencies and working. 5thly. 'Every island fled away, and the mountains were not found. And there fell upon men a great hail,' &c. 'The events here referred to are in the womb of time.

"But one cannot but note that a few months ago it was the common topic of the newspapers, that Britain

was no longer an island, in consequence of the application of steam to navigation. May there be here, as is usual in other parts of the apocalypse, allusion to some peculiar invention of the age, and an intimation given of the wonderful power of steam to annihilate, as it were, separation by sea, and by railways to undermine mountains by land?

"As to the great hail, the eye cannot but turn towards Russia. The European revolutionists instinctively look upon that power as their great enemy, and probably their scourge. What can more aptly describe a Russian invasion than a storm of hail? Supposing the view here given correct in its main particulars, what a wonderful book is the Bible!

"The fate of our own beloved country does not appear to be declared under this seventh vial. Is it that, in consequence of the reformation, we have ceased to be a part of the 'great city,' and are therefore not involved in her fate? Being passed over in this vial of judgment is therefore a token of good. In any case it is obvious that our safety will depend upon our adherence to the Bible and

its doctrines, as set forth by Protestants in opposition to Rome. Most evident it is to all men, that a new era is approaching, and sifting times are at hand. But let us be sober-minded, and not permit any undue excitement to carry us away, as appears to be the case with some.

Although the events in question are expressed in few words, they may be many years in accomplishing, with possibly numerous waves of action and re-action. England's duty is to adhere to her Queen and her Protestant faith. God may yet have many mercies in store for us if we honour him. Let us all, therefore, pray that as a nation we may fear God and work righteousness. We need then fear no evil. When the stone, cut without hands, smote Nebuchadnezzar's image upon his feet that were of iron and clay; (Dan. ii.) and the iron, the clay, the brass, the silver, and the gold were broken to pieces, and the wind carried them away, we rejoice to read that that same stone, namely, the Redeemer's kingdom, *became a great mountain, and filled the whole earth.*

"VIGIL."

FOREIGN.

THE following interesting details are chiefly taken from the last number of *Evangelical Christendom*; a periodical which we cannot too strongly recommend to our readers:

FRANCE.—Like all great political and social revolutions, the revolution of February last has revealed what was in the depths of men's hearts. Eccentric and extravagant opinions, which durst not appear openly in times of order and tranquillity, have quitted their dark retreats, and present themselves unveiled before the public eye. Not only has the famous *Abbé Châtel* returned with his *French Catholic Church*, but there are infidels who boldly proclaim the advent of a *new religion*.

What is this new religion? Just simply the apotheosis of the people, the deification of the lower classes. In this system, *the voice of the people is the voice of God*. The people are the *very Christ*,—the Christ who has suffered long, who has been delivered into the hands of wicked men, who has had his agony in another Gethsemane, and who, after having been buried in his sepulchre, has now risen from the dead. These horrible blasphemies, you will find in several journals; and it is not empty jesting; the infidels who publish such things speak in a very serious tone, and seem to have a firm and profound conviction that they are right. There will be henceforth for them no other God and no other Christ than the

people! The people are almighty, perfectly wise, and perfectly good! The people are the source of truth, the origin of justice, the supreme arbiters of right and wrong! The people, in fine, comprise in themselves, and constitute all the religion of the present age!

And what are the morals of this new kind of idolatry? They are contained in three words: *Liberty! Equality! Fraternity!* These are the decisive words which must regulate all the conduct of men. This is the *Decalogue of the nineteenth century*, as one of our French writers has it. Practise this triple law, and you will have fully accomplished your duty. The old morality,—the morality which commands humility, purity, veracity, self-denial, regeneration of heart and life, has fallen into desuetude. It was good for ignorant people and slaves. Now-a-days we are enlightened and emancipated. Be loose in your private conduct, if you please; give unrestrained indulgence to your passions—to pride, intemperance, debauchery, and adultery; act the part of a bad father or a bad husband: this is little or nothing! It is the *petite morale*, as our journalists say. The *grande morale* is summed up completely in the motto of the revolution: *Liberty! Equality! Fraternity!*

The institutions and ministers of the Romish Church had been generally respected by our revolutionists; but this fact is marked by some exceptions. The government commissioner at Lyons has ordered that the houses of the Jesuits, and of the other monastic orders not authorized by law, should be immediately shut. The same thing has taken place at Avignon. The Jesuits received orders to depart without delay, and the remonstrances of the clergy only obtained for them a respite of twenty-four hours.

Why this harsh treatment at Lyons and Avignon more than elsewhere? The principal cause is in the repugnance which exists in the popular mind to the Jesuit order. The political power would not spontaneously have taken the initiative to act thus

severely with these monks; but it has been moved to adopt this course by the multitude. It must be observed, that the city of Lyons had become, as it were, the French metropolis of Popery. Monks and nuns of every colour were constantly upon the increase there. They had vexed and impoverished the population in different modes; their cupidity was insatiable, and their pride knew no bounds under the reign of Louis-Philippe. As to the ancient pontifical city, Avignon, the hatred of its most enlightened inhabitants to the priests has always been very decided, in consequence of the clergy having exercised a more oppressive tyranny there than elsewhere. These ministers of Rome would fain have had a hand in everything, as they had in the middle ages.

This is a very serious contest; it may be regarded as the precursor of quarrels which will not fail to break out between the Church of Rome and the political authorities. Let us not attempt to disguise the fact, that there are here two *antagonist spirits*, standing front to front; the spirit of the past, which hands over the liberty of individuals to ecclesiastical tyranny, and the spirit of the present, which tends to restore everywhere and to all men, the rights of individuality. On the one hand, the Romish priesthood regards private judgment as a crime; on the other, the French nation makes an absolute claim, in religion the same as in politics, to that right of private judgment which Rome disputes. Hence will issue, sooner or later, new and terrible conflicts.

Meanwhile, the bishops and priests neglect no means whatever of gaining popular favour. Declarations of zeal for the republic, pastoral letters upon the advantages of liberty, professions of democratic faith, flattering compliments to men in power, liberal harangues in churches and at clubs; they employ all with their accustomed address, and seek to obtain popularity at any price. One of the proceedings to which they have recourse with this intention is very curious; it consists in bestowing a solemn *benediction upon trees of liberty*. Upon

this subject I must give some brief explanations to your readers.

The operatives of Paris, having nothing to do in the existing crisis, or quitting their workshops because they deem it very agreeable to live at the expense of the public treasury, have devised the scheme of planting trees of liberty; this helps them to pass away their leisure time. These trees are a sort of *symbol*; they indicate the triumph of democratic rule over the monarchy. The diversion is innocent enough; and if the operatives engaged in it, after having honestly earned their bread, we should have nothing to say. It is much better to plant symbolical trees, than to plunder tradesmen's shops.

But this is not all. The priests have eagerly seized the opportunity of taking part in these popular *fêtes*. Picture to yourself the scenes which have taken place in all parts of Paris. First, walks a Popish *curé*, clothed in sacerdotal insignia; he is accompanied by the priests of his parish. Behind them are bands of operatives, women, and children. Some sing litanies of the church, and others the *Marseillaise*; it is a strange *pêle mêle*, a grotesque medley of religious and patriotic ceremonies. The firing of muskets, the letting off of fireworks, resound in token of rejoicing. Then the *curé* raises his voice, and pronounces upon the piece of wood which is called *the tree of liberty* a solemn benediction. Would you not imagine you were taking part in a heathen festival? Then the operatives and the priests return together to the nearest church, and with one accord strike up the *Te Deum*. Why do the Romish clergy consent to these profanations? For one solitary reason; they aspire to win the good graces of the crowd. When kings were powerful, Rome burnt incense before them; now-a-days, in France, the people have become masters, and Rome prostrates herself humbly before them. It is the same system of adulation and cupidity as ever; the objects only are changed.

One of these priests said, in conducting a ceremony of this kind, "Why have you requested me to

come among you to bless this tree of liberty? It is because, from the Christian education which you have received, you have seen in me not merely an *ordinary man*. You know that, notwithstanding my unworthiness, I am as a priest, *the representative of God among men*. It seems to me, therefore, as though I saw at this moment the heavens opened over our heads, and from the height of his eternal throne, God planting by my hands, God blessing by my mouth, the tree of liberty. Brethren, that which God has planted, man cannot pull down; that which God has blessed, man ought never to profane." Every one will recognise in these words the language of theocracy. Gregory VII. did not talk differently when he put a crown upon the head of kings. The operatives, hearing this fine speech, cried out, *Vive M. le curé! Vive la religion catholique!* These poor people did not understand probably the meaning of the declarations which they cheered. If they had thought a little upon the subject, they would have felt, that the claim of the priest to be regarded as more than an *ordinary man*, and to transform himself into the *representative of God among men*, makes of the Popish priesthood a caste, incompatible with our existing notions. But their eyes will be opened ere long to the theocratical pretensions of the Popish clergy.

The Archbishop of Paris has just been playing a very amusing little game. As the public exchequer is drained, our government has suggested to good citizens the propriety of making *patriotic donations*. Different classes of persons—merchants, traders, professors, advocates, literary men, and operatives—have hastened to respond to this appeal. M. Denis Affre, the archbishop, has considered that he ought not to remain behind, and has addressed to the members of the Provisional Government, sending them at the same time a number of silver spoons and forks, the following letter: "Gentlemen, here is my humble offering: it consists of some silver spoons, *the only ones which I possess*. . . . Receive the assurance

of my high consideration. (Signed *Denis, &c.*)” Now, observe; the reverend prelate has an annual revenue of from 70,000 to 80,000 francs; he is lodged and provided for in his palace, like a prince, and he dares emphatically to affirm, that he has given the Republic all his silver plate! M. Affre will henceforth eat with iron forks and pewter spoons! He will speedily become as poor as the apostles of whom he pretends to be the successor! All this phantasmagoria is very puerile. M. Affre has sought to render himself an object of interest by a parade of poverty, but he will only succeed in making himself look ridiculous.

ITALY.—The result we may anticipate from the present commotions throughout Europe is—the weakening, if not the overthrow, of the political influence of Popery. The first French revolution gave it a shock from which it has never recovered. In France, it lost its State Establishment, its feudal dignities, its exclusive ascendancy in the councils of the nation, and dwindled into being the mere stipendiary of the State. In Catholic Germany, it lost its electoral principalities,—those independent sovereignties of its own; its wide territorial estates; its princely palaces; its voice in the election of emperors; and, except in Austria, it lost its political influence in the national councils. In Italy, the effects of that convulsion were indeed less felt; but every thing conspires to warrant the expectation that the present revolution will be more deeply felt there than in any other portion of the continent. Everywhere, indeed, one auspicious result has already manifested itself—the baneful influence of the Jesuits, the body-guard of the papal power, specially devoted to the extension of its political control over sovereigns and states, has already fallen. Throughout Germany the papal influence has succumbed in its several Romanist governments. In Saxony, for instance; in Bavaria, where indeed, even prior to the commotions of this year the Ultramontane party had been signally defeated by a strange incident, re-

mindings one of the story of Commodus and Marcia in the second century; and even in Austria, the political power of the Pope seems likely, from their mutual collisions in Italy, to be seriously circumscribed.

But it is to Italy that all Christian eyes and hearts are now turned with peculiar anxiety and hope, and with earnest prayer that its present commotions may terminate in the overthrow of the man of sin. Every thing, indeed, seems to be paving the way for the downfall of, at least, his political domination; which, many think, will precede that of his spiritual power. And is it not passing strange, in the mysterious evolutions of Providence, that the Pope himself should be the very man who applied the match to the train which has exploded throughout Europe, and which is likely to overwhelm the papal throne and tiara; probably not during the reign of the present Pope, but certainly not long afterwards. For let us suppose that he peaceably accomplishes his projected reforms; that he succeeds, (though it is still doubtful,) in establishing the constitution which he has recently proclaimed; and that his subjects rest contented in the mean time with their new political rights; one result cannot but follow in due time, and it is this: a people, thus politically free, who know how to appreciate their constitutional privileges, will never submit to an elective monarchy so anomalous as the Papedom is, and is intended to be. Let the Roman States be once organized on the model of other constitutional states, as Pius the Ninth proposes;—with its hereditary nobility, and its elected representatives exercising a check on taxation and expenditure; with a free political press and free commercial intercourse with other nations; let these institutions have a reasonable time to diffuse freedom and independence of mind among all classes;—and can any one imagine that a state so circumstanced will consent to receive its sovereign from forty or fifty old men, half of them the subjects of other states in Europe, met in a secret and irresponsible conclave, and with unlimited power

to place any Roman subject they please on their throne, and that subject invariably a priest! The Roman States may continue monarchial in their constitution and Roman Catholic in their religion; but assuredly after the present man, and perhaps his successor, their sovereign will not be the Pope. They will claim to have a lay head—a sovereign such as other free states have, either elective or hereditary. They may permit the Pope to reside at Rome as a matter of favour or a mark of reverence, and as a source of profit to their city and state; but he must resign the tiara, cease to be a sovereign prince, and remove at least one of the swords from his escutcheon. And who can tell the vast influence which such a revolution, even though it should not in the first instance affect the spiritual power of the Popedom, would be calculated to exert throughout the Churches of Europe and even Christendom? As it was the union of the spiritual office of the Bishop of Rome with temporal sovereignty, which paved the way for the worst corruptions of the mediæval Church; so might we hope, that the dissolution of that fatal union would be a decisive step towards the restoration of the long-lost purity and freedom of the Christian Church in many lands, and the overthrow of the spiritual tyranny and soul-destroying doctrines of the papal system.

GERMANY.—If ever there was a time in which the truths of the divine aphorism, "Thou knowest not what a day may bring forth," has been pressed home with irresistible force on the conviction of prince and peasant, surely it is the present. And if ever the voice of the Lord was heard proclaiming the instability of earthly greatness, it may now be heard sounding a solemn warning in the ears of the mighty and the noble, to remember, that they are but men in regard to their fellow-mortals, and mere "grasshoppers" in the eyes of the King of kings. While monarchs are dethroned or abdicating, and almost every throne in Europe trembling to its base; while the power which centuries have been spent in consolidating

is seen to melt as the snow in summer, or "driven away like a rolling thing before the whirlwind" of popular insurrection; while the warriest statesmen find their deepest-laid plans frustrated by despised, perhaps really despicable agitators; while the high-born noble, "the ancient and the honourable"—though stars of the political firmament—are sharing the fate of kings and princes, by being drawn from their hereditary castles, and assailed by the hands, and taunted by the tongues, of vassals over whom they and their forefathers had ruled for ages,—the most careless observer of passing events must be led to read the astounding riddle of the last month as a new exposition of God's declaration to Nebuchadnezzar, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will." Truly the Lord is "pulling down and setting up," and it may be, in many instances, "the basest of men."

Of these I grieve especially to have to notice the president of the Bible Society at Buchwald, in Silesia, the excellent Count Reeden, who, together with his pious countess, the zealous promotress of all schemes of piety and benevolence in her neighbourhood, has been, as I yesterday learned from a friend, driven from their fine castle by a band of insurgent peasants, probably from another district, and forced to fly for their lives. The noble building was first pillaged and then set fire to! There is, indeed, no feature in the present revolutionary movement, so full of horror, as these agrarian outrages. A private letter from the Grand Duchy of Posen states: "Last night seven fires were gleaming in as many points of our horizon. Intelligence received this morning proves them to have proceeded (as we expected) from seven noblemen's country seats, which the peasantry had given to the flames! Scarcely a day passes without some such tragedy being acted in Silesia!" Poor Czerski, too, is in the midst of this literally fiery furnace! I trust he and his people may come out of it in every sense unhurt!

Still, fearful and trying as such

times are, may we not hope, that, as the devastating storm, even while laying low the centenary oaks, and hurling down by its sweeping might many a stately tower, and strewing many a fruitful field with unsightly ruins, is yet frequently the beneficent cleanser of the atmosphere from unwholesome vapours and the rude harbinger of purer air and brighter skies, that He who rides on the whirlwind and directs the storms of human passions, will be pleased graciously to educe good from these fearful evils, and render this gall and wormwood medicinal, if not pleasant to his own people. Nay, even perhaps the means of increasing their numbers, by the accession of such as being "affrighted shall give glory to the God of heaven."

Some hopeful symptoms of so desirable a consummation have already appeared in the purifying of the political atmosphere from the dark vapours of intolerance. Protestantism is at length free, *de facto*, as well as *de jure*, in Bavaria, and its recognition effected in Austria, that most strongly guarded of all the strongholds of bigotry. It was but last summer that a gentleman travelling through Austria was deprived on the frontier of several religious books, although he stated truly, that they were solely for his own use. His Bible would have shared the fate of the other parts of his travelling library, but for the circumstance of its being well worn, and having his name stamped on the binding. Now, a free press will permit the unhindered circulation of the Sacred Scriptures, as well as other publications deemed heretical under the old *regime*; and as people are often more greedy of that from which they have been long debarred, it may be, that controversial works will find acceptance in Austria proportioned to their novelty within the empire. As another characteristic sign of the times, it may be mentioned, that the only religious confession now at all exposed either to insult or injury in Vienna, is that one which formerly lorded it so arrogantly over the consciences of the people. The only buildings which

suffered from popular fury during the memorable 14th and 15th of March, were the villa of Prince Metternich, and the Ligorian Monastery; the two representatives of political and ecclesiastical oppression; and the only clergy who now need police protection in Austria or its dependencies are those of the Roman Catholic persuasion who are believed to be Jesuits.

Intelligence from Vienna of the 8th instant, represents the expulsion of the Ligorians, (a Jesuit *alias*,) whom the Ezendorf peasants are said to pursue, and absolutely hunt down with pertinacious animosity, as having most deeply affected the Empress Mother, by whom they were specially protected. Bohemia, once the home and nursery of Bible doctrine, is again restored to confessional freedom, and we may expect soon to see its effects in the sudden increase of avowed Protestantism; it being pretty well known that Bohemia numbered very many among her population who "bowed not the knee to Baal," although dread of persecution held them back from an open confession of their Protestant faith; and, as infidels were less hateful in Jesuit eyes than heretics, they were left in comparative peace by resorting to no place of worship.

The "wars and rumours of wars" which are rife around us, are, we trust, not wholly without a beneficial influence on the spiritual position of the Baltic provinces. The threatening aspect which German revolution bears towards his Polish possessions, as well as the far from flattering prospects in Caucasus, are generally expected so fully to occupy the Russian Emperor's leisure, as not only to deter him from interfering hostilely in German politics, but even to dispose him to such a course of lenity and ecclesiastical non-intervention in the provinces, as may justly lessen his fear of any disruption from his sovereignty, to which the anguish of oppressed consciences might drive them, and to which a favourable opening might easily be found, in a solicited incorporation with, and consequent protection from, the German Con-

federation, which is now reforming on so large a scale of federal unity.

Another and more blessed effect of these disquiets is, the evident re-action which they are producing in the professing Christian public. The "distress of nations," the "perplexity," and the "failing of heart" as to near impending events, are, in many places, exciting to a better attendance on the preached gospel; a greater seriousness of mind in all classes, and, as a natural consequence, a less eager pursuit of the pleasures and amusements of the world. Established Christians are likewise roused to more active zeal by seeing the dire effects of irreligion even on the outward condition of society. Small, popularly written treatises and tracts, calculated to open the eyes of the nation to the precipice on which it is standing, are being circulated. Bible Societies, Sunday-schools, and other means of popular instruction, are more zealously supported; and all but the most *rabid* revolutionists seem impressed with the necessity of meeting the flood of infidel and democratic writings which the newly granted liberty of the press will enable Satan's propaganda to pour in on the people, by the exertion of corresponding energy in the promulgation of moral and religious publications.

PERSECUTION OF THE JEWS IN GERMANY.—The persecution against the Jews has extended from the Grand Duchy of Baden to Franconia. A single railway train conveyed to Bamberg 500 Jewish families, who have been forced to abandon the villages and rural districts in which they resided, to seek an asylum in the city. Similar persecutions have also taken place in Hungary.

FRIBURG.—The Grand Council of Friburg has adopted a decree, suppressing the convents in that canton. Three will be suppressed immediately; the others as the members are removed by death. The property of these establishments will fall into the hands of the State. The Grey Sisters will remain undisturbed.

WINNENDEN, WIRTEMBERG.—We have in our religious meetings

such a sight as was never seen here before. Awakened sinners by fifties and hundreds cry to God for mercy; and many are enabled to rise up, and praise the Lord, being loosed from the chain of their sins, through faith in the atoning blood of Christ. In the course of a week, twenty, forty, fifty, have found peace in believing; and this has continued for a considerable time. At a distance of from twenty to forty English miles from Winnenden, whole families and neighbourhoods are singing the praises of Almighty God. *If they have formerly wronged any one, they go and make restitution*, even to a halfpenny, confessing their sin, and begging pardon, even where the parties did not know that they had lost anything. We have now better prospects of full liberty of conscience, and of preaching the Gospel freely to others. Of other prospects I will not speak at this time. O my dear English brethren, help us to laud and magnify the Lord for his tender mercies toward us. This work of grace has included both old and young, rich and poor.—C. G. Muller, *Wesleyan Missionary*.

BELGIUM.—The Belgium Evangelical Society has just entered on the eleventh year of its labours. The number of persons now employed in its service, as ministers of the Gospel, teachers, and colporteurs, amounts to twenty-four. Their last Report, just published, gives an account of the progress of the work during the year 1847. The following extract has been translated into English:—

"The work entrusted to our humble care is extended; and the labourers and the establishments are increased in number. The particular characteristic of the fruits of evangelization in Belgium appears to us to be solidity; the movement is essentially a sound one, for opposition to the Romish Church is but a secondary consideration; they are souls hungering and thirsting after righteousness, who come to be fed with the bread of life which is distributed to them. In most of the stations conversions are not, indeed, numerous, but they

are real, as far as man can judge them. There appears a seriousness in men's minds, with a sincere desire to find the one thing needful.

"But our labourers are not sufficient for all the work to be done. We are earnestly called upon for preachers, in places which manifest a feeling and sense of their religious necessities. Men have offered their services who are well qualified to announce the Gospel—namely, three ministers and some teachers; and notwithstanding these favourable circumstances, we are obliged to leave many souls thus in suffering, because we are without the funds sufficient to give to our work the extension which it is capable of taking.

"There is no school yet at Liege, nor at Nessonvaux, where excellent dispositions have manifested themselves. A school is absolutely necessary in each of these stations. Belgium affords us very few pecuniary resources: it is our foreign friends who have hitherto supported us. We are glad to testify our gratitude to them publicly, for the liberality with which they have come forward to our assistance; but we are obliged at the same time to lay before them our further wants. In order to meet our current expenses at the end of March, we shall want a considerable sum, and we know not how it can be found. The members of the committee are not in a situation to advance money; and unless funds are procured for us, the work must inevitably be stopped.

"And in order to be able to provide for the extension of the work, we have need of a still more considerable supply. Such being our position, we think we may be permitted to solicit the charitable assistance of the friends of the kingdom of God in Great Britain. The temporal riches which they may be willing to sacrifice, would furnish to the poor and benighted the means of obtaining those good things which are eternal. We would have the cry of these souls, perishing for want of spiritual nourishment, reach the ears of all the disciples of Christ."

Dear brethren, come to our assist-

ance! It is the Lord himself (we may say so with truth,) who demands it through our instrumentality. Give to Him who gave himself for you! Give, in order to procure fresh soldiers in His service for the contest which is waging more and more warmly between light and darkness. The awful times in which we live impose solemn duties upon us all. We suffer now; and shall be called upon to endure still more both from infidelity and superstition. Let us act, instead of complaining! Instead of contemplating the evil with dismay, let us apply the remedy; but let us apply it extensively that it may prove efficacious. When facts speak so plainly, is it necessary to insist further? and, dear brethren, we have full confidence that your hearts will be enlarged in our behalf! May our Lord return to you a hundred-fold whatever you may give for his sake! May He accept your sacrifice as a sweet incense offered to himself; and impart to you abundantly the imperishable riches of His grace.

For the Managing Committee,

LEONARD ANET, Pasteur, Sec.

N.B.—The Report of the Evangelical Society may be had at the office of the Foreign Aid Society, 10, Exeter Hall; of Messrs. Partridge and Oakley, 34, Paternoster Row; of Messrs. Jeremiah Smith and Son, 77, Queen Street, Cheapside; and of Mr. E. Cicopieri St. Clair, 42, Half Moon Street, Piccadilly.

EXTRACT OF LETTER FROM BERLIN.—"I feel myself as if every breath one draws in a country like this, should be prayerful entreaty that the Holy Spirit might be poured down, and life put into the inert form of sound words, now held by the Established Church. But the poor king's efforts to uphold the truth have sadly failed, and nothing has made him so unpopular with a large class as his piety. And yet what noble material here for a Christian Church and nation when wisdom from above will guide German intelligence, and the love of Christ possess and regulate the strong affections of German hearts. What a blessed

state of things must dawn on the world!

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"You must be intensely interested in what is going on in Italy; I am sure your intelligence at home is much better than ours abroad from that quarter; but with regard to German affairs a good deal of exaggeration got into English papers. What a time this to strike in on the continent with Bible circulation; I do hope the churches at home will respond to the call of Providence, and dispute with fidelity the last ground of the Papacy."

POLAND—EXTRACT OF LETTER FROM CZERSKI.—"Amid all these movements, it is cheering to the Christian to perceive, that everywhere there are men turning their backs on the great harlot of Rome. Even some Roman Catholic bishops begin to perceive the abuses to which celibacy and auricular confession lead, and talk of seeking their abolition. . . Our reform proceeds powerfully, because Christ is with us, and the hand of the Almighty sustains us. If political affairs were a little more calm, we would hold a General Assembly.

"With regard to our financial affairs, our situation looks dark indeed, as in these revolutionary times the want of money threatens starvation to many. I am unable to keep up the necessary correspondence with the different congregations, for want of means; and I am compelled to abstain from many necessary journeys. In these circumstances I turn to you, and to all true Christians in England, who do so much for the diffusion of Christianity. Think on us, and reach forth to us a helping hand. The Lord bless and be with you.

"J. CZERSKI."

SWITZERLAND—LAUSANNE.—On Sunday, March 26th, without any known cause, threats were renewed against Christians, and it was thought proper for us to adopt still more prudent measures. Our morning service was to have been held at ten, at a friend's house, where we had already met before, with much comfort; but before the hour, a neighbour kindly warned

our friends of the threats preferred against them and entreated them to disperse. They thought it better so to do, as large numbers of idle, mischievous men were about the premises. A few moments after, the police entered the house. But they were disappointed. A gracious Providence had again shielded us. It was so particularly in my case, as being most exposed; for as I was coming to the place of meeting, the friends were leaving. A few minutes later, I had probably been torn from my beloved flock, and condemned to exile. A few friends met in an hour after, in another house, where I managed to meet them; and we found it very profitable, while meditating together on Nehemiah iv. The circumstances mentioned in that chapter present many striking points, which very much agree with our state and duties.

It thus appears that very little improvement has taken place in the circumstances of those Christians in this Canton, who were the subjects of persecution. We deeply regret the necessity of adding, that subsequent measures, on the part of the government, invigorate the persecution still more, and re-enact the former penalties with additional aggravations. The council of State, in virtue of the plenary powers with which they were invested in January last, have issued a decree of the most intolerant nature, the intention of which is to put down, by the arm of power, all religious assemblies not of the Established Church.

GENEVA—PECUNIARY EMBARRASSMENT OF THE EVANGELICAL SOCIETY.—The assistance of British Christians becomes every day more necessary to our Society; for the late political events in France, Switzerland, and surrounding countries, have greatly reduced our resources, so much so, indeed, that having to find for the end of this month the sum of £3000 sterling, and more, to pay our debts and salaries to our agents, we find ourselves obliged, to our great sorrow, to abandon some of our missionary

stations, and interrupt our engagements with several of our agents, until more favourable times allow us to resume that part of our work which must now suffer. I believe we can say with truth that this distress is not owing to rashness or improvidence on the part of the committee; but it has pleased the Lord to withdraw some of the means by which our society was usually supported; and although the members of our several committees have entered into a bond of guarantee under their own responsibility, in order to procure from the bankers the funds necessary for the payment of our agents, the sum thus obtained does not attain a third of what is absolutely requisite. It is, therefore, with deep sorrow that we have been compelled to diminish the number of our little army of missionaries at a time when, from the political changes which have lately taken place in France and Italy, many obstacles to the free preaching of the Gospel are removed, and when the greater liberty allowed for evil as well as for good, makes it more and more imperative upon us to call all our energies into action, in order to make known unto sinners that he only is truly free whom the Son of God has redeemed from the bondage of sin and Satan; and that in the service of Jesus Christ alone are found perfect freedom, peace, and happiness.

SARDINIA, SICILY, AND TUSCANY.—We are happy to be informed that two ministers of the Italian Church in Malta, have left that island for scenes of labour elsewhere. Sig. de Sanctis is gone to Tuscany, where his friends anticipate that he will have opportunities of preaching the Common Faith in some of the churches. Sig. Zacharis, also formerly a priest of Rome, has thrown himself into Sicily, where the revolution has opened many doors for the Gospel. He carries with him Bibles and evangelical tracts. A bishop and four priests, in the kingdom of Sardinia, have addressed the king to give complete religious liberty to Protestants and Jews. We trust that these events are but the first drops of that shower of blessings which may be

expected in Italy—not the less to be expected, because fearful trials are to be expected too.

CHINA.—**MR. ROBERTS, THE MISSIONARY.**—*Le*, acting district magistrate of Pwan-yü, publishes this distinct proclamation:—

“Whereas an American, named Roberts, having erected and established a Christian or Sabbath-Day meeting-house in Tung-shih-keo-street, (near the execution ground,) for the purpose of explaining the Scriptures, and reforming the wicked. It appears that some time ago a number of the rabble endeavoured by force to obtain money from him; but their demand not being complied with, they immediately made a great disturbance, smashing all the doors, windows, chairs, and tables, and carrying off all his clothes and effects.

“I, the magistrate, have already inquired into the matter, and have apprehended *Le-a-shang* and eleven others, who will severally be prosecuted, as is on record.

“Now I have examined this Roberts, and find he is still, as formerly, residing in the said hall or Christian meeting-house; and as I really apprehend that lawless vagabonds will assemble under pretence of hearing the Scriptures read, and excite a disturbance, it is proper to issue this prohibitory declaration.

“I publish this that the men of all nations may know that this Roberts, (*Lo-shaou-tsewen*), who resides in the Christian meeting-house, explains the Scriptures, and exhorts to good actions.

“You who desire to hear the Scriptures explained may go there quietly for that purpose, but those who do not wish to hear, must not, in parties of three or five, under false pretences, go and create disturbances.

“If any, therefore, dare to oppose, so soon as the matter is investigated, such persons will certainly be apprehended, and severe punishment will follow. Not the slightest mercy will be shown; let each, therefore, implicitly obey. Do not oppose a special edict.

“Taukwang, 27th year, 9th moon, 30th day, (7th November, 1847).”

PREFERMENTS AND APPOINTMENTS.

The Vicarage of Brenchley, Kent, vacant by the death of the Rev. William Courthorpe, the late incumbent, is presented to the Rev. Richard Davis, M.A. Patron, George Campion Courthorpe, Esq. Value of the living 749*l*. Also the Rectory of West Wickham, Kent, vacant by the resignation of the Rev. Sir Charles Francis Farnaby, Bart., the late incumbent and patron, is presented by him to the Vicar of Aldworth, the Rev. John Thomas Austen, B. D.; value 514*l*.

The Rev. W. H. Andrews, to the rectory of Carlton Colville, Suffolk.

The Rev. H. Caswell, to the vicarage of Figheldean, Wilts.

The Rev. G. Enoch, to the rectory of Whitchurch, Pembrokeshire.

The Rev. P. St. John, to the rectory of Mottisfont, with the curacies of Lock-erly and East Dean, Hants.

The Rev. R. H. Howard, to the perpetual curacy of St. Matthew, Oakley Crescent, City Road, London.

The Rev. W. Laidley, to the vicarage of Madehurst, Sussex.

The Rev. E. Moore, to the rectory of Frittenden, Kent.

The Rev. W. A. Peacock, to the rectory of Fordington, with Ulceby Chapelry, Lincolnshire.

The Rev. W. Warburton, to the dean-ery of Elphin.

The Rev. W. H. Charlton, to the rectory of Easton, Northamptonshire.

The Rev. G. F. Goddard, to the vicarage of Chigwell, Essex.

The Rev. J. Green, B. D., to the vicarage of St. Neots, Huntingdon.

The Rev. W. Holland, to the rectory of Huntingfield with Cookley, Suffolk.

The Rev. H. Nathan, to the rectory of Jordanstone, Pembrokeshire.

The Rev. M. Newport, D. D., to the rectory of Markfield, Leicestershire.

The Rev. J. M. W. Piercy, to the rectory of Glooston, Leicestershire.

The Rev. H. Warburton, B. A., to the rectory of Sible Hedingham, Essex.

The Rev. J. Wetherall, to the rectory of Glendon, Northamptonshire. Patron, the Queen.

The Rev. T. R. White, M. A., rector of Great Stanmore, to the rectory of Finchley, Middlesex.

BENEFICES AND APPOINTMENTS VACANT.

RECTORIES.—Corney, Cumberland; Chester—value 140*l*.; patron, Earl of Lonsdale. Dummer, Hants; Winchester—value 415*l*.; patron, W. Adams, Esq., Easton, Northamptonshire, Peterborough—value 460*l*.; patron, Marquess of Exeter. Normanby, York—value 509*l*.; patron, R. Hill, Esq. Pilton, Rutlandshire; Peterborough—value 101*l*.; patron, Sir G. Heathcote. Stamford, St. George, with St. Paul's rectory, Lincoln—value 124*l*.; patron, Marquess of Exeter.—Turk's Island, Bahamas. Great Birch, with Little Birch, Essex, Rochester—value 469*l*.; patrons, the Bishop of London and C. Round, Esq.—Broughton-Gifford, Wilts, Salisbury—value 355*l*.; patron, the Lord Chancellor. Costock, Notts, Lincoln—value 395*l*.; patrons, Trustees. Crawley, Sussex, Chichester—value 116*l*.; patron, Mrs. Clitherow. Faldingworth, Lincoln—value 330*l*.; patron, Earl Brownlow. Fitz, Salop, Lichfield—value 272*l*.; patron, the Lord Chancellor. Llanvihan-gel-Glyn-y-Myvyr, Merioneth, and Denbighshire, St. Asaph—value 215*l*.; Mapperton, Dorset, Salisbury—value 170*l*.; patron, Henry Combe Compton, Esq., M. P. Martley, Worcester—value 835*l*.; patrons, representatives of the late incumbent. Rotherfield-Peppard, Oxford—value 623*l*.; patrons, Jesus College, Oxford. Staplehurst, Kent, Canterbury—value 674*l*.; patrons, St. John's College, Cambridge. Ulceby, with Fordington curacy, Lincoln—value 620*l*.; patron, Rev. W. A. Peacock. Winchfield, Hants, Winchester—value 247*l*.; patron, Rev. H. E. St. John.

VICARAGE.—Aldworth, Berks; Oxford—value 449*l*.; patron, St. John's College, Cambridge.

PERPETUAL CURACIES.—Wield, Hants; Winchester—value 64*l*.; patron, Earl of Portsmouth. Wolverhampton, St. Matthew, Staffordshire; Lichfield—value 150*l*.; patrons the Crown and Bishop. Colton, Lancashire; Chester—value 84*l*.; patrons, the Landowners. Newport, Devon, Exeter—value 87*l*.; patron, the vicar of Bishop's Tawton.

ERRATA.

Page 230, line 6, for "discipline," read "discipline."—Line 11, for "ordinary," read "ordaining." Line 28, 2nd column, for "faculty," read "fatuity."—Line 30, 2nd column, for "ordinary," read "ordaining."—Line 42, 2nd column, for "indefensibly," read "indefinitely."

Page 231, line 3, for "holder," read "brother."—Line 5, for "moves," read "move."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

JULY, 1848.

MEMOIR OF THE REV. GEORGE MORTIMER, M.A.,
LATE RECTOR OF THORNHILL, IN THE DIOCESE OF TORONTO, CANADA
WEST.

(Concluded from p. 249.)

AFTER leaving Madeley, Mr. Mortimer for some time officiated at St. Mary-le-Port, Bristol. Of this period of his labours, extending from December 1826 to September 1828, his biographer thus writes :

“In this sphere he seems to have laboured with peculiar pleasure, acceptance, and usefulness; his talents as a preacher appear to have been better appreciated, and his services more valued, than in any other situation that he filled either before or afterwards; and, speaking after human judgment, I cannot help regretting that ever he felt it to be his duty to leave a field of so much promise, and one which he was so well calculated to improve and cultivate; and, if I do not greatly mistake, his own mind was not entirely free from feelings of regret on this subject. Of his adaptation to the place, and of the benefits resulting from his ministry there, he was not himself insensible. He thus writes to his sister, Mrs. Holland, August 5, 1828 :

“In my ministerial duties it has pleased the Lord to give me a degree
JULY—1848.

of acceptance among my present charge which I was never favoured with before. At Madeley, indeed, the attendance was good, and as much of interest was kept up and spiritual benefit conveyed, as kept my naturally anxious and misgiving mind from quite sinking; but in Bristol it has been far otherwise. The attendance at church has greatly increased; the affection of the people seems to be given me in an unusual degree; and I do hope the blessing of the Lord keeps bringing home the word with power to their hearts.”—(Pp. 158—9.)

The next important step which Mr. Mortimer took we shall best state in the language of his biographer. The life of a Christian, if thought worth commemorating for the instruction of his brethren, should be a *faithful record* of all events that throw light upon the character. Biography has too frequently degenerated into mere panegyric, and lost with its reality the greater portion of its usefulness. The faults of a Christian should be tenderly

T

dealt with, but they ought not to be concealed :

"The next step in the life of my endeared friend, which comes under our notice, is one which filled all his friends with surprise—one which they could not contemplate without much concern—one, the expediency of which, they could none of them fully perceive—one, indeed, which they could not but consider as uncalled for and unnecessary. I refer to his leaving England, and proceeding with his family to settle in Canada. At an earlier period of his life he appears to have been animated with a pure and holy zeal for the cause of missions to the heathen, and would, if his way had been open, most gladly have entered upon that self-denying service. But now he was not stimulated by such a motive; indeed, he can hardly be said to have made even ministerial duties his chief object: it was not to seek a new fortune in the vineyard of Christ, but to improve his worldly fortune for the temporal benefit of his children. I do not presume to censure Mr. Mortimer for this step, though I agree with many of his friends in considering it a very questionable measure. He was not like a man in needy circumstances; Providence had supplied him with a very comfortable independent income; one perfectly adequate to provide for all the reasonable wants of his family, and to enable him to place out his children in suitable situations, as they grew up; much more so, if I do not greatly mistake, and with much greater satisfaction, too, than he has been able to do in Canada. Where the object is the cause of God, I should be among the first to recommend a man to leave his home, his friends, and his country, and go to the very ends of the earth, if called to such a service; and I see no reason why men of business, if their disposition lead to it, though they possess even good properties, should not expatriate themselves for the purpose of commerce, or the increase of their fortune; but I hesitate as to granting the same liberty to the minister of Jesus Christ, especially

where it has pleased his heavenly Father to furnish him with the necessary supplies of life in a tolerably competent measure. It is clearly the duty of a clergyman, as it is that of a layman, to make such provision for his family, in the event of his removal from them, as his circumstances will permit; but to make this the first object of consideration in determining upon an important movement in life—in leaving one's own country and settling in another—does seem to me not very warrantable. Upon these considerations I cannot, I confess, perfectly concur with my late beloved friend in the measure under contemplation. No doubt he was fully satisfied in his own mind of the propriety of the step on which he had determined, and that the accomplishment of it was in accordance with the path of duty and the order of Providence."—(Pp. 162, 163.)

It is right also to state that Mr. Mortimer's mind seems to have been powerfully affected by dismal forebodings of the future destinies of his country, which made him anxious to find some shelter elsewhere for his family. We quote a short extract from a letter dated August, 1831 :

"The times seem peculiarly perilous, both politically and ecclesiastically; though I was never given to 'croak,' yet I cannot but feel that we are on the eve of danger. God only can avert it, and in Him is my hope; but out of Him everything seems gloomy and foreboding. Could my dear wife see and feel with myself, I think it probable that I should make some effort to escape from all this stormy wind and tempest, to some one or other of our colonial shores, and there endeavour to establish my family under more auspicious promises than those afforded by our native land: for the mercantile day of England has long been declining, and with our increasing population no very cheering prospects can be cherished.*"—(Pp. 170, 171.)

* At the date of this letter, the public mind was much agitated by the question of Parliamentary Reform, and an alarming

Mr. Mortimer, with part of his family, set sail for Canada on the 11th of June, 1832.

Soon after reaching Canada he was appointed to a sphere of duty at Thornhill, near York. Here he seems to have sustained many of the temporal inconveniences with which the colonial clergy have to struggle, not uncheered, however, by kindness on many sides. This portion of his life contains much important information as to the state of the Church in Canada. The following extract from a letter addressed by Mr. Mortimer to a lady contains much that is painful, and yet wholesome to be known. It is dated Oct. 17, 1833:

"You express your surprise at the reluctant support afforded to ministers. This is partly to be ascribed to that selfishness which is so sadly prevalent in our fallen nature; they can build (commodious and even sumptuous) houses for their own prosperous families; they can call, out of their perpetually increasing means, comforts of every description; but, to their minister, they can calmly and gravely say, 'Oh, you must wait patiently, and in time all will be right; we have had to wait before you; it is quite impossible to force matters in Canada,' and so on. And then, in the spirit of that affected benevolence which prompted that hypocritical wish, 'be ye warmed and be ye clothed,' they point us to eventual comforts, and care not to make the least sacrifice which may conduce to the attainment of the end. In regard to house, to salary, and to everything pecuniary, I have experienced scarcely anything but disappointments, and at times I feel a little piqued at the contrast between their

warm expressions of regard and their unwillingness to contribute to the comforts of my family; for as to myself I care but little; but still I would not wish to be hard upon them, for though they have property, very few have money, and as soon as they procure this, they sink it in the further cultivation or stocking of their farms. And then, again, they have that admirable loop-hole for escape—the clergy reserves, which seemed to promise everything, but have done scarcely anything; a broken reed, which is perpetually piercing those who lean on it with sorrow; but which affords our people so ready an excuse for refusing to come forward to our aid; so that of all classes of emigrants, ministers, in a pecuniary point of view, are by far the worst off: they cannot, with propriety, go into the woods, for they must fix in the more populous and more cultivated districts, where land of course is high, and thus one of the chief sources of prosperity is cut off; and, as to trade, from this of course they are excluded, but still they are the class of settlers most needed."—(Pp. 209, 210.)

Mr. Mortimer left England in part to avoid the storms and tempests which overhung that country, little thinking that in attempting to avoid a *possible* danger, he ran into an *actual* one; so very dim is our foresight and so weak our power of resistance. A destructive rebellion took place in Canada in 1837, which, from his residence being on one of the main roads to Toronto, whither the rioters were proceeding, put even the personal safety of his family in great jeopardy. He refers especially to this event in the following letter:

"Thornhill, April 3, 1838.

"You kindly allude to the circumstances of apparent danger in which we have been placed during our recent revolt, but God has been very merciful to us, and not merely screened us under the sheltering wing of his good providence, but graciously kept our minds in sweet serenity and peace. You may judge

spirit of lawlessness prevailed in many parts of the kingdom. In a few weeks after this was written, the city of Bristol was for about two days in the hands of a numerous mob, setting all authority at defiance, and committing the most fearful depredations, burnings, &c. These events, happening within a few miles of Mr. M.'s residence, would doubtless increase his forebodings as to his native land, and his desire to remove to a foreign scene of ministerial labour.

of the apparent peril to which we were exposed, when I tell you, that on the afternoon of the evening on which they (the rebels) proceeded to Toronto, two parties passed our door, the one consisting of 200, and the other of 300 persons; and were, under God's providence, kept from the execution of their murderous and destructive designs against the persons and houses of the more loyal and opulent, merely in consequence of their being obliged to hurry past us to Toronto two or three days sooner than they had anticipated. As a clergyman, too, and more especially as a beneficed one, noted and vilified as possessing one of the obnoxious rectories, concerning which they have so loudly clamoured; on this account I was a doubly marked man; my name was inserted in their list of intended arsons, and my family as well as myself were to be shot, as we were attempting to escape the flames; at least, such were the pleasing tidings which were widely circulated among us, and the fearful and timid found it no easy matter to restrain their feelings, or to exhibit calmness of spirit, or manliness of conduct. Many passed sleepless nights, and all around us gave indication that there were solid and extensive grounds for alarm. Colonel M——, the person who was shot on the first night of the revolt, was an attendant on our church and a resident in our neighbourhood, and, in the very midst of the excitement, was brought to our churchyard for interment. A hostile attack was expected by many, and the mob, who assembled to pay the last sad offices to their veteran friend and neighbour, came accoutred in their swords, daggers, pistols, and fowling-pieces. A novel and a painful scene, but which was altogether uncalled for; no attempt having been contemplated. My eye glanced on one of the assembly, a loyal, but strange and penurious man, whose habits had never suffered him to become possessed of anything in the shape of arms, and he was leaning on his trusty lengthened pitchfork, a weapon of which I heard he was afterwards vaunting that there was nothing like

that. His presence, however, to my mind at least, was far from pleasing; it ill-accommodated with the scene before us, and seemed so ridiculous, that I could hardly refrain from a momentary smile. Of the general and more public details you are doubtless most fully apprized; for I perceive that our Canadian affairs are exciting a peculiar interest in our fatherland, and are commented on with an accuracy which shows that they must have been perused with every means of the fullest information lying before them. All is now, through God's providence, in a state of quietness." —(Pp. 221—223.)

In July, 1842, Mr. Armstrong visited Mr. Mortimer at Thornhill, and thus chronicles his visit:

"After an interval of eighteen years, I saw my late beloved friend only for the second time after our leaving Cambridge and settling in life. I saw him for a few short hours in the year 1824, and, from that time, I had not that pleasure again until July, 1842, when I had the long-desired happiness of paying him a visit at Thornhill, and passing a week with him in the society of his kind family, to whom I had never before been personally introduced. We used, when at college, to promise ourselves the pleasure of alternate annual visits, little thinking that, for so long a period, the bounds of our habitation were to be no nearer together than the eastern and western hemisphere. At Thornhill, I saw my endeared friend in different circumstances and relations to what I had ever personally known him before—as the pastor, the husband, and the father; and I was not disappointed in contemplating him in these characters. He was as venerable in appearance as grey—I might rather say white—hairs could make him, and which crowned a countenance of the most benignant aspect—serene, intelligent, animated, and beaming with tenderness and affection. There was also in his manners, in the tones of his voice, and, when speaking, in the peculiar expressiveness of his countenance, something remarkably

sweet, mild, and engaging. The general contour of the upper part of his body, especially his long white hair behind, reminded me of the later likenesses of the justly celebrated John Wesley. His body was of low stature and deformed, which, at first sight, might have given to a stranger but a lowly opinion of him; but every disadvantage from appearance soon wore off, and the mind shone brightly through the mean and weak and uncommanding body, which contained it. A pleasing instance of this effect occurred when I was in Canada. He was kind enough to spend three or four days with me at my son's. . . . We were spending an evening together at the house of a friend: a lady of piety and intelligence was present as a visitor like ourselves, and who had never before seen Mr. Mortimer. Before the evening passed, she observed to me, 'That gentleman is no common man,' so struck was she, and, perhaps, contrary to her expectations, with the superior cast of his conversation, which I had myself also observed in the course of the evening."—(Pp. 240—242.)

On June 15, 1844, Mr. Mortimer was called to his account by a sudden death; but, as has been well said, 'To God's people sudden death is only sudden glory.' The circumstances of his death are thus described in the *Church* newspaper of June 21, 1844:

"It is with feelings of no ordinary pain and grief that we announce the sudden and afflictive death of a venerable friend and fellow-labourer in this diocese, the Rev. George Mortimer, M.A., Rector of Thornhill.

"As this deeply-lamented gentleman was proceeding on Saturday afternoon last from his residence to Toronto, his horse, when about half-way through the village, took fright, and the reins breaking, the carriage was upset, and Mr. Mortimer was thrown violently against the stump of a tree. He received immediate assistance, and was carried into the house of a neighbour, Mr. Griffiths. Dr. Paget, his medical attendant, speedily arrived, and drove him home,

On the way he spoke with cheerfulness, and hopes were entertained that the injury would not prove very serious; but soon after his arrival at his own house, he expressed his conviction that he had not long to survive—an apprehension which was confirmed by his kind and afflicted medical friend. Having called his family round him, he addressed them in his own peculiarly affectionate and earnest manner, upon the solemn change he was soon to undergo, blessed them, and presently after sunk to his rest, so calmly and quietly that they knew not of his departure until the mournful event was communicated by Dr. Paget. About two hours only had elapsed between the occurrence of the accident and his death.

"The servant who had driven him, was thrown also with great violence against a heap of stones, and severely hurt; but he is now, we are happy to say, recovering."—(Pp. 245, 246.)

The following extract from a letter addressed by his daughter to her aunt, contains some interesting particulars of the closing years of Mr. Mortimer's ministry:

"The last year of my beloved father's life was marked by an entire devotion to his ministerial work; for when he came to the determination of resuming the entire charge of his parish, it was accompanied by a resolution to abandon every other pursuit, and to devote all his time and powers to the one object of winning souls to Christ. As if to confirm this purpose, he put away from his study library all the geological and other scientific and literary books with which it was furnished, and replenished it with theological works. It was to him an act of great self-denial thus entirely to give up the studies and pursuits which had previously so engaged and captivated his attention; but they were relinquished with cheerfulness, because for his Redeemer's sake; for he observed at the time that he made this sacrifice, 'Oh! it is a very little thing to do for my Saviour.' He was fully recompensed for this devotion to his hea-

venly Father's cause, as appears from his having expressed to mamma the great comfort and peace of mind which he afterwards enjoyed in his clerical avocations. From that time a change was apparent in his conversation; for although he was always accustomed to introduce religious subjects in conversation with his family, especially in the evening, when he would sit with us for a short time after family prayers, still, during the last year, his conversation, partaking of the exclusive nature of his studies, was more uniformly serious than it had been previously. I was frequently much struck with the beauty and spirituality of his observations, and, once or twice, while listening to his conversation, the idea presented itself, that the sentiments and feelings he expressed were those of one who was ripening for the garner. This, however, was merely a passing thought, and never at all realized or dwelt upon; for my dear father was, at that time, particularly well, and he frequently told us that he never felt his ministerial duties less burdensome. One of his remarks, which made an impression on my mind at the time, has since struck me the more from the coincidence of the following text being written in one of the blank leaves of the Bible that he was accustomed to use, until within the last two or three years of his life: 'When I am old and grey-headed, O God, forsake me not.' (Psalm lxxi. 18.) The remark which he made in conversation was this: 'He has been my God from my youth up, but I never felt that he was so near to me as now in my old age.' These are not, I think, quite the expressions he made use of, for I quote from memory, and although I attempted to write them down the same day, I could not even then recall the *words* that he used. Often similar attempts that I made failed also, and I then relinquished the idea that I had entertained, of preserving in writing some of my endeared father's religious observations. During one of our drives to the station at the German Mills, speaking of the ministering of angels, a subject of which he was very fond, he remarked, that the dis-

pensation of *faith* under which we are placed made it necessary that an unseen agency should be employed for our protection and deliverance, as otherwise faith would be lost in sight; and also that, had these ministering spirits been made visible to us, we should have been very prone to place our reliance upon *them*, instead of putting our trust simply in God. I think the following anecdote will be interesting to you, as it is one which made a strong impression on my dear father's mind, and, as it is short, I am tempted to copy it for you: 'As one said to Philip J. Jenks just before he expired, "How hard it is to die," he replied, "Oh, no, easy dying, blessed dying, glorious dying." Looking up at the clock, he said, "I have experienced more happiness in dying this day, than in my whole life. It is worth living for, it is worth a whole life, to have such an end as this. I have long desired that I might glorify God in my death; but oh! I never thought that such a poor worm as I could have come to such a glorious death."' I believe this account of "happiness experienced in death," contributed very much to weaken his apprehension of the pains of death, which he afterwards entirely lost. It had, however, long been his own practice, and one which he recommended to others from the pulpit, to make death a daily subject of prayer, particularly as regarded its *time* and *manner*; and I believe one of these daily petitions was, that he might have an easy death, if consistent with the will of God. This petition was answered by his heavenly Father in a striking manner, for our kind friend and physician assured us, that he suffered *no pain*, not even so much as a person experiences in fainting. It is also remarkable, as Dr. Paget mentioned to us, that in no other way could his existence have been terminated with this absence of pain, except by a stroke of lightning. The doctor also considered it remarkable that he survived so long after the fatal accident, as instant death frequently occurs under such circumstances. That such was not his case

was an unspeakable comfort to us; and he himself expressed his satisfaction at being brought home to his own comfortable bed. He also stated his thankfulness for the circumstance of no bone being broken, or even dislocated, and quoted that passage of Scripture, 'He keepeth all his bones, not one of them is broken.' This was before he was aware of the fatal nature of the accident. He expressed a wish to be left alone that he might be quiet, and we all left the room in consequence, except Arthur and Dr. Paget. We had no idea that any danger was to be apprehended, till a few moments before he expired, when he sent for us, asking for each by name, and for the servants also. He said he thought he was dying, and added, 'Do not be surprised if I should struggle at the last.' Immediately after he said, 'What a salvation is that which Christ has purchased for us; what a blessing that I have nothing to do now! My dear flock, may the Lord bless them all, and provide for them!' Then seeing us all around him, he said to each, 'May the Lord bless you. These were his last words, except the expression of his wish to lie down. I supported his head on my arm, and thought that he was falling asleep—but no, it was the sleep of death.

"Mr. Osler preached a most excellent funeral sermon from this appropriate text, 'blessed are those servants, whom their Lord, when he cometh, shall find watching.' My dear father was employed to the very last in doing his Lord's work: his three last days were spent entirely in parochial visiting, contrary to his usual practice of spending the greater portion of each day in his study, and two or three hours in his drives and in visiting his people. Some of those whom he visited on these days, afterwards told a young friend, that he talked to them principally about preparation for death. The man-servant also has spoken with much feeling of his conversation during those drives, and he mentioned also, that each day, when they reached home, he said, 'Once more, Stephen, God has brought us home in safety.' My

beloved father's consistency of conduct won for him the respect and esteem of all who knew him, even of those who differed from him, sometimes widely, in religious opinions. Such was the case with the bishop, who however not only respected him, but entertained very kind feelings towards him, which he evinced by coming from Toronto, though with great inconvenience, and unsolicited, to pay the last mark of respect to his remains. The public testimony which was borne to the excellence of my dear father's character, in a resolution of the Central Board of the Church Society, of which body he was a member, was so gratifying that I cannot refrain from copying a part of it. He is spoken of in the resolution as one 'who for warm yet humble piety, enlarged and Christian charity, a self-denying course of life, and a holy devotedness to his heavenly Master's cause, was surpassed by none of those who have been commissioned to feed the flock of Christ in this diocese.'"

To the memoir is appended a series of papers upon the gifts for the exercise of the ministry, which were entrusted to Mr. Mortimer, and the various plans which were adopted by him for the proper discharge of his parochial duties. We quote from these the following remarks on Mr. Mortimer's *preaching*:

"Mr. Mortimer, says one of his friends (well fitted to form a correct estimate of him), was 'a *rarely gifted* person.' As a *preacher*, he possessed very considerable excellence. His extemporaneous discourses were of a very finished kind, lucid in order, striking in illustration, and powerful in application. These discourses were not the mere effusions of thoughts unprepared and of matter undigested, but the result of diligent reading, close study, and fervent prayer, which alone can enable even the competent *extempore* speaker to address a Christian congregation with any good effect. He was eminently a practical preacher, and signally excelled in portraying the unfair arts so often practised by men of business with a

view to their worldly gain : and, as his hearers were mostly tradesmen, his graphic delineations were sometimes keenly felt in the consciences of individuals, who were ready to say, 'Art thou come to call our sins to our remembrance?' More than one of his mercantile hearers has asked him, in private intercourse, by what means he had acquired so exact and extraordinary an acquaintance with the varieties of fraud, which, however familiar in the busy walks of trade, might be supposed little known to a minister of the Gospel. To such a question he has replied, that he had derived his knowledge partly from the habitual study of his own heart, partly from his personal experience of a busy life in his earlier years; as he had been apprenticed to an eminent London bookseller, previously to his collegiate preparation for the ministry.

"So searchingly did he probe the consciences of his hearers, that it was not unfrequent with some among them to visit him for the purpose of private conference, counsel, and consolation. He well knew how to 'speak a word in season to the weary,' with a peculiar sympathy and kindness. Yet quite as well he knew how to apply 'the terror of the Lord:' and I remember his telling me, that one of the *most effective* sermons (as he had reason to believe) which he had ever preached, was of terrific character, and founded on those words of overwhelming horror: 'In hell he lifted up his eyes, being in torments.' That sermon (he had reason to hope) had been used by the Lord as an instrument for rescuing 'a brand from the burning,' which the preacher aimed to represent. Another of his most striking sermons, divided between the morning and evening of the same Sabbath, was formed on a theme contrasted with the preceding, the *conduct* and the *reward* of the faithful Christian, as exemplified in St. Paul: 'I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

"But, whatever excellencies he possessed as a preacher, Mr. Mortimer was unconscious of them himself: for he frequently deplored what he considered the inefficiency of his ministrations, and was accustomed to speak in the most humble terms of his sermons. On one such occasion, he said, 'When I come out of the pulpit, and turn over in my mind what I have said, I think, What does it all amount to? How much more to the purpose it might have been, and how much more useful!'

On the Sunday evenings, after committing his past endeavours into the hands of his God by prayer, he would turn his thoughts from the review of what he considered his past failures to the hope of future usefulness, by at once renewing his exertions. With this view, he was accustomed, before he retired to rest on the Sunday evening, to look out a text for the following Sunday, and to form the outline of the sermon. But although he was thus peculiarly anxious about the preparation of his sermons, he seldom spoke on the subject without remarking upon the necessity of the accompanying influences of the Holy Spirit, to render efficacious even the most highly wrought, powerful, and most convincing sermon. Indeed, he has expressed the opinion, that the most common-place sermons were often made the most useful; because, in such cases, the preacher, being aware of their defects, and being thus divested of all feelings of self-congratulation, was led, in more humble dependence upon God, to entreat that he would give the increase.

"In connexion with this subject, he once mentioned having preached for a friend on a rainy day to an exceedingly small congregation. The comparatively large number of empty pews presented a very discouraging aspect, and tended very much to depress his spirits;—altogether such was the effect produced on his mind, that least of all on that day would he have expected any favourable result from his sermon. Some time afterwards, when he was spending an evening at the house of a person who

resided at some distance both from the place where he preached and from his own home, a lady, who was of the party, took an opportunity of stating how much she felt indebted to him for the spiritual sight that she had received through his instrumentality. He was at a loss to know what she alluded to, for he had no recollection of having seen her before:

but she brought to his recollection the thinly-scattered congregation in his friend's church, for whom he had preached on a very rainy day: and then stated that she was one of those few hearers, and that the sermon had made so deep an impression on her mind as to have been productive of lasting benefit."

(For the Christian Guardian.)

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Blessed are the peacemakers, for they shall be called the children of God."
CHAP. V. VERSE 9.

It was an hour of sorrow and of gloom,
The darkest night that ever closed on earth;
While the base, murderous world prepared a tomb
For Him whose sovereign word had given it birth;
And sinners strove to press another drop
Into their Saviour's then o'erflowing cup!

But where was He, the world's deliverer, then?
Say, was he brooding o'er life's painful close?
Soared He in thought beyond a mortal's ken,
While meditating vengeance on his foes?
Or did his faint and weary spirit roam
Far onward to his bright, eternal home?

Ah! no—behold Him in yon "upper room,"
The blessed Jesus with his faithful few;
He seeks to dissipate their hearts' deep gloom,
Their lonely path with flowers of hope to strew;
While, ever mindful but of others' weal,
He scorns his own, their lighter wounds to heal.

And as when mortals quit this earthly scene,
They number o'er their rich possessions here,
That they may leave no worthless gift, nor mean,
To friends with whom their memory will be dear,
Thus through his treasure-house in thought He roved,
Seeking a precious gift for those he loved.

What was the best, the dearest gem of Him
In whom "the fullness of the Godhead" dwelt?
In heaven his cup had sparkled to the brim,
Earth had no bitterness he had not felt;
Well then he knew what pilgrim spirits need
To urge them onward in the path they tread.

Say, was it *Pomp* and *Glory* that He gave?
Ah! he had known them in a land of bliss!
Boundless the power He was wont to have,
Heaven's highest splendour was his own, and his
The worship of ten thousand Seraphim—
Oh! what was this world's glory unto Him!

Nor was it *Riches* that his spirit framed
 A worthy treasure for his much-loved few ;
 What though the great Arch-fiend had boldly claimed*
 This bright but fallen world, full well he knew
 It had been granted to th' eternal Son,
 And that earth's "utmost parts" were his alone.†

But what were earthly riches in his sight ?
 Its tinsel dross—what was it unto him ?
 His were the treasures of a land of light,
 A purer gold, which time can never dim ;
 Nor would He add a link to that dark chain
 Which binds us to a world so false and vain.

Could it be *Fame* He left them for their own ?
 Was it on that He stamped his heavenly seal ?
 Ah ! no—He *saw* beneath the laurel crown
 Those thorns concealed, which mortals only *feel* ;
 And how could this world's favour win the love
 Of them whose hearts are fixed on things above ?

No—it was none of these—full well he knew
 The vanity of all their boasted power ;
 How they would shrink, and vanish from the view,
 In sorrow's night, or death's more gloomy hour ;
 And sure he wished some treasure to be given,
 Which might be reared on earth, to bloom in heaven.

And such it was, that bright, unfading flower
 Which shines on earth in heaven's immortal hue ;
 Well may our weary spirits bless the hour
 Which sweetly heard "My peace I leave with you,"
 For when did youthful heir's impatient glance
 Rest on a lovelier inheritance ?

Yes, it was *Peace*, that fount of happiness,
 Which sweetly in earth's darkest moment rose ;
 A narrow streamlet in life's wilderness,
 Yet flowing on, and widening as it flows ;
 Most sure at last to reach that boundless sea,
 The crystal waters of eternity.‡

If such the gift, and such the Giver, why
 Do not redeemed spirits prize it more,
 And guard it as the dying legacy
 Of Him, whose memory their hearts adore ?
 It would be so, but fallen nature rolls
 Its poisoned waters o'er the purest souls.

He knew the barren soil, and kindly lent
 His beams and showers on every seed He sowed ;
 Which, dropped in words of sweet encouragement,
 Shine forth as landmarks on the heavenly road ;
 And "Blessed are the peacemakers" shall sound
 Its call of truce the jarring world around.

* Luke iv. 5, 6.

† Psalm ii. 8.

‡ Rev. iv. 6. ; xxi. 1.

Children of God, arouse ye at the cry,
 Prove your adoption by the eternal King;
 Let not your Saviour's honoured legacy
 Seem but a time-worn and forgotten thing;
 Go, show the costliest boon that God could give,
 The brightest treasure man could e'er receive.

Oh! be each Christian heart its favoured home,
 Tear up each "thorny root of bitterness,"
 And leave no spot for wildering thoughts to roam,
 No aching void, no howling wilderness;
 Be sure the heavenly stranger will not rest
 Where aught of sin is harboured in the breast.

And be it ours to plant the lovely seed
 In all around us, all within our sphere;
 Oh! say not thou hast naught to give—no need
 Have we to pine for costly treasures here,
 Having wherewith true blessing to bestow—
 A heart whence love and sympathy may flow!

Would that each party difference were forgot,
 Each wordy strife, each fierce contention high;
 Oh! why not join our wandering streams, and not
 "Of Paul and of Apollos" be the cry,
 But rather strive that unto us be given
 To taste on earth the unity of heaven?

Nor let our task, our Christian labour cease,
 Till earth's remotest ends have heard the sound;
 Till the sweet plant, the flower of Gospel peace
 Be rooted in each spot of heathen ground;
 Till envy, wrath, and bitterness are o'er,
 And the heart's jarring discord heard no more!

Thus may we live, till death shall set us free
 To the rich treasures of our heavenly birth;
 Oh! think of what that glorious home must be,
 Where "Peacemaker," the name most dear on earth
 Is needed not, and shall for ever cease—
 Where, strife all o'er, the very air is peace!

Thou "very God of Peace," thou fount divine,
 Whence all these healing streamlets sweetly flow,
 Oh! stamp upon our hearts some inward sign,
 To let us all our blest adoption know;
 Fill us with love and heavenly purity,
 And make thy children liker unto thee.

Thrice blessed "Prince of Peace," whose dying prayer
 Was breathed for us that we might all be one,
 That we, thy creatures, might, as brethren, share
 With Thee the glories of th' eternal throne,
 Oh! may we ne'er forget thy gracious word,
 But prove to others that that prayer was heard!

"Spirit of Peace"—Oh! grant us now once more
 Thy fadeless olive-branch our brows to bind;
 And with thy soothing influence hover o'er
 This dark, chaotic mass of human kind—
 Speak but the word—each jarring sound shall cease,
 And all be harmony, and love, and "Peace!"

L. M.

PUNCTUALITY, A CHRISTIAN DUTY.

BY THE REV. W. MORGAN, B. D.

"REDEEMING the time" is placed by the Apostle Paul (Eph. v. 16; Col. iv. 5.) among the precepts of Christianity, and therefore it should be invariably attended to and practised by every Christian, in all the concerns of human life. Dr. Johnson said that "Punctuality is a quality which the interest of mankind requires to be diffused through all ranks." But, alas! so common is the *want* of punctuality, and so great are the evils which arise from its neglect, that it is absolutely necessary to remind even the sincere Christian of its importance. The following remarks upon the subject are therefore earnestly submitted to serious consideration.

1. Observe, then, a man who is not punctual in *his family*. He generally has no stated, regular time for rising in the *morning*. His servants and children are out of order in consequence of his example. Family prayer is carelessly or hastily performed, or often neglected. Can God's blessing be expected on them? His business during the day is confused, so that God is not glorified through Christ Jesus. The *evening* devotions of the family are apt to be performed when they are drowsy and sleepy. As for closet prayer it is to be feared that it is not offered at all, or if attempted, it is not solemn and efficacious. Let any one reflect upon the *effects* of such conduct. Is it not destructive to domestic peace and comfort? Does it not mar that man's peace, and curtail his usefulness?

2. Notice the want of punctuality in the *man of business*. Others are affected by his conduct. As they cannot place confidence in him, they will either take advantage of his delay, or for fear of losing their own time, cease to deal with him. If they are careless too of their appointments, they corrupt each other more and more, by the contagion of bad example. Hence, it is no wonder that such persons have no time for acts of

piety and charity, for their time is squandered away and lost—lost *for ever*, so that they are unprofitable servants. They do not learn the happy art of managing time, and they hurry into eternity without answering the end of their existence. What a dreadful account will theirs be at the bar of God!

3. Let us advert to the evils that flow from the want of punctuality in *teachers of Sunday-schools*. We suppose the school should open at nine o'clock in the forenoon, and that the children are to be taught, previous to public worship, for *one hour*; and, that the school should open at one o'clock in the afternoon, and that the instruction should be given for *two hours*. Thus *three hours* are agreed upon by the teachers, voluntarily, as an act of Christian love, to be devoted for teaching poor, ignorant children, the most important doctrines and duties of religion: and those three hours are the only time in seven days that many of these can be taught at all. This amounts, in the year, to thirteen days, of twelve hours each—a very little time for so great an object! Yet, many teachers considerably lose five minutes in the morning and five minutes in the afternoon, (some teachers lose more,) for one Sunday in two throughout the year. By this loss, the children lose upwards of four hours; and if we consider, as alas! we may often do, three times as much lost, there will be one day lost of the thirteen days. And can any conscientious teacher bear to say, *I have lost a day!* If in this calculation we take into the account the *children's* loss, it will be found very great. If a class consists of twelve children, the four hours lost by each, in consequence of the teacher's loss, will be equal to four days, so that he not only robs himself of *his* time to teach, but also all the children of *their* time to learn. Is not this a sad robbery? Has he engaged to teach these poor creatures? But, to a fearful

extent, in the aggregate he breaks his engagement! How can he exhort them to value time when he himself practically neglects it! Does not his example disannul his precept!

Besides, another enormous evil flows from the want of punctuality in Sunday-school teachers. The Sunday-school begins with prayer to God for his blessing. If a teacher be not in the school *before* prayer begins, what must his class think (for children *do* think) of such a conduct! Will the children think that their Teacher's *exhortation* to them to pray is worth anything, when his *example* gives the lie to his exhortation? I do not scruple to assert, (and my assertion is borne out by many facts which I have witnessed) that many a child is brought to undervalue prayer from this inconsiderate conduct of the teachers; and when a child is once brought to slight prayer, he is open to every temptation, vice succeeds, ruin follows! Teachers are discouraged, and complain on account of the small success of their labours. Let them ask themselves if the fault is not to be laid at their own door. Before they repeat their complaints, let them practise punctuality.

4. Members of *Charitable Institutions* should always strictly observe punctuality. This is justly called the age of benevolence. Various societies are in active operation. Committees and anniversary meetings are therefore absolutely necessary to carry out their designs, and to transact their business. But we lament to say, that there is much valuable time wasted for want of punctuality at these meetings. A committee meeting is (we will suppose by way of example,) called at six o'clock in the evening, and every member has received a timely written notice of it. Two or three attend punctually; eight or ten drop in, one by one, for half an hour. During that half hour either no business is done, or the business is greatly impeded. At all events, we may say that five at least of the persons present lose a quarter of an hour each, so an hour and a quarter are lost. Suppose this committee meet monthly, more than a day

is lost, in the aggregate by them. Is this *redeeming* or *wasting* time? These individuals have other businesses, or other committees to attend, which are all impeded by those who are not punctual. What a serious robbery! Further, we may suppose that every adult, well-disposed, religious person, has, on an average, a committee meeting of some institution every week. Let it be supposed that he loses, waiting for others, a quarter of an hour at each meeting; thus he loses one day and one hour in the year. Ten persons, so circumstanced, lose ten days and ten hours in the year. Twenty persons lose twenty-one days and eight hours in the course of the year! What a loss of time to the community! If an individual, moreover, lives for twenty years as a member of any committee, by this calculation he loses, by the inconsiderate neglect of others, nearly a month's time. As so much depends upon the active services of good men, how lamentable is the consideration that so much of their time is literally stolen from them by their thoughtless friends! O that each would reflect upon this important subject—for time is more precious than gold—and would imitate the example of Melancthon, the Reformer, who, when he made an appointment, expected not only the *hour* but the *minute* to be fixed, that the day might not run out in idleness and suspense! The late Reverend Dr. Parr was remarkable for punctuality. A friend of his relates the following anecdote of him: "I promised to meet him at a certain hour. The day turned out wet, and I waited till the shower ceased, so that I was a quarter of an hour behind my time. I found him sitting with his hat on, and his umbrella spread over his head. I attempted an excuse; 'Sir,' said he, 'your behaviour will admit of no excuse; inattention to an appointment is a grievous breach of morals.' We went, but he never spoke for some time, when he turned to me with his usual amenity and said, 'I forgive you for this once, but do not do so again: it involves a *lie* as well as an *incivility*.' The

curate of B—— church, where the service begins at eleven o'clock, invariably read as soon as the clock struck the fifth stroke. The chairman of the C—— Bible Society always began the business of the committee as soon as three, a quorum, entered the room.

Let us also refer to the loss of time at *Anniversary Meetings*. The writer of this article was surprised some years ago, when in London, at the practice of calling a public meeting an hour before any person was expected to attend. He received a notice of a meeting at Freemason's Hall for two o'clock. He was there a few minutes before that hour. But the meeting was not to commence till three, and even then scarcely any speakers had arrived. It began at half-past three, so that he lost an hour and a half, those too who attended at three lost half an hour each, and there were no doubt five hundred persons in the room at three, so that the whole time lost, in the aggregate, was at least two hundred and fifty hours, or upwards of twenty days. So much time was *stolen* from the hearers by the inconsiderate delay of the speakers in not opening the meeting! Is this conduct truthful or kind? The fault frequently rests with one or two persons, who keep all waiting! When attending the Auxiliary Bible Society at Bala, the president, the late Sir Watkin Williams Wynn, Bart., opened the proceedings precisely at the moment appointed, and I was told that this was his invariable custom. How contrary to this was the practice of the late Lord ——, who never arrived to take the chair until half an hour after the appointed time! The serious injury inflicted upon others, by the loss of their time, ought to be seriously weighed by all those who thus trespass upon it.

6. There is another great evil—greater than any of the foregoing—arising from the want of punctuality—the *late attendance on Public Worship*. It is justly expected of ministers that they should be as punctual as possible in commencing divine service; and it is to be hoped that

few, if any, of these transgress so important a rule. But how grievous a thing it is to see so many enter a place of worship five, ten, or fifteen minutes after the time, to the disturbance of their fellow-worshippers! What confusion and distraction is thus often produced! The *early* are incommoded by the *late* attenders. This is not only a breach of *good manners*, and a want of *decorum*, but it is also an act of *injustice* and *impiety*. Men ought surely to be protected in their most valuable rights, but the late attendant robs other persons of the best good—the benefits to be received at the throne of grace. Such a conduct is also a daring insult to the Divine Majesty, whose service in every part of it requires the greatest attention and reverence. Would any one approach an earthly king as these persons approach the King of kings? O when will men be considerate and wise in matters of everlasting moment? Those who are in the habit of being late in going to the house of God are in great danger of delaying their preparation for death, and what an awful thing it will be for them to be shut out of heaven by being *too late*!

These are some of the instances of the want of punctuality, and of the evils arising from it. The calculations made are not extreme cases: they are far below the general cases that continually occur. Many persons are in the habit of losing more time themselves, and of depriving others of it, than what has been noticed above; therefore the evil will be generally found much more extensive and sinful. But taking the slightest view of it, we may justly pronounce it to be full of mischief to ourselves and to others. The question is—WHAT CAN BE DONE TO REMEDY THE EVIL? Is there any way to counteract the fatal poison, and to persuade men, even professing Christians, and (I am sorry to add) some Christian ministers to a better management of their time? Hoping that many transgress through inconsideration rather than from design, we would affectionately and earnestly exhort them—

1. To consider *the great value of time*. On time hangs eternity! Time, how short, fleeting, and transitory! Yet, during this short time allotted to us, we are, by divine grace, to subdue our corruptions, eradicate bad passions, repent of our sins, bring forth fruit meet for repentance, search the Scriptures, examine ourselves, acquire conformity to the Divine Will, work out our own salvation, pray to God with all prayer, improve our talents, fulfil our duties towards God, our neighbours, and ourselves, be useful in our day and generation, resist and overcome our spiritual enemies, prepare for death and judgment, glorify and honour that Saviour who died to redeem us, and by his Holy Spirit to adorn the doctrine of God our Saviour! See Matt. iii. 3, 8; Tit. ii. 11, 12; Col. iii. 5; Eph. vi. 16; John v. 39; 2 Cor. xiii. 6; Acts xxi. 14; Matt. xxv. 14, &c.; Phil. ii. 12; Rom. xii. 1, &c.; Luke x. 37; Eph. vi. 10, &c.; Matt. xxiv. 44; 2 Tim. iv. 6, 7; Tit. ii. 10. If all this great work is to be done by us, in our short span of life, have we any time for trifling, or to spend unprofitably? Let us be redeeming every moment. And that we may, by God's help, do this, let us be punctual to every engagement and appointment.

2. Let us reflect, with becoming seriousness and prayer, on the *account* which we are to give to God of all our time. Is there a day of judgment? Is every talent entrusted to us to be accounted for? And is time the chief of these talents, equally distributed to rich and poor? Then let us think of this solemn reckoning that is before us. How much time is already lost! How many hours have gone unprofitably! What is our life? How long have we to live? If we arrive to fourscore years of age, even then it is very short. Not one in a hundred probably reaches that period. How much time is lost in childhood, in youth, in manhood, in useless conversation, in unprofitable employments, in work of no value! How little of our time is given to God, to his service, to prayer, to acts of charity, to self-

improvement! What an account is before us! Does not the thought of it make us tremble? Let it so impress our minds that we may not waste any more of it, nor be the means of causing others to waste it. Let us be punctual in beginning every undertaking, so that we may be prepared for every succeeding engagement. Let there be "a time for everything, and let everything be done in its time."

3. The *Example of Christ* presents another motive for punctuality. Let us reflect upon his unwearied diligence in "going about doing good." (Acts x. 35.) Early in the morning, "a long time before day," (Mark i. 35.) we find him at his private devotions; from morning to night he was working miracles, or instructing the multitudes; he continued "whole nights in prayer to God," (Luke vi. 12.); at his meals, on his journeys, and every where he was glorifying God, and doing good to men; by the sea-side, on the sea, in a garden, on the mountains, in the synagogue and the temple, and on every occasion we see him exercising the most unbounded benevolence. In short, who can read his history in the Evangelists, without admiring his constant acts of piety and usefulness? Are we his followers? Do we call ourselves Christians? Let us imitate his example. Let us copy his graces and virtues. If we redeem time as he was accustomed to do, we shall be always punctual and never idle.

4. Nor does *the Love of Christ* in our redemption and salvation afford us a less, but a much more powerful and attractive motive to this duty. The Holy Spirit has created every believer anew in Christ Jesus, and will "make us zealous of good works." (Eph. ii. 10; Tit. iii. 14.) If therefore we are living branches in Christ (John xv.) we shall be "constrained by his love" to us (2 Cor. v. 14.) to use every exertion in his service. A sense of his love in suffering for our sins will teach us to waste no part, but to husband every moment of it so that we may be always punctual to every engagement, in its proper time and place. Cordially

grateful to him for such grace and mercy bestowed upon us, we shall, as it were, gather up every fragment of time as of great value by devoting it to his glory, and shewing to the world and to the Church that we indeed belong to Christ. Our business will be to "do good as we have opportunity," (Gal. vi. 10.) studying the fittest and best seasons for it.

And, in conclusion, let us remark, that if we desire to be enabled thus to live in the punctual discharge of our duties to God and man, we must *pray* to God for both the will and power to practise it. (Phil. ii. 13.) I believe that one great cause of the want of punctuality in teachers of Sunday Schools, conductors of Charitable Institutions, and others is, that it is not made a matter of *prayer*. If we prayed for grace to keep our various appointments, with fervour and constancy, we should see better things. Let us not be tempted to say, "What use is it for *us* to be punctual, if *others* are not so?" Others are not to guide *us*: let us do *our* duty. If we do *ours*, it will be an inducement for them to do *theirs*, whereas our excuses and neglects will only be an inducement for them to be unpunctual. The fact is that the example of one another creates, and perpetuates the evil; a better example therefore is the remedy. Let us pray that we may be enabled by His all-sufficient grace to exercise this duty, so necessary and so good, for the future, as becometh Christians. Our labour will not be in vain. Our example will stimulate others. Happy shall we be, if at the close of life we shall be prepared to give a good account of our time, and that we

have sought and "obtained help of God" (Acts xxvi. 22.) to live for the great purposes of life, so that our Master and Judge may say to each of us, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." (Matt. xxv. 21.)

To those who desire further instruction on the great importance and benefits of punctuality, the writer of this article would earnestly recommend the serious perusal of any, or of all, of the following interesting treatises:

1. Self-Improvement, one of the monthly volumes of the London Religious Tract Society, particularly the chapters on "Habits," and "on the Improvement of Time." We cannot meet with a more interesting little volume among our modern publications.

2. The first section of Bishop Jeremy Taylor's Rule and Exercise of Holy Living on the "Care of our Time," which gives "Rules for the employment of our time, and the benefits of this exercise."

3. The Rev. John Wesley's sermon "on Redeeming the Time." (Eph. v. 16.)

4. Jay's short discourses, discourse 65th, "the work of the day done in the day." (Ezra iii. 4.)

5. Buck's Anecdotes, article "Time."

6. Fox's (the Martyrologist) sermon on "the Christian's improvement of time," published in the "Select Sermons" by the London Religious Tract Society.

7. More (Miss Hannah) "on time, considered as a talent," in her "Christian Morals."

(For the Christian Guardian.)

NOTES OF A JOURNEY IN THE HOLY LAND.

THERE are few places in the world which have not been travelled through, and few that have not been written upon. To write a new book of travels, a man must almost discover a new continent, for we seem to know pretty nearly all that we can know of the five existing ones. Perhaps few countries occupy so many hundreds of pages as Syria, or the Holy Land, owing, no doubt, to the great interest which Christians of all denominations feel in it. Hence, little that can be now written on this country, or anything connected with it, can be new. Almost everything—except a few of one's own personal adventures, and a stray original idea or two, that may chance to find its way into one's head—must have been observed or remarked by some one or two of the many dozen travellers before you; it can hardly be otherwise.

With this fact existing, the following Journal, perhaps, needs some explanation or apology, obtruding, as it does, so much old information on the public. And, *first*, to those already acquainted with the scenes of the Holy Land, some things *may* be put in a new light. Then, people may be inclined to take up a periodical, and run through a few pages of travel, with some interest, when they would not dare to venture on a regular book written upon the same subject. Added to which, that periodicals, perhaps, often find their way into the houses of many who do not keep up with the travelling literature of the day. And, *lastly*, as another reason which I might add for writing, though it be but a temporary one—this is the *latest* account of things in that part of the world; the journey was commenced in the autumn of last year, and continued during the winter, and the spring of the present year. For these reasons I venture to put my travels in print in a periodical, when I would not put them in the more formidable shape of a book. And it is given in the form of a journal, just as originally written on the various spots, day after day; a few revisions and corrections only have been subsequently added. It begins with a few notices of Cairo, but everything else connected with Egypt has been purposely avoided, as it may possibly form the subject of a few more notes at a future time.

If every thing, or any thing *may* be done to the glory of God, before many things, travelling, in such a country as Palestine, and even reading travels, may also have such a tendency—enlarging one's ideas, enlivening one's spirit, and strengthening one's faith.

CHAPTER I.

January 21 to February 1.

These ten days that have elapsed between our return from our Nile voyage, and our departure on our desert journey, we have spent leisurely at Cairo, resting ourselves after our past slight fatigues, making preparations for our future ones, writing letters to distant friends, and seeing the few lions of Cairo and its neighbourhood that we have not yet seen. Many weeks may be very pleasantly spent in Cairo, if you employ yourself in observing the manners and customs of the Arabs, and all the other strange things that strike a European

JULY—1848.

stranger, in the towns, villages, and antiquities of the country. At this season of the year, Cairo is very cold, and we felt it the more returning from the South; but this cold remains only for a few weeks; during the time that it lasts, the people, without any means of getting artificial warmth from fires, (for never a fire-place is to be seen in the country, save one—the solitary one in the Pacha's palace at Shorbra,) are in a constant uncomfortable state of shiver. Thus Egypt is not so favourable a place for invalids and consumptive people as some have supposed, unless during this cold season they were to remove

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up the Nile into the warmer climate. One striking feature of Egypt is its excessive dryness. At Alexandria, certainly, they have their full allowance of rain, as we found to our surprise on our first landing there. But Cairo is seldom favoured with more than a few showers in the course of the year, in the winter. Even these did not occur a few years ago, when the country was much more destitute of trees. I have heard from those who have been resident in the country for many years, that since the Pacha planted his forests of palm trees near Mitrahenny, and his groves at Shooobra and other places, a much greater quantity of rain has been observable. And this would seem only likely, being the converse of what is known to occur in America; when the woods are cleared, the climate always improves, and is more free from rain. Egypt has always been considered the hot-bed of the plague; and certainly the appearance and condition of the streets of Cairo would lead nobody to wonder that they generated the plague or anything equally as bad. They are, with few exceptions, so narrow that two vehicles can barely pass. Most of them are mere passages, which are often covered, and pass under the houses. And yet through them, is a slow and constant current of people walking, or riding on donkeys or horses. The streets seem never cleaned, all the filth of the houses is emptied into them, and the dogs are the only scavengers. It is probably the dry state of the atmosphere, which prevents all this state of things from producing a greater amount of fever and disease. Something has been done of late years to improve the condition of the town in this respect, and to this is owing, no doubt, the less frequency of the plague. Though Cairo is not such a thoroughly oriental city as some others, (Damascus and Constantinople for instance,) yet, to a European, there is almost every thing that is strange. Look at the narrow streets already mentioned, further encroached upon by the projecting slope of shelves of the tradespeople. For, one opening like a large window, a few feet from the

ground, serves both for window and door; out of it projects a board, upon which the goods are placed in the day time, and which is turned up at night. Through it the shopman has to jump in order to get into his little kennel within, where there is literally only just room to turn himself round, and where all his merchandise is piled up on shelves. They endeavour to set off their goods by no tasty arrangement, nor is there any ornament observable, save a few of the Manchester price labels, which they tear off their cottons, and stick about their shops, as wonderful specimens of art. In making a bargain, you ask the price, and are told one most unreasonably high; you immediately propose one as hopelessly low, which, however, you never succeed in getting, but finally settle a happy medium. As nothing can be done in the East without pipes and coffee, these are frequently brought to you whilst the negotiation is going on. The neighbouring shop people, who hear all the bargaining, are in the meantime lamenting their fate that you are not employing them.

Rather on one side of Cairo, is a large garden, filled with delicious trees and flowers, and irrigated by water raised from the Nile. It occupies many acres of ground, and round it runs a broad road, which is lined mostly with good houses, rather European looking. This open space is called the *Esbekiyah*, and is the lounging place for those Arab fashionables who prefer smoking their hubble-bubble here rather than in the mosques. Occasionally you will see the Pacha's carriage, or that of one of his court, driving along here in a four-in-hand, with his runner trotting before, slashing people out of the way with a long whip. There is only one way through the town to the citadel practicable for carriages, and along this the Pacha drives almost every day to Shooobra. Shooobra is his country-house, about two miles out of Cairo, on the same side further down the river, and close to it. The house outside is plainly white-washed, with a profusion of long black windows. Inside there is but a shabby

entrance, with a shabbier front staircase, which leads up to numerous rooms filled up in a style half Eastern and half European. There are rich Persian carpets of the Pacha's own manufacture, (for though he makes them as he makes every thing, they are so expensive that nobody can afford to buy them but himself,) there are divans covered with rich silks, chairs, one table, which is in the dining-room, and a capital billiard table, at which the Pacha used to spend a good deal of time. The walls are adorned with stiff Greek paintings in wretched colours, and worse perspective. By the natives, we observed, they were thought to be the *chefs d'œuvres* of art. Now and then the Pacha's harem come here for change of air, and then, of course, it is all shut up from the public, otherwise anybody may see it all over. The gardens are exceedingly tasty, laid out quite *à-la-mode Anglaise*, and by an English gardener. Most of the walks are covered over with trellis-work, supporting orange and lemon trees—plants and fruit trees of the most delicious kinds stand all about. Everything is watered by little rivulets, flowing in all directions. The roses are the great charm of the garden, but we were too early for them; some blood oranges that were given us were exquisite. There is a handsome building enclosing a small marble lake, which is ornamented with fountains of cool gushing water, and odoriferous trees and plants. Round it are covered corridors, all of marble, which have here and there small rooms opening out of them, most sumptuously furnished. This is a favourite place for the ladies when they reside here. In various directions in the garden, there are small (what we should call) summer-houses, built of marble and alabaster, and furnished with fountains, and silk divans. In one of them, particularly, the Pacha is very fond of sleeping. The ride from Cairo to Shoobra is all the way under an avenue of acacias, which form a most delicious shade in the hot weather, and fill the air with their fragrance. This is one of the most interesting

places about Cairo, but I think the citadel is equally interesting, though in a different way. This is placed on the extremity of the Mokattam range of rocky hills, which running along the east bank of the Nile, terminates abruptly just above Cairo. It is quite connected with, and indeed part of the town, though the buildings being raised up so high above all the others, stand up prominent by themselves. Here are placed the Pacha's town palace, the large building containing the female part of his family, his new mosque, barracks, and other buildings. His palace is much the same as the one at Shoobra. Here they required us to take off our boots before we trod on the rich carpets, and the servants that shewed us over went without either shoes or stockings. The mosque which Mehemet Ali is building is an exceedingly handsome structure, entirely cased with alabaster. It is very European in its design; indeed the Pacha is so far an unbigoted eastern prince, that he carries European ideas into almost all his plans. The mosque has been building many years, and is not yet finished. They delay its completion on account of an absurd superstition that the Pacha will die as soon as it is finished. The probability is, however, that the Pacha will die sometime before it is finished, for he is in a very critical state. The view from the citadel is one of the finest in the world. You look down upon the whole of Cairo, which lies at your feet laid out as a map, clear, and unobscured by London smoke. You can trace all the streets about, which though so quiet looking, send up their busy hum, which tells you how much is going on. Beyond, winds the broad Nile, through its low green banks, spotted here and there with its little sail boats. The richest verdure marks its course, and the most luxuriant trees. Still further beyond, are the yellow desert hills of the Libyan range, high up on which the pyramids raise themselves, thrusting up their pointed tops into the sky, almost as if claiming a divine origin. Mysterious masses! Built by mysterious hands, witnesses of mysterious rites,

still you keep up the mystery. No wonder the people of your country make your builders and your inhabitants of the spiritual world!

One more place in Cairo is worth seeing, (besides numerous others which I have not room to mention,) and that is, the tomb of Mehemet Ali and his family. It is a little out of the city, towards the south-east. It stands—a building not yet finished—amongst the tombs of the former rulers of Egypt—the Memlooks; strange that Mehemet should wish to rest amongst them, his most inveterate enemies, whom he himself was the means almost of exterminating! Perhaps it is to appease their manes. Here are buried all the deceased members of his family—Toosoon Pacha, his favourite son, Ismail Pacha, and others, as well as many wives and children. After the Mahomedan fashion the tombs are small, oblong, solid pieces of masonry, standing three or four feet from the ground, and richly ornamented with gilt and painting. Each one has many verses of the Koran inscribed in gilt upon it, as well as the names and the various virtues of the deceased. The floor is laid with rich Persian carpets, and a sombre light is thrown upon the whole, through the small narrow windows. Here and there, the Koran lies on a stool, and good mussulmen come and read and study the frailty of human nature in this melancholy place.

The population of Cairo is chiefly Arab; the number of Turks and Christians is comparatively small. They are by no means the descendants of the original inhabitants of the country—the ancient Egyptians—but of the Arab invaders. Their manners and customs are very peculiar, and are different from the Turks. But these, together with their religion, are fast disappearing, owing to their intercourse with other nations. I think that the majority of the people act up to their religions, but then their religious maxims are so exceedingly lax, that they may follow them pretty closely, and yet be guilty of the most immoral and heinous practices. The boys are usually very

tractable and of an excellent disposition up to a certain age; they then, by mixing with the men, are drawn into all the vices of the people. The women are remarkable neither for beauty, accomplishments, nor morality. They lead an indolent, exclusive life, and employ their time chiefly in gossip. As for the government of Egypt, the Pacha is, to all intents and purposes, an independent sovereign, though nominally under tribute to the Porte. Whenever it suits him, he acts perfectly independently, often directly opposite to instructions of the Porte; but, on the other hand, his nominal subjection to the Sultan ensures him from attacks from foreign powers. No one European power could menace him without threatening Turkey, and this could not be done without the interference of all the cabinets in Europe.

Whilst we staid at Cairo, we lived in a pleasant house, which our friends the Lieders most kindly lent us. It was situated in a large garden, or rather orchard, the property of some Bey who had been disgraced by the Pacha, and had had this confiscated. A large lake was on one side of it, from which two or three donkeys were continually raising water to irrigate the deliciously scented acacias, the fig-trees, palms, cacti, and other trees which filled the garden. We were much interested in the schools, which are under the care of Mr. and Mrs. Lieder, in connection with the Church Missionary Society. They have more than 300 names of children on their books, and nearly 250 girls and boys (in equal proportion) constantly attendant. The girls are taught to read and write, and plain sewing, &c., besides the leading doctrines of the Christian religion. The Coptic Bishop of Esneh, Mr. Lieder told me, when he came one day to their school, and found one of the girls standing up and reading aloud a chapter out of the New Testament, lifted up his hands in astonishment, with his eyes in tears, exclaiming that he had never seen such a thing in his life before—an Egyptian woman reading! The boys are taught English and arithmetic; to read and

write; to understand the Christian doctrines; and a few, when they are old enough, form a class of themselves, and study a little divinity to enable them to work in the Coptic Church. Most of the children are Copts; there are a few Greeks, and, perhaps, fifteen or twenty Mahomedans. The amount of pain and trouble that our worthy friends take in prosecuting the work in which their hearts and souls are engaged, is most praiseworthy. Moreover the good that may result from their labours is evident. Think what it is to get Bibles and real Christian truths into so many houses that have ever hitherto been strangers to both the one and the other. The seed may be a long time in re-shewing itself, and yet faith makes us believe that in time it will not fail to do so. They are subject to some drawbacks. One is temporary, (at least we hope so,) and that is the curtailing of the funds at their disposal from the Society, in consequence of the Society's decrease of income. This has obliged them to diminish their establishment and expenditure. Another obstacle to their work arises from the very early age at which the girls of the school are taken away to be betrothed and married. For they are betrothed as young as six or seven, and often married when they are only ten or twelve years old; and, in either case, they are immediately shut up in the harem, and are never afterwards approachable. More than this, the young men whom Mr. Lieder, under his own direction, prepares for the Coptic Church, are, as I observed, taught English; and this because it is a better medium for communicating religious ideas of importance than Arabic. This they have always laid down as a necessary part of their plan. But unfortunately it is attended with this inconvenience, that though they find English enables their pupils to understand the doctrines of religion better, they also find that it enables them to obtain a livelihood better than that of a minister of the Coptic Church—as much as £5 a month is better than 10s. a month. They usually, as soon as they have a

smattering of English, leave Mr. Lieder and go and engage themselves as dragomen! Nine years ago Mrs. Lieder came over to Egypt by herself, and found all the ignorance and bigotry of the East opposing her efforts to do good. She began gradually, things improved gradually, and now the schools are a perfect wonder. Some years ago fifteen Roman Catholic nuns came over, and though backed by all the power of the Latin Church, have succeeded in getting but half-a-dozen children. They live nearly opposite the Lieders', and so constantly have the satisfaction of seeing the success of *their* single-handed labours.

But I must leave these rambling particulars of Cairo, to begin the account of our journey. Some days before we started, we made an appointment with some of the princes of the desert to meet us at Mr. Lieder's house, where our kind friends undertook the part of interpreters and arbitrators. One afternoon two Bedouin sheikhs came up to the house with a numerous body of their retainers, whom leaving outside, they came up stairs, and after salaaming and gesticulating in various strange ways, they sat themselves down on chairs, and the bargaining began. The charge of camels, &c. were almost fixed, but it was necessary to choose which one of these two we should have, and also to impress very forcibly upon his mind that all we should pay him we should bargain for beforehand, and no extras would be given afterwards, but a *baksheesh*, which would be regulated in amount according to their good behaviour. The day afterwards, they came to the English consulate, and the same thing was gone through again, only that it was this time all written down in black and white Arabic, with an Italian translation, and their seal, on which are engraved their names, put to the conditions of travel. We were, I think, only the second party that had as yet started for the desert, being very early in the season; so no camels were wanting, and every thing was soon ready. Though many parties were on the Nile behind us, some of which were

intending to follow our steps, but one set of them, I believe, ever got off. For when we got into Syria, we heard from Egypt, that directly after our departure, there was a report in Cairo that the Bedouins were in arms, believing that the Pacha was dead, that all allegiance was thrown off, and every thing in the desert was in a state of commotion. How far this report was true I have never heard; but it is certain that it prevented many from proceeding on their journey, who though they had made extensive and expensive preparations, threw them all up rather than trust themselves in unsafe hands. It is also certain that we got safely along, whether there were commotions or not.

February 2, 1848.

This afternoon our little cottage was in a most exquisite state of confusion. We dined with our kind friend, Dr. Dietricci, in a room of disorder, and afterwards went outside to superintend our journey preparations. Here was a troop of fifteen camels, with as many Sheikhs and Bedouins, their owners. Some of the animals were lying down with their burdens, others were standing up, one or two were running away on three legs, with one of them tied up for the very purpose of preventing it. On all sides they were making the most discordant noises—that thoroughly discordant noise that the camel can make—and the Bedouins were joining heartily in the inharmonious chorus. Our whole household were out, mixed up in the *mêlée*; ourselves looking on and wondering; our dragoman, cook, and boy running backwards and forwards in a state of distraction; canteens, portmanteaus, bags, kitchen apparatus, zamzummiyas, tents, dogs, and donkeys were standing or lying about in all directions. The Bedouins soon had nine camels laden with our goods and chattels, but we were not long in re-arranging the things, and sending four of the animals off. Ourselves, and cook, and dragoman occupied another four, and our sheikh one, so that we were altogether a cavalcade of ten camels.

During the confusion, there was a great deal of quarrelling and wrangling, which seems to people not accustomed to the Arab character, as if it would inevitably give work to some of the knives and daggers that they carry at their belts. But Arabs can do nothing without noise and quarrel, and it never proceeds further. I was struck with the way in which our dragoman overcame a most wrathful young Arab, who was unwilling to agree to some suggestion of his. He threw his arms round his neck and gave him a kiss, which appeased him immediately, and he was as quiet and tractable as a lamb. How does a soft answer turn away wrath! We sent our camels on before us into the desert, and we followed some hours afterwards on donkeys. We were kept longer than we expected at our friends' house, wishing Mr. and Mrs. Lieder good-bye, and it was getting late in the evening. We feared the gates would be shut, and so had to gallop through the town, our dragoman foremost, sending everybody out of the way with his shouting and flourishing his koorbag. At length we reached the gates, just in time, and five minutes more we were in the desert. Darkness was fast coming on, and nowhere could we see our tents. We galloped all about, but could not find them. The sun had just set, a ball of gold behind the distant pyramids; the grey mist was rising up from the green Nile valley; and sharply against the sky stood out the domes and minarets of the mosques, almost forming part of the rich hues of orange and sea-green that the sun was leaving. With a hundred regrets we took our last sight of it all—for the next month our eyes had to feast upon the arid desert. Our camels and tents now appeared in the distance, and a little more riding soon brought us up to them. Here we found all ready for us, for our cook we had sent on before. Achmet, the mussulman boy, whom we had had on the Nile, was also here to see the last of us. Poor boy, he was sensibly affected all day at the idea of our leaving him, and often I observed tears in his eyes.

We did what we could for him—gave him a first-rate character, and persuaded him to go to the Lieders' schools. He was originally a donkey boy, and I should be curious to know if he returned to his old employment. Soon after we left, the Pacha, wanting some work of his to be finished, impressed all the donkey-boys—perhaps poor Achmet amongst the number.

February 3.

Though we were up early this morning, we did not start till long after the sun was up. It was necessary, we understood, for our Sheikhs and Bedouins to have a few hours good quarrelling before they began the journey, in order to settle what each should have of the money that we had advanced them. They made their arrangements with their usual noise, sitting in circles, salaaming and smoking. At last they took leave of their friends, who had come to see the last of them; they loaded our camels, and we were ready to start. The process of mounting the camel is no easy matter. You get astride the animal whilst it is lying down, and after three or four most violent jolts backward and forward, it raises itself to its full height. It requires the greatest care to prevent being upset, as there is nothing to support yourself with. When we were mounted, and all the disputings were over, the whole caravan was put in motion, and then a dead silence ensued; nothing was heard but the heavy measured step of the camels. The riding is at first very fatiguing, though we made our seat as comfortable as we could with our beds and carpets. Our saddle-bags, with a few necessities for the way, were slung behind us, and our zamzummiya, or leathern water bottle, by our side; each one of our riding camels was attended by its owner, who carried our pipes, as is usual, to be ready when wanted. We kept passing the transit stations which occur every six or seven miles, and did not stop till four P.M. The ground was chiefly covered with pebbles and agates, though occasionally the sand was

rather deep. Numbers of skeletons of camels were strewed in our way, which our animals, poor things, were very shy in passing. The Arabs work their camels to the last, and when they drop under their burdens, leave them where they lie. Flights of vultures are immediately in attendance, and do not leave the carcase till there are nothing but dry bones left; they are helped by the jackalls and hyænas, who also make great havoc of the tombs outside the towns, scratching them open at night-time, and too often making away with the occupants, who never are buried in coffins. The Bedouin, though he loves his camel so well when alive, does not scruple to eat him when dead; however, he never makes use of him in this way unless the creature dies from accident or disease. Late in the evening, as we were pitched a few hundred yards off the beaten track, we were surprised by the sound of a large body of people and animals, passing along. It was too dark to distinguish any thing, but we could distinctly hear the heavy tramp of the crowd mingled with the jinglings of the bells, and the voices of men. It was the Hadj returning from Mecca; and an enormous number of them there must have been, for they took three-quarters of an hour in passing. It is the greatest privilege that a mussulman can possess, to be able to make a pilgrimage to Mecca; and most of them contrive it somehow or other once in their lives. Some go at irregular times, but most of them go together in a large body of some thousands at a certain time of the year; and their route is from Cairo to Suez, then straight across the desert past Nakhl to Akaba, and thence down the coast of Arabia to Mecca. A great many of them lose their lives, for their privations and fatigues are immense. They travel the greater part of the day and night, stopping to rest very little. I am told that the most touching scenes sometimes occur on their return to Cairo, when their wives and friends come out to welcome them back again, and find that those that they came to see are perhaps now

lying white skeletons on the sands of the desert. The departure and arrival of the caravan occasion a great stir in Cairo, and next to the going oneself to the prophet's tomb is the anxiety to possess some soil brought from the holy place. You could not present a more acceptable present to anybody. Formerly the caliphs of Egypt used to accompany the caravan, but they have long since discontinued it, and now a camel with a mahmal, or a kind of houdah, on its back, is the substitute. There is nothing inside the mahmal but a copy of the koran; yet it is thought a very sacred thing, and there is always a struggle who shall walk nearest it. But I understand that the hadjis are greatly falling off in number, and that the whole concern is becoming much neglected. Mussulmen are beginning to find that luxury at home has more attractions than a pilgrimage to Mecca. Many of the first tradespeople in Cairo keep their carriages, a most unheard of thing!

February 4.

We found last night's air extremely cold; but our little tent kept us famously warm. We breakfasted outside on our carpets laid on the sand. As we proceeded, about noon, another set of hadjis passed us, different to those we had seen yesterday. They were the bi-monthly passengers from India, who were whisking along in two-wheeled vans, drawn by four unruly Arab horses. They left in their track orange peel and egg shells, just as the other hadjis leave their dirty clothes and dead camels. They repeatedly have to stop in order to rest the horses, which have very hard work to pull them through the heavy sand. At half-past twelve we passed the central station, which we entered, and were surprised to find it so comfortable, and so well provided with rooms and provisions. A draught of delicious ale in the midst of the parching desert is indeed a luxury. We had some very good instances of the mirage to day. None but those who have seen it can form any idea of the complete illusion. Were you

not acquainted with the fact of its occurrence, I am sure that nothing would persuade one of its illusion, but actual experiment. The principle of it is simple. It never appears in the morning early, or in the evening, but as soon as the sun is up, and begins to have power upon the ground, it heats it intensely, and the heat is reverberated upon a stratum of air immediately above the ground. This air then becomes less dense than the air above it. Now if you are in a position, with a stratum of this rarified air between you and an object which is elevated above the stratum, (such as a tree on a mound,) you first have a view of the tree by direct vision. But the rays from the tree come also obliquely towards the ground, when they meet this stratum of air, which causes them to turn upwards, and thus the object is refracted into your eye, so that you appear to see it inverted, and immediately below the real object. It is in the same way that the refracted image of the blue sky through the air gives the appearance of water. It is in Egypt and the Arabian deserts that you chiefly see the mirage; it is seldom seen elsewhere. We find it noticed in Scripture, in the vivid description of our Saviour's kingdom, (Is. xxxv. 7.) "The parched ground [mirage] shall become a pool, and the thirsty land springs of water." You indeed seem to be travelling in another world when you are travelling in the desert, your mode of travelling is so unusual, and your companions so strange. Then the country looks so unearthly, so different to what one sees every day, these endless plains of sand, and the Elysian mirage. Sand is, in itself, quite a separate element, partaking of the qualities both of land and water, for it is neither. It is stationary, indeed, and passable as dry land. But it is a boundless waste like the ocean, and navigable only by the ships of the desert; storms will raise it, and cause hard pelting showers more rattling than any hail-storm. There is a wonderful similarity between the sandy desert and the watery ocean.

SUZ.

February 6.

Yesterday we had followed alongside the range of Jebel Attaka on our right; we were now quite up to it, where it hangs over the Red Sea, yet not so immediately as to prevent an easy passage between its base and the water. It presents large black masses of rock, which look strongly volcanic. Now the plain of Suez, stood before us; the town, far off, appeared only just visible, rising out of a sea of mirage. We early sent off our baggage camels to round the narrow bay which runs above Suez inland. We ourselves trotted on our dromedaries straight to Suez, intending to cross in a boat, and to send our animals also round from there to join the others. We watered our camels on the way at some tanks of rain water; this was the first time they had had any since leaving Cairo. Outside the town, as usual, you see the Mussulman burying ground, with a few ragged flags flying, stuck on a pole, marking the resting-place of some saints. The gates are very poor; and near them some guns look equally unserviceable. The hotel here is a new one recently built by the Pacha for the Indian passengers, and is in the hands of an English landlord and landlady. Every thing is exceedingly comfortable, considering the difficulty and expense that must attend the getting comforts at all here. It appears to pay very well, though the Indian passengers do seldom stop more than a few hours at the most, passing either way. The Transit Company's business also pays well. It is in the hands of the Pacha, who, I understood, made £30,000 a-year by it. He is having made, at Cairo, by an English engineer, an enormous steam locomotive engine, of 450 horse power, which is to pull the passengers' vans across the desert, instead of the horses. The wheels are to be twelve feet in diameter, with very broad flanges, in order to overcome the resistance of the sand, and to prevent their sinking. I am afraid it will never answer, as most of the Pacha's speculations never do. The sand and flying dust of Egypt,

the great enemy to machinery, will soon put this concern out of order. We found a few travellers at the hotel. A Captain L. had just arrived from Cairo, having ridden the whole distance, eighty-four miles, in forty-eight hours on one donkey, and he was of no contemptible size. What these little animals will do is most extraordinary; they will carry you sixty miles in twenty-four hours. I do not think they are a stronger breed than those with us, but I believe that they are naturally natives of a warm climate, and that they also get much better fed than with us, usually feeding on beans. There were two steamers, and several coal brigs in the bay. The Haddington, Peninsular and Oriental Company's steamer, had just come from India, and was waiting for the passengers and mails from England, to return. The coals that are used here, and up the Red Sea, come all from England, round the Cape. Many of the vessels are lost, so that it is a very expensive business. Coals at Suez are £6 a ton, at Aden not more than £2. This is because vessels that come to Suez have to come out there on purpose. Ships bound for India will often take out coal from England as ballast, and just put in to Aden and leave them there. Suez is a place of little importance, and of little trade, though a few small native ships, called buggalows, sometimes coast along to India. Anciently there used to be a canal from Suez to the Nile, and parts of it are yet observable. It is said that Pharaoh Necho, who first designed it, after having proceeded with it to some extent, became somehow aware of the difference of level between the Mediterranean and the Red Sea, and being afraid of a general inundation, left it unfinished. Being anxious, however, to employ himself in some way, he set to war upon Syria instead; and his doings there are alluded to in the sacred Scriptures. We staid at Suez nearly four hours, and then crossing the arm of the sea in a small boat, met our dromedaries on the other side, on which we trotted as fast as we could towards the wells of Moses, nine miles distant, as it was

getting late. My dromedary turned very restive, shewing its spirit chiefly in stopping short, turning its head round, and covering me with a shower of saliva. At times it tried to bite, and it was difficult to prevent its doing so; as its neck is so long and flexible, it has full command of one's legs. I soon found that harsh methods were necessary, and by repeated blows on the nose, whenever it turned round to spit, and digs into its sides whenever it stopped, I continued to get it on as I wished. I felt very well satisfied that its restiveness showed itself in such a comparatively manageable way; had it set to work to kick, as some of them do, there would have been no holding on, and a fall from their high backs is no light matter. They are quite spoiled by the Bedouins, who never break them in, but pet and spoil them in such a way, that they render them most perfectly conceited and cross. Our eyes feasted with delight upon the little vegetation that we met with at the wells of Moses. It is indeed quite an oasis in the desert, for here we saw the first blade of grass since we left the valley of the Nile. The shallow pools that make this little garden here, are very few in number, and quite brackish and unfit to drink. Nevertheless they are quite good enough to make trees and vegetables grow very luxuriantly. A few years ago there were only a dozen stunted palm trees here, and the water was running to waste. Now it is collected into tanks, and supplies four or five little inclosures with the necessary quantity; and trees and garden herbs of all kinds grow where not a blade of grass was ever before seen. Mr. Levick, our vice-consul, has a small house here, which he retires to with his wife and family in the winter. He was very civil in shewing us over the place, and giving us information on various points. His children, little things, speak nothing but Arabic, and having been born and brought up in the country, their highest ideas are connected with Cairo. He told me that he found that simple manure mixed with the sand, raised much better crops than

sand mixed with clay or other heavier soil. As the supply of water (though never altogether failing,) is always much greater in winter than in summer, there seems no doubt that it comes from the mountains inland, some thirty or forty miles off. We understood that of late years, the number of travellers through the Sinai desert was much fallen off. These wells, as they have had the name of Moses connected with them from time immemorial, and as the position is not unlikely either, may very probably have been visited by the children of Israel, and have supplied them with water, but there seems no ground to suppose that they are mentioned at all in Scripture. Somewhere here, crossed the great body of them, and though we cannot with certainty point out the exact spot, yet surely we were in sight of it wherever it was. So we read the glorious song of Moses, and never did it strike one as being so grand and poetical as to-day: "Sing unto the Lord for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea!" Now we were entering upon the track of the Israelites; hitherto our route had been remarkable in no ancient interest, for the regular road from Syria into Egypt was much to the north of Suez, and by this Abraham and Joseph must have come. The Israelites most likely did not come from Cairo to Suez by our route, as some have supposed. There is a valley which turns out of the valley of the Nile a little to the south of Cairo, and winds all the way to the Red Sea. It is still called the "valley of the wandering;" and where it opens out into the Red Sea there appears no passage either to the right or to the left. With the sea in front, and Pharaoh behind, the children of Israel would have seemed to be most effectually "shut in." Here it is probable that they crossed, and they would have come over to the other side just about where we are now, or perhaps a little lower. People are however much divided as to the exact place, and yet it cannot be more south than this, for the mountains projecting pre-

ecipitately into the sea on the west side of the sea, would prevent their passing more to the south on that coast. If you put it more to the north, towards Suez, the character of the country is such that you would hardly say it "shut them in." It would appear as if they were in such a position, with mountains on both sides, the sea before, and Pharaoh behind, when they "cried out, and were sore afraid." And then came the positive command of God, "Speak to the children of Israel that they go forward!" And though the command seemed extraordinary and impossible, yet a miracle was performed to do away the difficulty. And a wonderful miracle it was. There are those who will say that an ordinary wind might have caused a division in the sea, here six or seven miles broad, and of a considerable depth! If such a wind were an ordinary one then, it would be a very extraordinary one now. Besides, if the thing is to be explained away in this manner, how is the Scripture account, which expressly takes notice of it as a wonderful miracle, to be understood? The effect that it had upon the Israelites at the time, was "to make them fear the Lord on account of the great work which he had done, and to believe the Lord and his servant Moses."

SUEZ TO SINAI.

February 7.

When we rose this morning, we found our tent quite wet through with the heavy dew that had fallen in the night. Everything inside even was damp, so abundantly had it fallen. The ground appeared as if lately wet with a shower; many of the stones had their crevices filled with water, and we observed that those that were black or dark-coloured, were much more affected than the lighter ones. We seldom had it in the desert so heavy, but no doubt there has always been something remarkable in the dews of the East from the manner in which they are so particularly observed in the Scriptures. In the deserts especially, and the countries immediately bordering upon them,

they supply the place of rain. Our course now was nearly south-east along the eastern coast of the Red Sea, which here is from six to ten miles broad. We were crossing over a desert plain four or five miles in width, which extends between the sea and the inland range of mountains, which run nearly parallel to it. We kept continually near to sea, perhaps about two miles from it, and always in sight except where a hillock or a wind-driven sand-hill intercepted the view. The plain is frequently crossed by torrent courses, which however, from their great width and little depth, appear merely slight depressions in the surface of the ground. Still they most of them have their names, and are termed "wadis," though of a character so different to the wadis of the lower part of the Sinai peninsula. Their directions must be very varying, in consequence of the heavy torrents of rain that fall at one time, two or three of which in the course of the year are the only supply that the country has. Here and there large tracts appeared to have been under water, from the same cause. In the "wadis" are patches of camel grass, which is a small separate growing shrub, seeming to require little or no moisture, and thus almost the only specimen of vegetable life in the desert, and the only food to be procured by the camels, who are very fond of it. The Red Sea is of a dark blue colour, save where it is lit up by the sun, and then it is of a beautiful green. Beyond it, range the dark black mountains of Africa, of great height. Gebel Attaka, which begins the range towards the north, extends from Suez to the Valley of the Wandering Wadi Tawarik, about twenty miles. The valley presents an opening of five or six miles, facing nearly east. Next occurs the range of Gebel Djeraj, then succeeds a depression, and afterwards Zaferanah, or mountain of Saffron, which rises lofty and grandly with its dark frowning peaks nearly opposite Wady Taibah, on the eastern side of the gulf. The Red Sea does not derive its name from its own colour, or that of any thing in it,

any more than does the Black, or the White, or the Yellow Sea. It was probably, in very ancient times, called the sea of Edom, or Idumean sea, as the country of Edom bounded it on the east. Now Edom means "red," and the Greeks, who always translated every thing literally, called it, when they began to navigate it, the Erythrean Sea. And we, following their example, call it the Red Sea. It was called in Hebrew the sea of Sedge, either from the coral, or the great quantity of sea-weed that it contains. The length of the Gulf of Suez, which is the upper part of it, and extending from Suez to the extremity of the peninsula of Sinai, is about 200 miles, its average breadth twelve or fifteen miles. The whole length of the Red Sea, to the Straits of Babel Mandeb, is about 140 miles; and the average breadth is 120. Coral reefs stretch out from either shore, nearly one-third the distance across, leaving a clear channel in the centre sixty miles broad, and of immense depth. We met to-day some parties of Mecca pilgrims, who, unable to perform the whole journey by land, come by sea as far as Tor, on the south of the peninsula of Sinai. They make the voyage in small sailing boats, which coast up the whole way. We pitched in Wadi Werdan, a dry broad shallow water-course.

February 8.

We had no dew this morning, though the night was perfectly clear. When the sun got up, the clouds began to appear towards the south, and the wind blew from the same quarter. Nothing is more refreshing than to be thus relieved from the glare of the sun, and the closeness of the air. Everything appeared very much like thunder and rain, but in the course of an hour or two all the clouds blew off, and the sun reigned blazing in the heavens. About eleven A.M. we left the plain, and entered on hilly ground, where there were many wadis. At noon we passed over one called Wadi Amarah, and its name reminding us of Marah, somewhere near which we knew we were, we hoped we had come to this

interesting spot, but our guide-books pointed further on. However not much more than an hour afterwards, we descended a long wadi, which terminated in a small plain. At the end of it, rather on elevated ground, was the well of Marah that we were looking for. We came up to it, and our first act was to taste its bitter waters. They are merely brackish, as all the springs in this desert are, more or less, and though they might probably be drunk well enough by the Bedouins and their camels, who often put up with much worse, yet they have such a prejudice against them, that neither do they nor their animals ever taste them. Our whole cavalcade passed on without stopping; my camel only drunk, and its driver afterwards performed his ablutions. The water is about six inches deep, and is contained in a circular aperture, in the cretaceous rock, about four feet in diameter. All around grows a small shrub, whose berries tradition makes Moses to have put in the water in order to purify them. It is impossible to say whether God provided a tree miraculously for the purpose, or whether a peculiar property was miraculously imparted to the berries of a tree then existing on the place; or whether the property already resided in the berries. Some have asserted the latter, and that the berries that now grow about will purify the water. But unless there were a much greater number of them than at present, there would be not nearly enough to sweeten water for so many thousands. However it may have been, it was assuredly a miracle; and no explanation of the fact that we may make, ought to do away with this. The shrub is low, something in the form of our heath, and the berries are small and oblong, some of a red and others of a yellow colour. Close by the well, and much more used than it, are two stunted palm-trees, which afford a most grateful shelter from the sun. The valley is now called Wadi Howarah.

Soon after we left this Wadi, the clouds which, in the morning, had been before us, now began to gather behind us: and the wind, too,

changed round from the south to the north. This seems to confirm a remark I have somewhere seen, that the wind in the Red Sea blows up and down alternately, morning and evening, so that sailing vessels may, by sailing half the day, be always sure of getting on either one way or the other. The clouds continued to thicken, and a few heavy drops alarmed us for our beds and clothes, which were to day entirely unprotected, as we expected nothing of the sort. In an hour's time we reached Wadi Gharandel, where our sheikh, as well as ourselves, was anxious to pitch for the night, and prepare for the coming storm. Fortunately, however, it spent itself at a distance

amongst the mountains, where we heard it rumbling loudly, and we were not troubled with more than one sharp shower. Wadi Gharandel runs from east to west out into the sea, and its deeply furrowed road, though now perfectly dry, was strewn with wrecks of trees, shewing what tremendous torrents rush down at times. Our tent was placed under the shelter of a clump of tamarisk bushes, which grow in abundance just here. Our Bedouins having plenty of wood, kept up large fires all night, and themselves and their animals all squatting round, were most picturesque objects in the darkness of the night.

(To be continued.)

Review.

THE RISE AND FALL OF ROME PAPAL. By ROBERT FLEMING.

Reprinted from the First Edition in 1791, With Notes, Preface, and a Memoir of the Author. London, Houlston and Stoneman. Pp. 159.

THIS treatise on prophecy, of an excellent and learned man, who lived nearly a hundred and fifty years ago, has been recently extracted from his works, and published in a convenient form for general readers. Its singular predictions, which seem to have been so wonderfully verified, both in the present time and in times gone by, have excited a great deal of interest in the religious world; and we think it may not be uninteresting to our readers to introduce a notice of the subject here.

We prefix a short notice of the Life of Fleming, taken from the account given in the volume now before us:

"He was born at Cambuslang, in Scotland, and after the settlement of his father in Holland, he and the rest of the family repaired thither, his mother having been previously removed to an eternal state.

"From a child he knew the Holy Scriptures, and exercised himself daily in meditation, singing, and prayer. To avoid observation, he chose the most

retired places; and at this period kept a diary of his experience, which he always modestly concealed. At thirteen years of age, he joined himself in a solemn covenant to God, which he frequently and conscientiously renewed. This yielded him relief and comfort under doubts and fears; and while these served to keep him humble, he was at other times favoured with the most delightful assurance of his pardon and favour with God. He felt an earnest concern to serve his generation in the way best according with the will of God; and was at length persuaded that he ought to devote himself to the Gospel ministry. In this he was sustained, though, like Luther, he was strongly tempted by apprehensions of his own insufficiency. In his passage to Holland, when a tempest arose, and the master and mariners had no prospect but sudden death, upon crying to God, his mind was calmed by the persuasion, that he would be delivered from that peril, and preserved for the ministry of the Gospel; and though he suffered much from bodily infirmity through life, he was never shaken from his purpose.

"His early education was conducted at a school near Edinburgh, but on his removal to the Continent, his studies were conducted at the universities of Leyden

and Utrecht, upon a plan peculiar to himself. Instead of resting satisfied like his fellow-students, with the lectures of professors, and the various digests and compends of schoolmen, he resolved not to determine any controverted point, without well considering all that was urged on both sides of the question. This laborious undertaking of seeking truth among the endless entanglements of disputation, while it strengthened his powers of investigation, taught him the important lesson of charity towards those dissenting from his own opinions.

"He took great delight in classic lore. 'Sometimes I could not but admire,' he says, 'the greatness of soul, that appears in some under the greatest disadvantages. And some things like the pedestals, rests, and remains of noble edifices, seemed to give a greater idea of a lost work, through the mossy lawn with which it was over-spread, than the work itself, if perfect, would have perhaps afforded us; but the rays of light which now and then darted through the closest thickets of error, though, as it were, tinged with cloudy vapours, and blended with offensive exhalations, afforded a variety of pleasure and satisfaction, as discovering their just, original, and ultimate design.'

"The works of the Fathers of the Christian Church, and the Rabbinical writings engaged his attention still more, as he was occupied in tracing to their very source, the various branches of scholastic theology. No wonder that after experiencing disappointment in his search for certain truth in human teaching, he returned with quickened zest to the wonderful testimonies of the Divine Word by which he was made wiser than his teachers, and understood more than the ancients. His experience is best given in his own language: 'But when I had taken all these pains, and run round in this mental survey of human learning, I began not only to tire and to grow uneasy, but to disrelish, and, in some sort, nauseate all human writings. I found that there was no end to reading, as well as to writing books, and that much study was a weariness to the flesh—nay, that vanity and vexation of spirit was entailed upon this, as well as upon all other things that the children of Adam busied themselves about. I resolved, therefore, to betake myself for the future to the study of the sacred volume alone, as my main business, and to make no use of any other books, than as they might become subservient to me in the understanding and improvement of the same. For I may say truly with David, that I easily see the end of all human perfection, but that the law of God is exceeding broad, as appearing still greater and greater, the more it is searched into and understood.'

"After this preparation, he was set

apart for the work of the ministry, by some refugee ministers of the Church of Scotland, at that time at Rotterdam, but without being appointed to any particular charge. Subsequently to this he repaired to England; and though a few of his years afterwards were spent in Holland, he finally settled in London, where he became acquainted with many of the eminent men of the day. He was patronised by William III., and Archbishop Tillotson honoured him with his friendship.

"He died in May 1706, in the midst of troublous times, as he had during his whole life lived in them."

He may indeed be considered not only a most talented and learned man, but a man whose knowledge of the Sacred Scriptures, and whose spiritual intercourse with his God, may justly recommend his opinion strongly to our notice. This discourse on the Papacy was published in 1701, and was only one of many others that he wrote on various subjects. His modest opinion of his interpretation of prophecy, may best be collected from his own words: "We are just now entering upon a new age, from which we look upon seventeen centuries which have elapsed since our blessed Redeemer came into the world, and may therefore be allowed to conjecture with some just ground, perhaps, of *probability*, (for I do industriously avoid the fatal rock of *positiveness* which so many apocalyptic men have suffered themselves to split upon,) what part of the Revelation remains yet to be accomplished."

The subject of prophecy, and the different theories of its interpretation are so interminable, that rather than enter into any discussion between this and different theories, we will merely glance at the scheme of Fleming itself; leaving it for those who are acquainted with the subject of prophecy to compare it with other schemes, and for those who are not, to compare it with the Scripture itself and their own judgments.

The first question he begins with, regards the "rise of the Papacy;" and he starts with a few postulates which he considers already sufficiently well proved, and on which he founds his theory. Most of them were held by the leading interpreters of pre-

phesy of his day, and many of them by those of our times. They are these :

"1. That the Revelation contains the series of all the remarkable events and changes of the state of the Christian Church, to the end of the world. (Rev. iv. 1.) 2. That mystical Babylon, or the great whore described there, doth signify Rome in an Anti-Christian Church state. (Rev. xvii. 1, 5, 9, 18.) 3. That this therefore cannot be Rome pagan, but Rome papal. 4. That the seven heads of the beast, or the seven kings, are the seven forms of government, which obtained successively amongst the Romans; and seeing the sixth of them was that which was only in being in John's time, that therefore consequently the seventh head, which under another consideration is called the eighth, (the intervening kingdom of the Ostrogoths, being the seventh in number, though not properly Roman, and therefore in that sense none of the heads of the Roman government), is the last species of government, and that which is called most peculiarly, and by a speciality, the Beast or Antichrist."

Then he attempts to prove *two* things: 1st. That the Apocalyptical numbers, 1260 days, (Rev. xi. 3.) forty-two months, (Rev. xi. 2.) and a time, times, and a half, (Rev. xii. 14.) are synchronical, or mean the same time; also that they must be interpreted prophetically, so as years must be understood for days.

"For it is evident that the Gentiles treading down the holy city forty-two months, is the cause of the witnesses prophesying in sackcloth for 1260 days. (chap. xi. 2, 3.) And the woman or church's being in the wilderness for the same term of days, seems no other than a new representation of the witnesses' prophesying in sackcloth (chap. xii. 6.); as this must be while the beast is worshiped and served by the whole Roman world, during men's lunacy of forty-two months' continuance, (chap. xiii. 5.) And therefore seeing that the woman is said to be in the wilderness-state of persecution and desolation for a time, times, and a half, in order to be preserved from the beast and serpent, (chap. xii. 14.) it is likewise plain that this number of three years and a half must be the very same with the two former numbers.

"Then with regard to the 1260 days, that they ought to be taken prophetically and not literally, appears from hence: that in Scripture, days are often figuratively put for years. (Dan. iv. 32, 34., and Luke xiii. 32.) But independent of this, it is impossible to conceive how so many

great and wonderful actions which are prophesied to fall out in that short time, could happen in the space of three years and a half: such as the obtaining power over all kindreds, tongues, and nations—the world's wondering at and submitting to the beast's reign, and setting up an image to the imperial head, and causing it to be worshipped instead of the living emperor's, &c."

The *second* thing he attempts to shew is, that in order to understand these prophetical years aright, we must reduce them to Julian years, or such as are, with some modification, now usually used in Europe. He attributes the great failures of so many apocalyptical theorists, to an ignorance of the real difference between the prophetical and Julian year. And he attempts himself to fix this difference by comparing the three synchronical numbers above mentioned. For as the 1260 days are the same with the forty-two months, this makes the month to consist of thirty days, and the prophetical year to consist of 360 days, instead of 365. Also, 1260 days will exactly equal a time, times, and a half, (or three years and a half,) if the year consist of 360 days.

Then, if the *Julian* year consist of 365 days, three and a half of such years will consist of 1278 days, just as three and a half *prophetical* years will consist of 1260 days, there is therefore a difference of eighteen days between the respective numbers of years.

Thus, if we could fix the time of the rise of the papacy, we should, by adding 1260 prophetical years, come to the time of its fall. But these are *prophetical* and not Julian years; and in as much as in the course of three and a half years there is a difference of eighteen (in respect of their being taken in a prophetical or a Julian sense), we should add only 1242 *Julian* years, or 1260 less by eighteen.

Now as to the time of the *rise of the Papacy*, Fleming seems to think that it occurred in A.D. 606. For he takes the kingdom of the Ostrogoths to be the seventh head, as the empire of the emperors was the sixth. And he considers that neither the changes effected in the empire by Constantine, in the introduction of

Christianity, nor the division of the Eastern and Western Empires, could be thought to be any real change in the government of the country, as in both cases the same form of rule and authority was preserved. So that we may suppose the eighth head, or the Papacy, to rise on the extinction of the kingdom of the Ostro-goths; and yet not immediately—as a short time of interregnum of confusion followed then—but when the Emperor Phocas did in a manner devolve the government upon the Bishop of Rome, by giving him the title of Universal Bishop, and this was in the year A. D. 606.

If, then, we suppose this to be the time of the rise of the Papal Head, and add to it the 1260 prophetic years of its duration, or 1242 ordinary years, we shall make the fall of the Papacy to take place in 1848.

Still he thinks that though the Pope derived his title in 606, yet he did not come to have his full power till some years after, when he usurped not only the whole ecclesiastical power, but also the temporal power of the empire. And it was about the year A. D. 758 that Pepin seated him on the throne with the full power that Charlemagne afterwards confirmed to him. And if the 1242 ordinary years be added to this date, it brings us to the year 2000, when he conceives that the real and final fall of the Papacy will occur.

And thus, as in 606 the Pope received his title and ecclesiastical power, so in 1848, or 1260 prophetic years after this, he will in a great degree lose his title and his power; and as in 758 he acquired his full power, so 1260 years after this, in the year 2000, he will lose it entirely, both temporal and ecclesiastical.

This is his opinion regarding the rise and the fall of the Papacy. How singularly he has fixed upon the present year, as being one in which a great change in the papal power may be expected, and with what apparent truth, will be observed by all who have taken any interest in the late and present affairs of Europe.

Having settled the question as to the rise and fall of the Papal power,

our author next goes more into the detail of the Apocalypse, giving us the result of his researches into the subject of the *seals*, the *trumpets*, and the *vials*.

The first septenary of seals, he considers, relates to the Christian Church during the state of the Roman Emperors, and occurs thus :

“The *first* seal exhibits the state of the Church under the conduct of a glorious rider on a white horse, having a bow in his hand, and a crown given to him, and who went out conquering and to conquer, (Chap. vi. 2.) Under which emblem, Christ himself is represented, going forth upon his conquests over Jews and Gentiles. And as this relates to Christ's first victory over his enemies, after his commission to his disciples to preach the Gospel to all nations, and the pouring down of his Spirit on the day of Pentecost; so the full completion of it is not till the end of time. For after all other horsemen and enemies of the Church have done their utmost against Christ and his people, we find this Horseman leading them all in triumph as his captives, and proceeding in his conquests to make a final and full end of them. (Chap. xix. 11, 12.) So that this seal begins with A. D. 33 or 34, and does not end till the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next seal, (Christ's conquests being darkened as to the outward view of men, by what follows,) we shall see that immediately.”

“The *second* seal, (Chap. vi. 3, 4.) under the emblem of a rider upon a red horse, (who had a great sword given him in order to take peace from the earth, and to engage men in wars,) represents the state of the empire from the time that Nero made war on the Jews, A. D. 66, and so contains the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another; and the wars of Vespasian and Titus against the Jews, the destruction of Jerusalem under them, and finally by Hadrian. So that it ends about the time of Hadrian's death, A. D. 138.”

The *third* seal (Chap. vi. 5, 6.) begins with 138 A. D., where, under the hieroglyphic of a rider upon a black horse, with a pair of balances in his hand, is set forth the reigns of the admirable Antonius, Pius, and Philosophus, and therefore this seal runs out in the year 180.

“The *fourth* seal (Chap. vi. 7, 8.) represents the Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer so as to be called Death, by reason of his throwing so many into Hades. When we have a very remarkable account of the state of the

Roman empire, after the decease of the brave Antoninus Philosophus, under the barbarities of Commodus, Septimius Severus, Caracalla, Macrinus, Gordian, and Philippus and his son, with whose death this seal runs out in the year 250."

"The *third* seal discovers the Christian Church to be exceedingly languishing and melancholy, as if the saints were all slain, praying and crying for vengeance against their persecutors, while they are represented lying under the altar. So that this period begins with Decius, the first universal persecutor of the Christians (for all the persecutions under the former emperors were but partial,) who began his reign, A.D. 250. And it continued during the persecuting reigns of the succeeding emperors, Valerian, Gallienus, Aurelian, and especially Dioclesian, and Maximianus; and ends with the conclusion of the last persecution of Diocletian, A.D. 306.

"The *sixth* seal (ch. v. 12-17.) gives an account of God's gracious answer at length, to the prayer of the slain witnesses, in the destruction of pagan Rome, after their cup was made full by the last cruel persecution; and this is described as if heaven and earth were come to an end. For so the prophets used to represent the ruin of kingdoms and monarchies; an instance of which see Joel ii. 10. The seal continues from 306 A.D. to 324.

"The *seventh* seal represents the short breathing-time of the church, and peace of the Christians under Constantine, from the year 313, when he first published an edict in their favour; to his own decease, 337, immediately upon which the scene alters, and the septenary of the trumpets begins.

"This seems to represent the state of the church, in relation to the gradual increase of her enemies, though in a way also of judgment upon them.

"The *first* trumpet (ch. viii. 7.) began a little after the death of Constantine, in the wars between his eldest and youngest sons, which were a kind of mixed storm of hail, fire, and blood. The continuance of it was in the persecutions of Constantine, and Valens, and Julian; and it concluded with the wars of Theodosius; so that it began in the year 339, and ended A.D. 395.

"The *second* trumpet (ch. viii. 9.) represents a great kingdom under the emblem of a mountain, (Jer. li. 25.) burning with fire, (i.e. in a cruel and fierce manner,) and thrown into the midst of the body politic, or the empire of Rome, by which the third part of it became blood. And by this we are to understand the irruption of the barbarous nations of the Vandals and Goths into the Roman dominions. This began about the death of Theodosius, A.D. 395, and was continued till the year 476 A.D.

JULY—1848.

"The *third* trumpet (ch. viii. 10, 11.) doth plainly represent the destruction of the Western Empire, by a star falling from the heaven of its glory, as a burning lamp. And this took place in the reign of Augustulus, A.D. 476. So that this period began with the kingdom of the Ostro-Goths, A.D. 476, and ended with it, A.D. 553.

"The *fourth* trumpet brings yet further desolation on the Roman power, by darkening its splendour and glory. It lasted from the year 568 to the year 758, when Pepin made the Pope, in a manner, king of Rome.

"Next follows a threefold woe, which makes up the subject of the three following trumpets, which are therefore called the woe-trumpets, because of the remarkableness of these judgments above the former.

"The *fifth* trumpet (ch. ix. 1-11.) brings forth the first woe. By the star falling from heaven, the bishop of Rome is meant, falling from the spiritual heaven of his former glory and purity. To him the keys of the bottomless pit are given, to carry on the dark designs of the devil. The dark pitchy smoke that arose, is the gross and horrid errors that were spread abroad. The locusts that came out of the smoke, were the Saracens who over-run almost the whole world, whose king is called Abaddon, or a destroyer, for he propagated his religion by fire and sword. This trumpet begins about 758, and continues till the year 1060.

"The *sixth* trumpet brings the Turks upon the stage, who are represented as four angels or messengers of judgment, (ch. ix. 13. &c.) which were bound on the other side of the river Euphrates for a time, but are now let loose to pass that river, and to make their inroad into the Roman confines. The description of them most exactly answers to their real condition and appearance. They were divided into four Sultanies and principalities; they usually fought on horseback, and in immense numbers; and in their time fire-arms began to be used. And this trumpet, as it begins about 1067, ends in the year 1453, when Mahomet the Great took Constantinople, and erected his own empire upon the ruins of the Grecian."

The interval between the *sixth* and the seventh trumpet is occupied with the slaying of the witnesses; which our author supposes to refer to the persecuted Waldenses and Albigences, and began in 1406, when Huss and Jerom of Prague were burnt. He supposes that their rising again took place when the Reformation spread rapidly under their successors, Luther

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and the other Reformers, A. D. 1517.

The *seventh* trumpet sounds immediately upon the end of the *sixth*, and not referring to any distinct circumstances like the other trumpets, comprehends the subjects of the following seven *vials*.

And the *third septenary* is that of the seven *vials*, which are supposed to be so many judgments poured out on the seat of Antichrist, or the Papacy. They (with the exception of the sixth) represent so many struggles between the Popish and the Protestant parties, which though in their course often distressing to the latter, are in the end always destructive to the former.

The *first vial*, (Rev. xvi. 2.) which was poured out upon the earth, and which occasioned a grievous sore upon the men who had the mark of the beast, is supposed to denote the blow which the papacy received at the beginnings of the Reformation, when its revenues were so seriously affected by the defection of so many of its supporters; and when its infallibility and authority began to be suspected by the people, who now almost for the first time saw through the deceit and rottenness of the scheme.

The *second vial* (Rev. xvi. 3.) refers to the period between 1556 and 1617, when the Romanists lost so much influence in the gradual decline of the power of Spain, and the rise of the reformed interest in the kingdoms of England and Holland.

The *third vial* (verses 4—7) was poured upon the rivers and fountains of water, or upon those kingdoms from which Rome derived so much of her power; in the same way that the earth derives sustenance from the rivers and streams that nourish it. In the pouring out of the last vial, she lost the assistance of Spain, who used to be the mistress of the seas; now she loses many of the states of Germany, which turn to the Protestant interest; and Gustavus Adolphus is the chief means of doing her this injury.

The *fourth vial* (verses 8, 9.) is poured upon the Sun of the Papal power, so that men are scorched with fire. And this refers chiefly to the

eclipse of the Austrian power, always the great support of the Pope, by the French nation, and all the wars consequent upon it between the years 1648 and 1672.

And now our author considers that he had come to his own time, (about 1700) and that he was living in the time of the pouring out of the *fourth vial*, which was not yet finished, but would be, about the year 1794. He predicts that by this time the French monarchy would be greatly humbled, that it would receive some most tremendous shock which would greatly endanger its existence, as being one of the staunch supporters of the Papal power. And this prediction seems to have been wonderfully fulfilled in the event of the French revolution, which happened just at this time, and which so effectually crushed the power of the Bourbons.

The *fifth vial* (chap. xvi. 10, 11.) he predicts would continue to be poured out between the years 1794 and 1848, or during a space of fifty-four years. Then the Papacy would be receiving various judgments, which would enfeeble it in a great degree, though it would still continue to exist, for we find it in the pouring out of the next vial.

The *sixth vial* he thinks will be poured out on the Mahomedan Antichrist, as the sixth *trumpet* introduced it. The "drying up of the Euphrates" refers to the extinction of the Mahomedan power, which under the name of "the kings of the east" is to be in the way of receiving Christianity on their dissolution as a nation. The three "frogs" he considers to be emissaries of the Papacy, which shall exert themselves to convert the easterns to their faith. And they shall be so successful, as to draw over all the eastern powers, and a great part of mankind to their party, who finally with the Pope at their head, will have a terrific combat with their enemies at the place called Armageddon, which he takes, from its description, to be the States of the Church in Italy.

At this time the *seventh* angel is to pour out his vial, which brings down a storm of thunder and hail to

the destruction of all the enemies of Christ, especially Rome, or mystical Babylon. And then is to commence the millennium. The sixth vial is to continue all the time from 1848 to A.D. 2000, or to within a few years of the latter date, as the pouring out of the last vial will probably occupy but a short time.

And now we have run through, but hastily, this scheme of prophecy. As prophecy is designedly intended to be obscure, so all interpretation of it must be uncertain. Still it is not only most interesting to study prophecy, but also our duty to do so; and for those who have leisure, it is not unedifying to look over some of the many schemes of interpretation that have been made.

The scheme before us, as it has appeared so successful in the events

of the last French revolution, and also of the present time, may well recommend itself to our notice above many others; and a perusal of it cannot fail to be exceedingly interesting. However it is necessary, as Fleming says, to avoid "the fatal rock of positiveness" in interpretation, and to bear in mind that it is after all but uncertain; and abstaining from fixing certain dates and times with precision, (which are evidently kept from us, *not* to be known) we ought to endeavour to get the real good and benefit intended from the study of prophecy: viz. an enlarged understanding of the dealings of God with his Church and her enemies in this world; and a consciousness that we ought ever to be on the watch, for we know not when the day of the Lord may come.

SHORT NOTICES.

The History of the Church of Christ.

By the late Rev. J. MILNER, M.A. and the Rev. ISAAC MILNER, D.D. A new edition revised and corrected throughout by the Rev. T. GRANTHAM 4 vols. 8vo. Seeleys, London.

The Editor states in his preface, that having had his attention drawn to the mistakes and inaccuracies interspersed throughout the former editions of this valuable work, by the letters of Messrs. Maitland and King on this subject, he determined to set himself about revising the whole: as his labours were near their completion, he was applied to by the proprietors of the work to superintend the publication of a new edition, and he threw himself into their service.

His plan was the following:—1. Carefully to compare all translations with the original, and to correct wherever the sense seemed to be mistaken. 2. To verify all existing references, and to increase their number so as to leave few important facts or statements without its being capable

of being readily seen upon what authority they rested. And, lastly, to remove all errors which might be detected.

In fact, he professes to do what he believed the Milners would have done themselves, had a longer life and less onerous duty enabled the one, or better health the other, to pay the requisite attention.

The Christian world is greatly indebted to Mr. Grantham for this improved edition of a standard theological work, than which there are not many that have been more instrumental in reviving that spirit of sound Scriptural divinity which now happily prevails.

Church Emancipation and Church Reform, in a series of Letters addressed to the Churchmen of England. By ECCLESIASTES. London, Hatchard. Pp. 35.

MANY of our readers, we daresay, are acquainted with these Letters, which appeared originally in the

Morning Herald newspaper. They are written in a lively and interesting manner, and contain much that is well worthy the careful consideration of pious members of the Church of England.

much mistaken if the times will not lead us to value more and more such seasonable helps.

Letters to a Waverer on the Romish Controversy. By the Rev. J. HOBSON. Seeleys, London. Pp. 480.

The New Testament Pocket Commentary, compiled from Henry, Scott, Doddridge, &c., with numerous explanatory and illustrative Notes.

Brook's Precious Remedies against Satan's Devices. Also, *Heart's-Ease in Trouble.* Religious Tract Society, St. Paul's Church-yard, London.

Whoever expected to see the day when a Commentary on the New Testament could be had for One Shilling!!! Yet here is a volume containing 360 pages for this trifling sum. It is neatly got up, in clear, distinct type, and, next to the Testament itself, deserves the widest possible circulation.

We are glad to see Brook's well-known treatises in a new dress. The pilgrims through this dreary wilderness need every effort that they can get for their upholding, and we are

The author was induced to compose these Letters from the circumstance of a friend having been entangled in the snares of Popery through the attraction of its pomp and splendour, and the fascination of its mode of worship. Being persuaded that ignorance of the nature, constitution, and operation of the respective Churches of England and Rome, had greatly contributed to the unhappy event, the writer was anxious to put into the hand of the straying sheep an easy and compendious statement of the privileges and benefits afforded in the former communion, and of the erroneous doctrines and practices which are sanctioned and inculcated by the latter.

The work is written in a good spirit, and with much intelligence and ability. We strongly recommend it for the purposes for which it is intended.

Intelligence.

HOME.

THE CLERGY OFFENCES BILL.—A move of some importance is about to be made respecting this very questionable measure, in the shape of a petition to the House of Lords. The Bishop of Exeter and his adherents have shewn such a disposition to raise questions of heresy out of the warm and unmeasured terms of our book of devotions, the Book of Common Prayer; and in so doing to act directly in opposition to the actual law of the Church; that it has been proposed by some one to insert a clause in the Clergy Offences Bill

"recognizing and establishing the authority of the Thirty-Nine Articles as the standard of doctrine, and the test of orthodoxy in the Church on all points treated of in them." To do so is only to illustrate with a little more plainness and perspicuity what is already law, and so to set many painful questionings and disputings at rest. The Articles are most unquestionably the doctrinal code of the Church of England. They were deliberately framed as such, and accepted in Synod most solemnly, and, several years afterwards, as solemnly

ratified. Strype, in his life of Archbishop Parker, gives a full account of the transaction.

It does not appear who the individual is that will move this proviso. For some reason or other that fact is kept *in petto*. It may be that it shall emanate from the administration, from the Archbishop, or from some private and independent individual. And on that contingency depends greatly the prospect of success. If the Archbishop, with his characteristic equanimity and admitted fairness, and in accordance with his well-known views, shall stand up in his place and propose such a proviso, no opposition could make head against it. If it should come forth as the suggestion of an enlightened administration, taught by their experience of the perverseness of some turbulent spirits, and confirmed in their course by the tacit consent of the Archbishop, it will succeed; and there will be fair prospect of peace in our agitated Zion. If, after all, it is only the move of some well-disposed peer, trusting to the equity of the case and the chances of the house—and if the acephalous statement of such a move is only sent forth as a feeler of the public mind, and a getting-up of the steam by a party, the effort will most likely fail; and the clergy will learn, too late, in the success of a bill which will abridge their “reformation” liberty, that they have placed too much confidence in statements indefinite and unauthorized; and that they have been hindered thereby from taking those more open and concerted measures which were needful to maintain their liberties untouched.

The opponents of the Articles as the standard of doctrine, led forth by the Bishop of Exeter, are in a state of morbid activity. They are so eager to assail the proposed proviso, that they quote in these formal documents repealed statutes as the law of the land; and in quoting the terms of the act of uniformity, which requires a declaration of unfeigned assent and consent, &c., they leave out the words, “to the use of,” which

affixes a very definite and satisfactory limit to the declared approbation of the Prayer-Book. In both instances, in the eagerness to make out a case, they have either missed the truth or blinked it. With such measures already adopted by so restless and active a party, it is evident that no stone will be left unturned by day or by night to accomplish their object.

A measure of opposition to this movement is projected. It appears in the shape of a petition to the House of Lords, sent round to the clergy with a request to transmit signatures to certain parties.

And this is a sound, valuable, and seasonable measure, well deserving the countenance of all the orthodox clergy who value the 39 Articles as the true meaning of the Prayer-Book. The whole case has been well argued in a Pamphlet by the Rev. Mr. Goode, Rector of St. Antholin's, London; and any fair mind may be easily satisfied by it that the move of the Bishop of Exeter is in direct antagonism to the true liberties of the church.

It seems, however, somewhat doubtful whether sufficient, general, and effective steps are being taken by the enlightened and anti-puseyistic clergy in this very momentous crisis. The whole measure of the Clergy Offences Bill is a very serious movement; and if the Bill shall be foreclosed by hasty legislation, it is very probable that by the slippery management of parliamentary tactics, this talked-of proviso with an anomalous origin may be kept out; or some very objectionable coercive clause slipped in. In such a case, therefore, there is need for zealous and effective watching. The vigilance of even a chosen few in such matters is not enough to meet the case. The whole body of the clergy should be aroused to the conviction that their liberties are at stake, that they are about to be interfered with by men in authority, who naturally love power, and who can easily, in a matter which by courtesy will be very much left under their control, legislate into their own hands a measure of power with which it is

not desirable for the good of the church that they should be entrusted.

Legislate in the true spirit and practical experience of the *presbytery of the Church of England*, and an effective means of providing for the correction of offences would undoubtedly be the issue. But the prelates who are to exercise the power, and to provide the facilities of its machinery, are not, with all their excellence and with all their admitted forbearance—the men to originate the power. It is too much for poor human nature that they should make the law which they will be called to administer, and that in the coercion of men under their individual control, they shall choose the amount and the mode of that controlling agency.

The 20,000 clergy of the Established Church are a highly respectable body of men. They are as desirous as the prelates can be, to be maintained blameless and reverend before the world; and any due concession of their present liberties would be most readily made by them to secure a proper discipline. But it is a concession on their part; and should be advisedly made by, or at least in conjunction and concert with, them; and should not be left to the "law lords," who would treat it very much as an Old Bailey case; nor to any morbidly active prelate who has developed a disposition to grasp at power. The proposed bill for the correction of offending clerks, should be made the subject of business-like deliberation in every rural deanery. The clergy should take it seriously into their own hands, inasmuch as it is especially their own concern; and they should take care that while effective power is given to pursue an offender in the readiest and the least expensive way to conviction; it should not be in the power of any one to oppress an innocent man, by compelling him to defend his character in an ecclesiastical court at a ruinous expense of thousands of pounds. These are days in which the elements of power in established governments are strong, peculiarly strong, in their

own consciousness of strength—even to infatuation! but the elements of resistance are strong also; and, in many modern instances, have uprisen and borne down everything before them. There can be no wish among wise men that the actings of the two grades of the clergy should savour of either spirit. To prevent both evils, however, the great body of the presbytery should enter upon a deliberate and serious agitation of this measure; without which their interests, which are to the great proportion of legislators a matter of much indifference, will not be secured. A private irresponsible committee in London cannot meet the importance of the case. The very best intentioned men may unwittingly compromise great interests when they only feel and act individually, and not representatively, and are not, therefore, under the control of the masses, whose interest it really is.

If it is seriously purposed to alter the corrective discipline of the clergy, a machinery somewhat similar to the working of the "barrier act" in Scotland should be adopted. The measure, as proposed, should be remitted for consideration to each diocese; and if not remitted, then it should be taken up by each diocese; in its several rural deaneries first, and then by aggregate diocesan meetings; and then a selected body of delegates (there is no need to shrink at a word; delegation is necessary,) should assemble in London, responsible to their several constituents, prepared to discuss at the centre every clause of the proposed measure, and to communicate the result of such solemn deliberations to the legislature. In this way the interests of the whole clergy will be considered, and in no other. It is their own concern. If they will lay aside for once that unwillingness to appear officious, which ever characterizes them, and adopt in their own community that activity which commonly marks their fellow-countrymen in other departments, they may secure a wise and effective legislation, in which the rights and liberties of men, and the interests of the holy institu-

tion will be alike provided for; but if they leave that to others which is not the business of others, but their own, the bill—like most of the fruits of modern legislation—will become a hasty, ill-concocted statute, placing the means of tyrannical power in the hands of some who love to use it; but inefficient to its avowed objects, crowded with incongruities, and dehiscent with gaps through which any clerical O'Connell may triumphantly drive a coach and six.

LATIMER.

EMIGRANTS.—We never cease to entertain an anxious wish to see a more generally organized system of action on behalf of the best interests of Emigrants, as they leave their native country. The rapid rate at which emigration is progressing renders such an effort the more essential. We have already noticed the unwearied efforts of the Rev. J. C. Childs, at Devonport. In his last letter, dated June 13, in reply to some inquiries regarding the cargo of single women sent to Australia, he says:

"The young women have sailed. I felt the deepest interest in the welfare of that ship. I shall be glad of the books for the single women departments in other ships. Did I inform you of my labours amongst them? I watched them most narrowly from the time of their arrival to the time of their departure, and was much pleased with my interview with them. On my entering the depôt they all rose and made their courtesy; they were then sitting down, waiting for the arrival of their meal. When their meal was placed before them, not one would begin, and at last they sent a deputation to me to request me to ask a blessing on their food. When on board, I first of all addressed them generally, on different topics, but chiefly on a strict observance of their moral conduct: afterwards I went through the whole ship, speaking a word to each, and asking my usual questions. After this we had prayers, and I preached to them. We then partook of the Lord's Supper, at the request of Mrs.

Douglas, (the surgeon's wife,) when between forty and fifty of these young persons attended, and I think I never had a more devout set of communicants."

He further says:

"There are already fourteen ships taken up by the Commissioners, which will arrive here shortly. The news from South Australia is most satisfactory; this, together with distress at home, is causing multitudes to leave our country; two ships are now in the Sound, the Santiflore and the Castle Eden, which I must visit to-day. I have been at a great expense of late about the work, and do not know what I can do to get repaid. The carriage of the tea chests amounted to £4, and several other packages have been sent me. My own income will not allow me to lose so much as I have lost. For the sake of the poor emigrants, I shall be extremely sorry to retire from this most important field of labour. We have had several interesting ships here of late, but the most interesting was the Earl Grey, particulars of which, when I have time, I will send you."

We shall be glad to receive any help for this good work, and thankfully acknowledge £5 from a reader of the "Teacher's Visitor," £10 from Mrs. Ranken, £2 Mrs. Porcher, £5 W. D. Crewdson, Esq., &c. &c.

We much wish that a depôt could be established in London for the reception of Books and Tracts, which could be forwarded to the embarking seaports as occasion required.

TRAINING SCHOOLS.—We rejoice to find that very encouraging efforts have commenced for the establishment of a Training School in London, on sound, Scriptural principles, and safe constitution. Above £6000 has been already subscribed towards the £20,000 required to obtain the Parliamentary grant. There cannot be a more urgent or important enterprise for Christian benevolence than that which aims at the right directing of the present educational movement,

We most heartily wish every success to this, as well as the kindred institution in Cheltenham.

BIBLE SOCIETY.—*Paris, May 29, 1848.*—During the first six weeks of this new year, namely from the 1st of April, there have been issued from your dépôt 1186 Bibles and 8429 Testaments; making, together, 9615 copies. The number appropriated to the colportage has been 6439 volumes.

I must say that such a result has caused me greater surprise than I can well express; for if to these 6439 copies be added the sales of books still remaining in the hands of the colporteurs on the 31st of March, it will appear that, during the months of April and May, our friends have been able to sell more than 7500 copies. As to myself, who am well acquainted with the peculiar circumstances of our country, and who know that everywhere an end is put to all labour, and that a want of money exists of which no idea can be formed in other countries; who am further certain that a great portion of these two months has been engrossed with politics, chiefly owing to the introduction and carrying out, for the first time, of the system of universal suffrage for election to the National Assembly;—to myself, in short, this distribution appears enormous; for never, never, has the work of the Bible had to contend with greater difficulties of every kind, and apparently, to human insight, insurmountable, than since the month of February last. Let us, then, view with astonishment, and adore the gracious and powerful hand of Him who has accomplished such wonderful things!

As you may well suppose, I am carefully and anxiously watching every thing that occurs in this country, in order to satisfy myself whether the work of Scripture distribution, begun here so long ago, has effected any good on the general mass, or, rather, on certain important portions of the population; and the following may be given as the result of my inquiries.

I perceive that everywhere (with

but little exception) where the operations of Bible colporteurs have been regularly and uninterruptedly carried on, the minds of men are more disposed in favour of order and peace: in such places there have been fewer insurrections, and the opinions of the inhabitants have been more loudly expressed as being favourable to a well-regulated and religious government. By this latter expression they do not understand an increase of Popish influence; so far from that, they mean by it a religion more in accordance with the Gospel than that which they have hitherto been provided with. The class of persons using this language certainly do not form the majority of the nation, but their number is far more considerable than is often supposed."—*From Mr. De Pressensé.*

IRELAND.—We insert the following, as calculated to shew the practical working of the godless system of education established in Ireland:

"The Memorial of THADY BRADY, to the Commissioners of Education,

"Humbly Sheweth,—That I am, as you know, Thady Brady, who was appointed master of the National School of Killmegranny, Co. Clare, having been recommended by the Rev. Eustathius Finnerty, P.P. And as the Protestant minister, Mr. Please-all, joined in the application for building the school, and induced a few of the Protestant children, whose parents live among us, to come to it—I take equal pains to instruct them. It is on the subject of the Scripture lessons that I now make bold to address your Honourable Board; for being, as you truly say,^a not well qualified as a 'teacher of religion,' I am fairly at a non-plus with these lessons, and would be infinitely beholdling to you, if, by return of post, you will let me know who is Boothroyd,^b for I asked the minister, and he told me that he was a country gentleman, a sort of a Quaker, that died in England last year; and, as I thought

^a Preface to Old Testament, No. 1.

^b New Testament, No. 1, p. 136.

it was very queer to have the likes of him set up to teach the meaning of the Bible, that never was baptized, I asked the priest, and he told me he was an Egyptian Monk, so I refer to your Honours for information. And would also be thankful for a clear notion of who Bishop Horsley^c was, and Kennicott,^b and Griesbach,^d as we never heard of them before in these remote parts: and some say they were Protestants, and others say they were old saints, only not called so, like Origen, of whom we are not sure whether he was a real saint or a heretic, though you mention his opinion about the *Pater-noster*.^e And please to tell me how many manuscripts there are, and who wrote them, and all about them. As you set me to teach these things, sure you are bound to instruct me, for, as you say I am not qualified. But if the truth was known, no more is the priest or the minister; for I asked them both, how many manuscripts there were in all, and they looked cross; and one said, 'What's that to you?' and the other said, 'Mind your own business:' so, 'Boys,' says I, 'a large proportion of manuscripts reads so and so.'

"Your Memorialist also prays that your Honours will tell him a safe meaning to give of 'justification,' which you bid me 'explain,'^f but which is getting me into scrapes and scoldings on all sides. I do not ask for the true meaning, for I know *that*, but a meaning that won't give any 'peculiar religious instruction,' for that's what they blamed me for doing in the school-hours, when I gave my own explanation of the word. That you may understand my case, I will lay it before you in detail, and relate my grievances in handling these lessons.

"I was teaching one day last month the first lesson in the New Testament,

^c New Testament, No. 2, p. 52.

^d New Testament, No. 1, p. 60.

^e Ibid.

^f New Testament, No. 1, p. 150.

^g At the end of each lesson there is a list of "words to be explained" by the schoolmaster, followed by a series of "Questions," which he is to ask.

and after the boys had read it and closed their books, I began to ask the questions printed at the end of it; and in due course, says I, 'How did the angel address her?'^h (meaning the blessed Virgin.) 'Hail, Mary, full of grace,' answers Tim Flanagan. 'As one peculiarly blessed of God,' says Jack Smith, the water-guard's son, 'amn't I right, and may I go up?' 'You are both right,' says I. 'But which is to go up?' says they. 'Jack Smith is more exact,' says I, and accordingly he took Flanagan's place. Well, the school was not broke up an hour, when Mrs. Flanagan (she's a Carmelite) came to ask me if I had put down her grandson for saying 'The Angelical Salutation.' 'Ma'am,' says I, 'I adhered to the strict letter of the Scripture lessons.' 'Sir,' says she, 'I'll complain of you to the bishop for punishing my boy for confessing the true faith. And you are a renegade and an apostate from your religion for doing what you have done.' The next week I was teaching with much fear over me on account of Mrs. Flanagan, when in came the minister, and with him an Evangelical gentleman that opposed the school, whom he thought to win over by shewing him how well the children were taught to read the Scriptures. As ill luck would have it, I was hearing the boys the lesson in which you have marked the word 'repent'ⁱ to be 'explained.' So taking your note at page 14 to help me, I said, says I, 'repent means do penance, and that means a great deal; for example, it means peas in the shoes, and a pilgrimage to Lough Dearg, and saying a thousand *aves* and a hundred *pater-nosters*, fasting.' I saw the minister wriggling as I went on explaining 'repent;' and the Evangelical gentleman grinned. And when school was over, the minister in a high rage set upon me, and rated at me for teaching Popery, as he called it, in school-hours. 'Sir,' says I, 'the Board put down the word "to be explained," and I believe in no other meaning.' 'I won't leave my

^h New Testament, No. 1, p. 5.

ⁱ Old Testament, No. 1, p. 41.

children here,' says he, 'to be corrupted by you, and I'll report you to the Board for giving peculiar instruction before the proper hour for it is come.' 'Sir,' says I, 'it is not peculiar instruction; I am bound to give an explanation, for the Board has marked it for me to explain, and I will do my duty.' May it please your Honourable Board, I have found it a hard and vexatious thing to do that same. After Mrs. Flanagan blew me up, I made a rule that in reading the lessons the children should not take each other's places when they missed. But it was not long till, as I was hearing them read the 19th lesson, I asked them, as you directed me,^k 'How must we be justified?' 'By my good works,' says Jem Flynn. 'By faith,' says Bob Jones; 'amn't I right?' 'By faith and works,' says Darby Morris; 'amn't I right?' 'By faith, without works;' 'amn't I right?' says Miles Johnson. 'O! you're *all* right,' says I, 'more or less: but no taking places, as I commanded you already.' The boys looked at each other, as if they would determine, by a fight after school, which was right, since I would not decide it for them. And I thought to myself, anyhow, it is mighty little knowledge they'll get out of the lessons, if I mustn't help them and put them right. However, as that was one of the days for giving separate religious instruction after school-hours, the Protestants went home by themselves, and the Catholics remained to say their Catechism, which prevented a fight on that day; and I took the opportunity of telling them that justification means sanctification, and so we are justified by our good works. But five days after, when they came to the 24th lesson, I asked them 'what does the word "Paradise" mean?'^l 'Limbo,' says Phil Scratch. 'Heaven,' says Tom Whack. What was I to do now? The boys looked angry, and were waiting for me to decide who was right, when in came Father Finnerty, and without more ado, Phil appealed to him. 'You

are right,' says his Reverence. Tom's eyes flashed fire, and he muttered something between his teeth, that came out afterwards when the school was breaking up. For he set upon Phil as he went out of the door, and said, 'You unmannerly cur, do you mean that our Saviour went to Purgatory?' 'I do,' says he. 'There's no such place in the Bible,' says Tom. 'There is, you bloody Protestant,' says Phil. 'You lie,' says the angry fellow; 'Paradise is heaven.' 'It is Limbo,' says Phil, and gave him a punch in the ribs. 'Heaven,' says Tom, and hit him a blow in the eye. A ring was now formed by four or five Protestants and about fifty Catholics, and the shouts were loud on both sides—one bawling for Limbo and the other for heaven. And I saw the Evangelical gentleman riding by, and he shook his head, as much as to say our system of united instruction was making fine harmony in the country. He complained of it, however, to the minister, and so he came up along with him next day, and taxed me with setting the boys fighting. 'Sir,' says I, 'I only asked the question which the Board bid me ask. And I gave no explanation of me own. You were angry with me the other day for explaining a word; and now you're angry because I can't keep the boys from controversy, and all the controversy was brought in by the Board.' 'But look at the lesson of love and charity that's hanging upon the wall,' says he, 'why did you not enforce it?' 'Is it with a rattan?' says I, 'am I to flog them to make them love one another? and as to the lesson of charity that is hung up, it's a different lesson they hear at home; and one can't expect all at once that they will give up the old plan, and be persuaded that it is not right to punish a heretic for reviling the true faith.' 'I will not have these Scripture lessons read any more in the school,' says he; 'they only drag the children into controversy, by the notes and questions they contain.' 'The Board earnestly recommend the use of them, sir,' says I. 'And if you do not use the lessons,' says the Evangelical gentleman, 'you won't

^k New Testament, No. 1, p. 98.

^l Ibid, p. 139.

have *any* Scriptures read in the school.' 'I will take away my children,' says the minister, 'and send them to the Bible school in the next parish.'

"This is the state of the case. And I humbly pray your Honourable Board to tell me how I am to explain 'justification'^m and 'Abraham's bosom,'ⁿ without giving particular religious instruction, and without teaching them what I believe myself to be their true meaning. And

"In duty bound both night and day,
THADY BRADY will ever pray."

CONVERSION FROM ROMANISM.
—On Sunday last another respectable individual, of unexceptionable character, read his recantation, publicly, in Finner Church, and afterwards received the Sacrament of the Lord's Supper. So much was he stricken with the spiritual and devotional

character of our Liturgy, and the marked contrast between it and that of "the apostacy" which he had just renounced, that he was heard to say, as he returned from the Lord's house, "Blessed be God that I am free! I would not for the wealth of a world be again united to that soul-destroying system." This is the *sixth* individual who, within a short period, has renounced the errors of "Babylon the Great, the Mother of Harlots, and abominations of the earth," in obedience to the Divine command, "Come out of her, my people, that ye be not partakers of her plagues." May the Lord give grace to many to obey the call ere it be too late, for "the time is at hand," (see Rev. xviii. *passim*.) when the faithful of God shall shout "Rejoice over her thou Heaven, and ye Apostles and Prophets; for God hath avenged you on her."—*Ballyshannon Herald*.

FOREIGN.

DENMARK.—War in its actual horrors not merely threatens, it now surrounds us, and the claims of the wounded of both parties, which crowd the hospitals, and the necessity for an extraordinary amount of bandages, lint, &c. &c. to supply the ambulatory surgeries which an army, ever on the advance, must carry with it, gives employment to every female hand among the upper classes: and it is a strange and affecting sight to behold little girls and even boys spending their play-hours in making *charpie* and arranging bandages to be sent off to the army! Would that such benevolent feelings were the only ones excited in young as well as old by this unhappy and useless contest! But, as is ever the case in civil war, a deplorable spirit of partizanship has been stirred up: more especially, it must be owned, by the conduct of the Danes, who have indulged in a wanton destruction of private property, and evinced a readiness to adopt all means, how-

ever ruthless, for distressing and injuring their opponents, which cannot but sow the seeds of long-continued enmity. Thus, the jointure-house of the aged and widowed Duchess of Glucksburg was lately, (in revenge for her son having joined the Schleswig-Holstein army) entered by a party of Danish soldiery on Good Friday, and every part of the valuable furniture, mirrors, pictures, rare objects of art, and even books, totally destroyed. This outrage is not merely a specimen of the *vandalism* practised by the Danes, (to which the conduct of the Prussians in Jutland presents a highly honourable contrast,) but offers a sadly expressive sign of the spirit of the times, to every one at all conversant with the state of feeling which was wont to prevail among Lutherans. In the midst of a lamentably lax observance of the Sabbath, and a greater or less indifference to other church festivals, Good Friday used to be universally observed throughout Germany with

= New Testament, No. 1, p. 139.

= Ibid. p. 91.

outward respect even by the irreligious, and with almost superstitious reverence by the more serious part of the population, whether Protestant or Roman Catholic. It formed, indeed, one still unbroken link of the ancient Catholic unity, as expressive of reverence for that Saviour, and that atonement, on which Christians of all denominations profess to rest their hopes. Any voluntary noisy demonstration on that day, (expressively denominated in the German language *Still Friday*,) marks an advance in rationalistic *illumination* which we did not look for in Danes. But when we read, in addition, the really appalling and, though published, uncontradicted statement, that the chapel belonging to the palace of the Duchess was entered; the altar-covering, after its golden fringe had been cut off and appropriated, used by the soldiers as a table-cloth; and even the Eucharist chalice desecrated by being used as a drinking-cup; and reflect that these scoffers belong to a nation which not only upholds the *real presence* (by consubstantiation) in the Eucharist, but in its stern orthodoxy denies the right of private judgment to all who differ from it in articles of belief, or outward observances,—we cannot but shudder at such palpable evidences of contempt, not only for the sign, but the thing signified.

GERMANY.—In the state of disorder—and, I grieve to say it, in some places of anarchy—into which the reform mania has plunged, or is plunging the northern, no less than the southern parts of Germany, political events press upon the mind with a force and vividness of interest, before which ecclesiastical questions naturally recede. When the very existence, too, of any order of things appears to be at stake, disputes about minor details, and who shall take the lead in them, naturally come to a stand-still. And when the very pillars of Christianity are assailed, questions respecting the style of their architraves, or the prevailing tone which should be given to the outward building, sink into comparative

insignificance. And yet it is hardly possible to cast even a cursory glance on the political state of Germany without perceiving how invariably Roman Catholic, and particularly Jesuit influence, is found leagued with arbitrary power, and ever ready to originate, or to support, that reaction which is being made, again and again, to bring back the old abuses of cabinet cabal and *bureaucrasy*. Would that the great ones of the earth could but see that, to whomsoever they subject themselves, “to him they are in bondage,” and then they might perchance discover how small choice there is between democratic and priestly subjection! But, as yet, the Roman Catholic governments do not, will not, see this: and so there has been very nearly another insurrection in Vienna, brought on by a mad attempt on the part of the cabinet, instigated, as is believed, by the Empress Mother, to recal the Ligorians, whose unpopularity I mentioned in my last. Their very name is sufficient to stir up popular tumult in Vienna, and the unwise haste with which their re-admission to the capital has been sought, has cost one minister his place, and may, if again repeated, cost the imbecile, but good-natured Emperor his crown.

In contemplating the utter disgust, not unmingled with fear, with which Jesuitism, in all its branches, is repudiated throughout the most Popish countries of continental Europe, it is no wonder that surprise should be felt and expressed, that Protestant England should form so strong a contrast, not only to them, but to her former self, by becoming the city of refuge, *par excellence*, to Jesuits of every grade and every *alias*. When Mr. Shiel’s laudatory peroration in their favour in the British House of Commons, and his triumphant comparison of their *disinterested* missionary labours with those of the Church of England Missionaries in New Zealand, was copied into German journals, the question not unnaturally arose—“Are the history of the Paraguay Mission, or the discoveries made in 1761, at

Marseilles, concerning the *disinterested* trade of Father Lavalette in Martinique, altogether unknown in England? On any other supposition, the incredulity of Englishmen to the danger connected with a domiciliation of Jesuits appears incomprehensible!" To such questions and comments, I can but reply with a shrug and a sigh.

FRANKFORT—*April 18, 1848.*—Since my return from England I have deeply felt the want of Christian communion, and of the many Christian privileges which rendered my residence there so profitable and pleasant to me. Not yet having seen my way clear, I was living an isolated Christian, without entering upon any positive sphere of public usefulness. But, lately, I have been stirred up by the spirit; and having called a number of faithful brethren of all ages and sects together, we formed yesterday evening an association for the spread of Christ's kingdom. Our first object is the evangelization of this city, which, from its central position, may, under the providence of God, exert a blessed influence throughout Germany and central Europe. Our society is rather of a novel character, as we do not lay down any written rules or statutes, (which we think often degenerate into technical organization, and prove a hindrance to some excellent societies,) and we include all existing religious societies under our agency. The bond of union is *love to Christ*, and the desire to manifest it towards men by word and deed. Every one chooses his work according to the talent which dwells in him, receives encouragement, advice, and assistance from the friends, and reports his proceedings or experience at our weekly meeting, which is to be held every Tuesday evening, and for the present at our house, as being most central.

Some of our brethren have agreed to call upon professing Christians individually, in order to persuade them to live henceforth consistently unto Christ; others will visit the indifferent or worldly; others deliver addresses

and make use of the press to bring religious topics prominently before the public; others assist the Bible Society by distributing the Scriptures and tracts; others (to which class I belong) intend to address the young by means of Sunday-schools, religious services for young persons, and Bible classes. You see our plans are vast, and will require much energy and devotedness to carry them out. If the blessing of God does not rest upon us our efforts are vain. May his Spirit guide and strengthen us every way. May our Tuesday meetings become indeed seasons of mutual edification, of prayer, and of thanksgiving! Oh that God may be pleased to accept our little instrumentality, and to make us faithful servants doing his will. We shall at present have no paid agency, nor any nominal members. All are to contribute something, whilst there will be perfect liberty for every one:

ITALY.—*Extracts from a letter to the Editor from a friend at Pisa, dated May 20.*—"There are not a few who earnestly desire that the church should be modelled to closer conformity with the Primitive Church, as found in the Scriptures. These sacred writings have been and are studied by these men, and they hope and seek to bring about the very improvement we long to see executed by means quite different from those which we should adopt. While we rejoice at all they do, and pray for its complete success, yet I think we must not be discouraged in our attempts to call their attention to the truth. The press is all-powerful, and in Tuscany actually leads the government. At Florence, the Swiss minister has long been in the habit of preaching in Italian once a day to his people, many of them having lived so long in Italy that the Italian language is more natural to them than French. Through this channel the Gospel will now with greater freedom make itself known; but the chief good he must look to from this, is a blessing from on high on the word preached in some powerful and genuine Italian mind, who will in his own way com-

municate with his fellow-countrymen in the manner least suited to shock their prejudices. I know some men who are working steadily and constantly towards enlightening the clergy, and all things seem working together for good in this respect. The Scriptures are circulated, and though Diodati's version is forbidden, yet as the Scriptures are too rarely met with, few know the difference between this version and the version of Martini.

"As you are connected with the Italian Society, would you kindly tell me if you know whether they or any one else are going to translate and publish Paleario's "Benefit of the Death of Christ." Not a single Italian copy is to be found, but the Tract Society have just re-published an English edition, from a copy in M. Ayre's possession. I have been wishing to translate and publish it in Italian, but have delayed, hoping to find an Italian copy.

"There is a lady resident in Italy who would give a large order for copies, as she intended having it translated, and has been deterred only by a research for an Italian copy, and now recently by the report that others were publishing it."

The whole question of the introduction of the Gospel into Italy seems to resolve itself into a single point—is the Pope, in this last resort, more of a patriot or a churchman?

If he refuses to defy Austria—if he clings to the unity of the Church, and shrinks from promoting a schism—if, in short, he maintains the fiction, which the Popes have kept up for nearly twelve hundred and sixty years, that the Papacy loves religion above all things—then, in the course of a few weeks, or as soon as the people are persuaded that the Pope loves something better than Italy, his popularity will depart, his name will cease to be a tower of strength to his Church's idolatry and hypocrisy—the Black Virgin of San Agostino, with its disease-healing lamp-oil—the doll of the Ara Cœli, which keeps a physician's equipage, and brings guinea fees to the priests—the chemical compound, called St. Januarius's

blood, which melts or congeals at sacerdotal bidding—the emasculated singers of the Pope's private chapel, of whom a regular supply is kept up in Rome—the immoral and infidel books seized at the Papal frontier, and shipped periodically to Marseilles, by the Court of Rome, for a steady sale in the French market—these, and ten thousand juggleries and iniquities will begin to assume their true colours in the eyes of an exasperated population. Then there will be room for the Gospel.

If, on the other hand, the Pope comes out as a patriot, and breaks up "the Church" through Europe, he will be able for a time to work the machinery of the Church in Italy against Christianity. The enthusiasm for Pio Nono, the popular Pope, will prevent the open preaching of the Gospel for a time.

Our readers, after this elucidation of the question, will perhaps be better able to make use of the daily political news from Rome, as a barometer of the Gospel.

NAPLES.—The aspect of the city is beyond conception sad: this usually gay and cheerful city is now comparatively deserted, houses burned, ruined, or robbed; shops generally shut. Most have fled. The houses in the suburbs are filled by poor families, who are too happy to have escaped with their lives. Very many are clad in recent mourning, and all are agitated by a hundred rumours which point to some approaching and more terrible disaster. One of the most disgraceful features of this affair has been the plunder on the part of the soldiery and the lazzaroni. I saw the latter running by my house with the most valuable articles, for two days and a night, exulting over what they deemed their lawful robbery, and shouting *Viva il Re!* It is said they were encouraged to rob by the soldiers: certainly they were not prevented; and that day and the day after it is equally certain that a piastre a-piece was distributed to them. There was a general fraternization between the soldiers and the mob.

The rage against the Swiss soldiers is intense; and be assured that assassination will take off many. The night before last several were murdered; yesterday morning more than one was shot, from whence or by whom no one knows. There is still a thirst for further plunder, and the hope of it is still entertained. Several houses have been marked to be burnt and plundered, those of the Marquis Friozi and Prince San Teodore amongst others. From the former they have not deemed it yet safe to remove a company of soldiers, who remain there night and day.—*Tablet*.

MALTA—April 24, 1848.—The Sacrament of the Lord's Supper was administered in the Italian Church for the first time on Thursday evening last; and a deeply interesting service it was. The service was beautifully simple, and was conducted with a solemnity which was truly affecting. Dr. Achilli delivered an address, explanatory of the subject. He pointed out the difference between the ancient Jewish sacrifices and the Christian commemorative ordinance: the former, external, the blood being poured out, and outwardly applied to the object purified; but, the work being complete in the one great Sacrifice for sinners, the Lord commanded His blood, typified by the wine, to be drunk—received internally, thus showing that the purification of the Christian must be spiritual, and not effected by outward acts. It was truly an Evangelical Alliance meeting; there were assembled Italians, Swiss, English Episcopalians, and Free Church of Scotland Presbyterians. Two Scotch ministers united in communion with us, besides members of their congregation.

There was little of man's composition in the service, which consisted almost entirely of Scripture passages combined to form one connected address; and while the younger ministers silently distributed the bread and wine to the communicants, Dr. Achilli solemnly and clearly read

striking Scriptural passages of exhortation and encouragement to partake spiritually of the blessings promised. An interesting family of converts were there. The father, a Sicilian, had long been convinced that Popery was a false system, and had occasionally read the Bible, but had never decided on a change till E—— gave him the *Indicatore* to read. He was charmed with it, and read on till he was astonished; and E—— then urged his coming to the Italian church. He was fearful at first, but soon came; his wife soon followed; and their son, a devout worshipper of the Virgin, soon cast his idols to the moles and to the bats; and they are now all three earnest and grateful listeners to the word of God, and constantly express their warm sense of the Lord's mercy in thus delivering them from bondage. They are on the point of departure for Sicily, carrying with them tracts, &c.; and, I trust, the blessed Gospel is truly in their hearts, and that they may be made instruments, in the Lord's hands, of good to their fellow-countrymen.

SWITZERLAND.—What I have chiefly to ask of you for the Canton de Vaud are your continued prayers and your sympathy. Be not wearied, beloved brethren in Christ; you who have already so powerfully sustained us by your brotherly affection, in supplicating the throne of grace on our behalf, until it pleases the Lord to grant us religious liberty—perhaps we are approaching the critical moment, at least we are assaulted in these days more violently than hitherto. Three pastors have been taken by gens d'armes to their birth-place (Messrs. Raiss, Descomba, and Monnerat). Messrs. Clement and Pilet have also received an order to forsake their flocks. I have been compelled, by order of the Council of State, to leave my native town to come to Echallens; and Mr. Scholl has been condemned, as well as Madame Vinet (widow of our brother whose praise is in all the churches), to pay a fine of fifty francs. He will himself explain the circumstances of

the case. On the other hand, the President of the Grand Council has recently spoken strongly in favour of religious liberty, and they begin to grow weary of persecution. Pray, then, dear brethren, that the Lord may give us a happy issue, and that he will impart to us grace to glorify him at all times, whether in life or death.—*Ch. Baup, Pasteur.*

SYRIA—BEYROUT—GREAT DEMAND FOR BIBLES.—In a letter dated Jan. 15, Mr. W. thus writes: "I have many visits from Jews, and a great demand for Bibles. I regret, however, that at present I am unable to go among them, on account of my son's health, which is such that I can neither take him nor leave him: his fever is still hanging about him, and a relapse would prove, in the usual course of things, fatal. I am considerably better than I was, and am daily gaining strength. I imagine the great run for Bibles at present is owing to the *cherems* all around, by which the Jews are forbidden to receive Bibles from the Missionaries at Bagdad, Aleppo, Tiberias, Safet, and Jerusalem; and therefore they come here, where there is no Rabbi to enforce a penalty, so that they are at liberty to follow their own inclinations."

AMERICA—HORRORS OF SLAVERY.—In admitting the following article, we have to overcome great reluctance to allow, even as a needful statement of fact, that blasphemous language to go forth which springs out of the presentation by the grand jury, couched in the ordinary form of their finding; when will Virginia, with her many professors of Christianity, wipe off the blot of an institution which carries such consequences in its train?

"The *Boston Chronotype* of the 26th ult., contains a report of the trial and conviction of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county,

Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:

'**WOOD COUNTY, TO WIT.**—The grand jurors empanelled and sworn to inquire of offences committed in the body of said county on their oath present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated by the devil, wickedly, maliciously, and feloniously, did teach a certain black and negro woman, named Rebecca, *alias* Black Beck, to read in the Bible, to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia.'

"Unnatural and inhuman as it may seem, the defendant in the case was found guilty, and on the next morning was brought into court for sentence. Judge Shacklebar dwelt upon the great favour extended towards her on her trial; the *enormity of the offence*, and the necessity of faithfully administering the law; and she was sentenced to *ten years confinement in the penitentiary*, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in a higher court.

"Those who read this indictment cannot fail to see how ill adapted the *forms and precedents* of common law are to the demands of slavery,"—*Rochester Daily Democrat*. [So much for the liberty of Republicanism!]
—*Ed.*

NOTICE TO CORRESPONDENTS.

In our next—"M. N."—"The Scroll Found."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

AUGUST, 1848.

MEMOIR OF THE LATE REV. WILLIAM GARNON,

FIRST CHAPLAIN OF THE COLONY OF SIERRA LEONE.

THE following Memoir was laid before the public thirty years ago. It fell, however, comparatively into few hands; and it contains so much that is excellent and interesting, that we do not hesitate to bring it before our readers. It may suggest a word in season for some young man entering the ministry; and who knows but that it may awaken a zealous desire in some young reader to devote himself to missionary work?

Very pleasant are the recollections that we cherish of this excellent individual: we knew him well, and loved him dearly; and, in truth, he was one of the most loveable characters that we ever met with.—ED.

The Rev. W. Garnon was born at Lincoln, July 27, 1791. He was early deprived of his parents; his mother dying in childbirth of him; and his father, who was an attorney at Lincoln, dying when he was only eight years old.

In 1798, he went to school to Oxford, first to a preparatory, and afterwards to a higher seminary, where he continued till 1803.

While here, he was preserved from premature death, by that merciful Providence which watches over the unguarded steps of childhood. Having one day improperly played truant with two of his schoolfellows, they got into a barge near a mill on the river. The current was so strong as to draw it near to a rock, when he, in trying to push it back, fell in. His companions could not rescue him, nor did they like to leave him; till,

AUGUST—1848.

after many minutes, it appearing that he must be drowned, they hastened to fetch some men belonging to the mill, who immediately came, and put a pole into the water, which although he grasped it at first, he soon lost, and sunk again; when a man jumped in, and pulled him out almost exhausted. At another time he was scalded so severely, as to lead to serious apprehensions for his life.

On the 7th of January, 1804, he finally left school, and removed to his uncle's, Mr. James Garnon; and was placed under the care of his aunt, with whom he continued for some time.

Mr. James Garnon was a Captain in the 30th Regiment of Foot, then stationed at Buckingham on the recruiting service; and, as his time was not then much occupied, he devoted it to the instruction of his nephew.

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A strong mutual attachment was soon formed. This happiness did not, however, last long; as his uncle was taken suddenly ill in July following, and died in a week. He had seen a great deal of service, having been in the whole of the war with Hyder Ally and Tippoo Saib, under Lord Cornwallis, and in Egypt under General Abercrombie; and, notwithstanding these hard services, enjoyed perfect health till within a few days of his death. It is worthy of remark, that although he had been, in those countries, exposed to great danger from the sun and climates, yet he was taken off at last, in England, by a *coup de soleil*—a striking illustration of those words, *With Him are the issues of life and death*.

The death of his uncle was a renewed trial to Mr. Garnon; but it was the means of enabling him to decide on his future destination. It had, for some time, been a subject of inquiry with his friends, in what business or profession he should be brought up; and the sudden death of his uncle, with the martial spirit which he had imbibed by his frequent intercourse with the military, at once decided him. The late Marquis of Buckingham, having well known his uncle, immediately came forward, promising him his patronage; and presented him with a commission in the Buckinghamshire Militia, till he should be old enough to go into the Line. He accepted this commission, and joined his regiment at Maidstone, on the 1st of January, 1805.

From the Marquis of Buckingham he received peculiar attention, of which he ever retained a grateful remembrance. When Mr. Garnon was taking leave of this benevolent nobleman, after spending two months with him at his seat at Stowe, and was acknowledging his kindness, the marquis affectionately replied, "Take care, my dear boy—behave well, and God will be your father!"

Thus, at this early age, between fourteen and fifteen, he entered the army—inexperienced and exposed to all the temptations connected with the military profession; but his amiable and interesting disposition, added to

his youthful appearance, gained for him the protection and esteem of his superior officers.

From Maidstone, the regiment proceeded, in May, to Chelmsford. He continued moving with it to different places, staying some time at each, till September 1807, when he received a commission in the 14th Regiment of Foot; to which he became entitled, according to the regulations, by volunteering with fifty men. He immediately joined his new regiment at Horsham.

In December following, they embarked for Ireland, where they remained till July 1808, when they received orders to sail for Spain, in the expedition with Sir David Baird, and joined Sir John Moore at Benavento. He was engaged in that harassing campaign; and returned, in February 1809, to England, landed in the Dowas, and marched to Buckingham. In July, he left England again with the Expedition to Walcheren, under Lord Chatham; returned in October; and re-embarked in November for the same place, to bring back the shattered remains of the army. He arrived in England, February 1810; and sailed for Gibraltar, for garrison duty, the regiment being much crippled. In July, he left Gibraltar for Malta; where he was seized with the Walcheren fever, which prevailed among the troops. This obliged him to return to England, in November; being reduced to a state of great weakness, and at THAT time feeling a strong wish to die in his native land.

On his arrival in England, he proceeded to Brighton, where his aunt then resided, with a view to recruit his health; but, continuing for some months in a very delicate state, he was induced to apply for an additional six months' absence from his regiment, which was granted.

This visit laid the foundation of many interesting and important circumstances in his future life. He was introduced to a circle of acquaintances totally different from those with whom he had been accustomed to associate. He could not then justly appreciate their piety; but, when brought to feel the real influence of

religion on his own heart, he learned "to esteem them very highly in love for their works' sake."

While Mr. Garnon was suffering from severe illness at Malta, he was often under painful apprehensions of dying. He had been engaged in open contest with the enemies of his country, but the attendant circumstances of battle stifled the consideration of futurity. Now, laid on a sick bed, unable longer to relish those vanities and gay pleasures which in health he had pursued, he could not contemplate the awful change but with fear and dismay. Those words of Dr. Young were much in his thoughts—"Time, how short! Eternity, how long!"

These impressions, which arose chiefly from the fear of future punishment, soon wore off, as he began to recover. In speaking of this period once to a friend, he said, "When I returned, though I was so ill as scarcely to be able to move about, I had no more idea of religion than a brute."

His residence at Brighton became an inestimable blessing to him. The *preaching of the Cross* was, at first, foolishness to him; but it became *the power of God to his salvation*. He eagerly attempted to disprove what he heard from the pulpit; while he thought, from the preacher's earnestness, that the subject demanded attention. But the very effort to disprove the truth of what he heard, as it led him to search the Scriptures, had the happiest effect on his mind. Much dissatisfied and yet impressed, one day, with what the preacher had said, he told his aunt that he was persuaded that he did not speak the truth; and that he would go to hear him *once more*, and examine what he might advance by the Bible: if it agreed with the Bible, he would believe him; if not, he would go no more. He went, therefore—heard him—and was satisfied. The eyes of his understanding being enlightened, he was led to discover the depravity of his nature, the evil of sin, his abuse of the many mercies conferred upon him, and the negligence of his past life. He was now humbled under a

sense of the aggravated nature of his offences; and the same Divine Teacher who had effectually convinced him of his sinfulness, led him also to the Saviour, in whose righteousness alone he could stand accepted before a Holy God. In a renunciation of self, and in firm dependence on Christ, he found that peace to which before he had been an utter stranger.

The sincerity of this change was evidenced by consistency of life, and a superiority to those pursuits and amusements which once afforded him high gratification; combined with a surrender of the heart to God, and an ardent wish to be instrumental in communicating to others the unspeakable blessings of which he had been made partaker.

This desire to glorify his heavenly Father in declaring the freeness and fulness of that salvation which is by Jesus Christ, disposed him to turn his attention to the work of the ministry. A feeling of compassion arose in his heart for his late comrades and companions in folly. He longed to tell them what a Saviour he had found. On this subject he consulted with his friends, earnestly prayed for direction, and waited to discover the leadings of Divine Providence by concurrent circumstances.

About this time he was introduced to Mr. Wilberforce, who, with his accustomed benevolence and kindness, promised, should he resign his commission with such a view, that he would recommend him to a clergyman who would assist him in preparing for the sacred office.

It was now about the autumn of 1811, when his leave of absence being almost expired, it became necessary for him to come to a decision with regard to his future proceedings; whether he would return to the army, or prepare for the ministerial office. He wrote, accordingly, to General Calvert, colonel of his regiment, and adjutant-general of his Majesty's forces, intimating his wish to resign his commission; and received for answer, in November, that his resignation was accepted.

He now wrote to Mr. Wilberforce, stating his resignation, and his wish

to accept his kind offer. In the beginning of 1812, he entered, in consequence, on his studies, under a clergyman, whose instruction he enjoyed till he received holy orders. He gained the affections, not only of his fellow-students, but of all who had intercourse with him, by his affable disposition and fervent and simple piety; and was very assiduous in visiting and instructing the sick and poor.

In September, 1814, he went to Chester, and was ordained, on the 20th, to the curacy of Edenfield, in Lancashire.

In a letter to a friend, about this period, Mr. Garnon writes—"I long to have my heart overflowing with the love of Christ to me, the most unworthy, *not counting my life dear unto myself*, that I may labour abundantly in His vineyard;" and, in another, "What an honour conferred on me! that, after having served our good King George, I should be permitted to serve the *King of kings and Lord of lords!*"

He began his ministry at Edenfield, October 2. Not being able to procure a suitable situation nearer, he resided at Heywood, about five or six miles off. It was his custom to go to Edenfield on the Saturday afternoon, and return on the Monday evening, after having spent the day in visiting his parishioners; occasional duties sometimes requiring his attendance in other parts of the week. He soon had a good congregation; and his exertions for the spiritual welfare of the people committed to his charge were very great. He laboured among them in an affectionate spirit, with much diligence and fidelity, feeling his heart deeply engaged in his work; and it pleased God not to leave him without testimonies of his blessing.

In September 1815, he went again to Chester, to take priest's orders; and, in the following November, received an appointment to the chaplaincy of Sierra Leone; a situation which was rendered the more desirable to him from its connexion with the military, in whom he felt a peculiar interest, having spent so much of his early life among them; always calling himself the "Soldier's Friend."

After having accepted this situation, he says, in a letter to a friend: "I am about to launch forth to preach *the unsearchable riches of Christ* to the benighted Africans. Think of a young man, 'unskilful, weak, and apt to slide,' having a heart prone to evil, and that continually—a nature ever departing from God; one who finds it difficult to save his own soul, yet attempting to be the means of saving others: these are the mountains, the difficulties, which too often impede my own course, and would, if possible, enfeeble my poor exertions; but, blessed be God for his unspeakable gift! 'Is there no balm in Gilead? no physician there?' Yes! Jesus Christ, 'The Way, the Truth, and the Life.' To whom then should I go? It is true, without Him I can do nothing; but, in His strength I can do all things. Surely, then, *my soul fainteth for thy salvation*, but *I hope in thy word.*"

Another letter will shew how sensible he was of his own insufficiency for such an arduous station; while he was fervently desirous of obtaining help from *Him that is mighty*.

"I greatly need encouragement in the important situation I am about to occupy. Fears, from without and from within, daily arise; and I feel myself wholly insufficient for the work, unless *the power of Christ rest upon me*. Pray for me that, though weak, I may be strong in Him; and, *having nothing*, I may *possess all things*. The ravaging effects of the climate naturally deter one. O how difficult is it to forsake all for Christ, to count all things but loss for the excellency of his knowledge! May His grace powerfully operate on our hearts, that none of these THINGS may move us, nor that we may count our lives dear unto ourselves, so that we may finish our course with joy, and testify the Gospel of the grace of God to benighted Africa!"

The prospect of his removal to such a distance, and the great probability that they should *see his face no more in the flesh*, was, as may be supposed, matter of deep sorrow to those who had been benefitted by his ministry; while a feeling of regret was expressed by all; for his peculiarly amiable dis-

position endeared him to all who knew him. In testimony of their esteem, they proposed to contribute £5 per annum for the education of a child to be named after him in Africa; and a few little tokens of regard were presented to him by the poor of his flock. He was not unmindful of that flock, when he could no longer personally labour among them; and the hearts of some have been refreshed by his communications from the scene of his subsequent labours. He preached his farewell sermon to them on the last Sunday before Christmas Day 1815, from Acts xx. 32.

In the beginning of March, 1816, he went to Birmingham, where he occasionally assisted the Rev. Edward Burn, at St. Mary's; and sometimes officiated at Harborne, a village about three miles from Birmingham. Early in April he proceeded to Harewood, in Yorkshire, where he supplied, for several weeks, for the Rev. R. Hale, vicar of that place. In conversation with this gentleman, relative to his going abroad, he said, "I am going to the most unhealthy climate in the world, but I know that I am immortal till my work be done. What may be the will of God concerning me, I know not, but I shall know hereafter."

Mr. Garnon did not undertake the chaplaincy of Sierra Leone without endeavouring duly to weigh the dangers and privations connected with that situation; but these he was willing to encounter, depending on the strength of Divine Grace. His language was, "I can do all things through Christ, which strengtheneth me."

In writing to a friend about this time, he says, "The mention of Jesus, of his grace and fulness, of his supports and promises, of his faithfulness and his salvation; even of HIM who is *Wisdom, Righteousness, Sanctification, and Redemption*, tends to cheer my heart, and increase my faith, which is, alas, too often liable to become weak, when I view the many and great difficulties which my important undertaking naturally brings before me. Like Peter, I am too apt to look down upon my difficulties,

rather than look up to my Saviour. May the Holy Spirit enable me to look upon Him, and meditate on His fulness, who *filleteth all in all!*"

In the beginning of June, Mr. Garnon left Harewood, and took charge of the parish of Harborne for several weeks. This was a situation much endeared to him, on many accounts. He formed an affectionate attachment to the person and family of a revered friend, George Simcox, Esq., with whom he for some time resided. It was from under his hospitable roof that he was married, at Harborne Church, by the Rev. Edward Burn, on Thursday the 18th of July, to Miss Mary Dennis Rock, of Birmingham. The solemnity and interest of this union were enhanced, by the consideration of the important duties which they had in prospect; and by the earnestness and affection with which their Christian friends united, in commending them to the care and blessing of Him, in whose cause they were about to serve in a foreign land.

An extract of a letter, written at this time, will shew the high sense which he retained, under the trial of parting from his friends, of the engagements which he had entered into at his ordination. It was addressed to one of his associates on that solemn occasion—the Rev. William Carus Wilson. "Our feelings will be called into exercise; but, if governed by love to Christ, this will give them a just direction; so that we shall, in all things, make our wills subservient to His will. I cannot but feel separation from my dear friends—and the leaving of my native country, perhaps never more to return. But shall I repine? Whose am I? You, my dear friend, can testify, with others, that I gave myself up to be a labourer in the vineyard of our Lord and Master, Jesus Christ; and that I promised to feed his flock *willingly, not for filthy lucre, but of a ready mind*. Surely I am thine, O Lord! I am not my own; I am bought with a price."

In this spirit and temper he set forward on his work in Africa, *not knowing the things that should befall*

him there, but prepared to meet them as a Christian.

Mr. and Mrs. Garnon, after taking leave of their friends and their country, embarked on board the *Diana*, Captain Lawson, on September 29th, for Sierra Leone. During the voyage, relying on his God in humble and filial confidence, he was happy amidst storms and tempests; trusting in Him who "holds the winds in his fist, and the waters in the hollow of his hand." The prevailing desire of his heart to do good to others manifested itself while on board, in the instruction, as he had opportunity, of those who sailed with him.

Africa now became generally associated with the objects before him. In a letter to the Rev. W. C. Wilson, after passing the Canary Isles, one Sunday morning, he writes: "The sun was rising just above the lofty Peak of Teneriffe, and with his rays dispersing the clouds and mists which generally hang around its brow. It was a glorious sight, and reminded me of Jesus, the Sun of Righteousness, who is for the healing of the nations; and of that happy time, when He shall rise upon benighted Africa with healing in his wings, to scatter the mists of ignorance and superstition which render it a land of even Egyptian darkness."

In three weeks, the *Diana* anchored off Senegal. "Some of the natives," Mr. Garnon wrote to a friend, "came on board. They have little clothing. One had some Greegrees about his neck. I asked him for what reason: he said, to preserve his life, and that no knife might cut him. In order to convince him to the contrary, I affected to cut him: he cried out, and began to cross his forehead. He then said that it was to preserve him from accidents; that he gave two dollars for one, and it was very good. I directed him to Jesus Christ for preservation and salvation: to Him he must pray, and put no trust in his greegrees."

On landing at Senegal, it proved to be a grand festival with the Mahomedans. Melancholy evidences abounded, on all sides, of a country buried in the shadow of death. His

mind was deeply impressed with a sense of the invaluable privilege of being born in a Christian land, where the holy and peaceful religion of Jesus is proclaimed.

Mr. Garnon was strongly urged by Major Peddie, at the head of the Expedition into the interior to discover the source of the Niger, and who was then at Senegal, to preach a farewell sermon to the party engaged. He would have gladly complied; but much lamented that he was prevented, by orders to go on board early on the Sunday morning. Major Peddie, and two other senior officers, died, as is well known, with about fifty men, when they had proceeded scarcely more than 200 miles. In writing afterwards to a friend, and mentioning his having seen the setting forward and the return of one of the largest expeditions into Africa, he says, "Some who have returned are not very willing, I believe, to go again; but they say the HONOUR of the thing obliges them. Farewell such HONOURS!—I once sighed for them, but found them not. I was told that glory was to be found in ARMS: I sighed for that also; and enjoyed it, as I thought, for some years. I endured all difficulties then, as a good soldier; yet I never found this glory: till at last it was told me that *true* glory was to be found above—and that it consisted in grace imparted here, as an earnest of glory hereafter."

On Sunday, October 3, the *Diana* sailed for Goree, where she stayed a few days. Mr. and Mrs. Garnon here visited Mr. and Mrs. Hughes, stationed at this island by the Church Missionary Society; and examined into the state of the schools. On the following Saturday they sailed for Sierra Leone. The ship stopped, for a day or two, at the British Settlement in the Gambia, then quite in its infant state; and anchored in St. George's Bay, off Free-Town, on the 21st of November.

The view of the peninsula of Sierra Leone, when sailing up the river, is striking and beautiful; and the face of the country quite different from any which they had before seen on

that coast. The mountains, which extend a considerable distance from West to East, form a noble chain; and, on a near approach, present a very picturesque appearance, from the thick and lively verdure with which they are constantly crowned. Here and there is a spot cleared, with a house and a farm. These pleasingly vary the scene. The church at Leicester Mountain, from its conspicuous situation, soon arrests the eye of the stranger; and affords, to an enlightened mind, pure satisfac-

tion and delight, when it is considered that this is but one of the several buildings that are erecting for the instruction of the heathen.

The first intelligence which met Mr. Garnon was the death of several who promised to be useful in the Colony; but he was not discouraged: his language was, "Lord, I desire to be thine!—enable me to give up my life cheerfully in this work, if thou shouldst require it!"

(To be continued.)

(For the Christian Guardian.)

SCRIPTURE ILLUSTRATIONS.—No. IV.

"And, behold, I even I, do bring a flood of waters upon the earth."

GENESIS vi. 17.

THE deluge is a fact fully and unequivocally affirmed by those Holy Scriptures of whose Divine origin there can be no justifiable doubt. It is sustained by traditional testimony, more or less clear and correct, in all the ancient populations of the earth; and it is evidenced by the diluvial deposits on the earth's surface; which, after all the deductions of such facts by the geologists, and the drawing them off to anterior periods of this planet's existence, they are willing yet to leave as proofs of a more recent coming and subsiding of waters.

True believers in the inspiration of the Bible can never desire to buoy up its cause by false facts, nor to impede by threats founded on merely superstitious grounds, the researches of scientific men. The cause of God is one. The operation of God in nature, providence, and revelation, is in perfect unity. And whenever its various departments are alike fully known, that unity will be seen. Meanwhile, patient, reverential inquiry is our duty.

If, therefore, to fair and honourable men, such evidence as they can command leads them to conclude in

favour of the existence of this planet anterior to the Adamic period; of which only, for very obvious reasons, our Holy Scriptures speak; they must follow the leadings of natural reason, and wait humbly for a development of the mode in which the facts accord with the Mosaic account. The difficulty, however, is not a great one. Very probably it was on a previous organisation of this planet, that those beings fell who kept not their first estate. The notion that they were in heaven is Miltonic, not Scriptural.

The successive strata of this earth, which have been very industriously examined and classified; and which appear to have been the domicile to contain successive orders of organised and graduated being, called into existence under different circumstances according to their place in the scale of ascending organisation and complexity, do speak strongly in favour of a far more lengthened existence of the planet than the few centuries of the human era. We are not disposed, however, to conclude hastily on an induction from scanty particulars. Give the geologists time. A creation of so many ages, according to their

~~moment~~, will require some few years, at least, to read it accurately. Led by Divine providence, they will penetrate gradually the depths of creative wisdom, and read it to His glory who made it; unless the Lord himself breaks in with the supernal light of some new dispensation, and glorifies himself by pouring delightful clearness and intelligence over that which is as yet misty and obscure. To make the three departments of his work manifestly harmonious, is God's glorious prerogative.

It is of importance, also, that in reading the Sacred Scriptures, we form right notions of that which is called miraculous. There can be no limit, certainly none by the regular laws of agency, which he has established, to the operation of God. He can work either independent of, contrary to, or in addition to his own arranged system of sequences, in any department of nature. We must generalize a miracle, therefore, into that which is surprising to us, because it is contrary to experience, not because it is necessarily contrary to established laws; but as the working of the great first cause it may be both. The supernatural darkness during the period that our Lord hung upon the cross, might be the three hours' darkness of an eclipse of the sun, or it might be an accumulation of dense vapours, the critical result of natural causes regularly at work, though unseen; or it might be the direct command of the great Creator, paralysing, under the awful circumstances of the scene, the original impulse of light; but it derogates nothing from the glory of the Causer of second causes, whether he works his unexpected wonders at critical moments by the harmonious coincidence of the occult powers of the physical system; or whether he chooses to delay, vary, or increase them. A miracle is an event wrought contrary to experience, in support of the divine testimony, and the moral cause of God. The opening of the blind eye; the strengthening the withered hand; the raising of the dead; is contrary to the physical law of life. The fire that consumed the sacrifice of Elijah,

might or might not be the use of a critical arrangement of the electric agency; and when the Lord pursued the Israelites with a shower of stones unto Hormah, it might or might not be one of those showers of aerolites, which occasionally fall from the sudden electric coagulation of vapourized matter in the atmosphere. But does it derogate in any degree from the glory of the Supreme Governor, that his marked interferences are not always strictly miraculous; but that the chart of physical operations, and of providential discipline so precisely synchronize, that in successive ages, the extraordinary physical event becomes the prominent feature of corrective or sustaining instruction in the moral world at the precise moment when it is needed? They must have strange notions of the Deity who could imagine that his glory was diminished by such a conviction; or the notion of his omnipotence compromised by such correlative working.

There is a beautiful instance of this coincidence connected with the flood, viz., the appearance of the rainbow. At the close of the visitation God says, "I do set my bow in the cloud." Now the prismatic refraction of light into its several coloured portions, is one of the fixed laws of universal nature. It is the law of the light of the most distant fixed stars as well as of our little solar light. To that law we owe all the variegated beauty of nature, the ever-varying tints of the sky from morning to evening, and all the shades of colour by which visible objects are adorned. One law of refraction produces all this infinite variety.

The phenomenon of the rainbow is produced when the rays of the sun, falling at a certain angle on the screen of a thin, falling shower, are thrown upon a dark, opposing cloud. Had such a shower, in such circumstances, fallen before the flood, the bow would have been as surely seen, as that, by the same law, the flowers of Eden bloomed in perfect beauty. But at the period of our planet's history before the deluge, it was in some respects under a different physical

economy, of which a leading fact is named in Genesis ii. 5, 6. The Lord God had not caused it to rain upon the earth; but there went up a mist from the earth, and watered the whole face of the ground. The dry land had appeared in consequence of the drawing-off of the waters into the "fountains of the great deep," and retained therefore so much moisture as not to call for rain; the refreshment of vegetation after a day's sun, being accomplished by the condensation and return in dew of the moisture that had previously evaporated. This probably was the state of matters till the period of the flood, and when that change followed, which has been ever since experienced, that "He watereth the ridges abundantly, and maketh it soft with showers," then the natural circumstances arose which threw the prismatic arch across the cloud as an emblem of God's mercy, and of his promise—and of his pre-adaptation of nature to the successional training which he had purposed for his people.

How lovely to Noah and the saved family that first hour, when the vapours having arisen, and the clouds gathered, threatening a storm, they began to break and fall in refreshing drops on the verdant herbage of the renovated earth; and as the sun burst forth radiantly behind the shower, glittering in every warm drop as it fell, they saw the exquisite beauties of the mystic arch—the bow of the everlasting covenant stretched out before them! It was a moment of wonder at creative might, of delight in divine faithfulness, and of believing gratitude for redeeming mercy. Ineffable band of loveliness! which has fixed the regard, and coloured the fictions of the heathen world; how dear it must have been since, from generation to generation, to countless multitudes of enlightened and believing souls! And it was written in the eternal law of the light's impulse and vibration. And it comes in its appointed time to assume its precise position in the complicated machinery of providence over our race.

It is not possible for man to say how far the universal deluge was an

interference with the regular laws of our planet; or whether it was an appointed sequence in its progress. So far there was evidently an use, at the appointed time, of natural means, "the windows of the heavens were opened, and the fountains of the great deep were broken up." The store-houses of the waters, such as they were, were brought to bear upon the earth together.

The element of water is a compound of two gases, spread universally, either in different combinations, or free, through nature. It is in our power, by chemical operation, to produce water from the union of these gases, or to dissipate water into its two component parts. Atmospheric operations on a great scale, for such a purpose, and at the same time not contrary to the uniform laws of nature, might be sufficient in the hands of God to accomplish this great change of the flood, and to make the existent amount of water sufficient for the destructive purpose. But there is great probability that the flood in the days of Noah was an era in the physical history of our planet, and part of an original arrangement which was to work in one way at a given crisis for the punishment of the wicked, and in another was to prepare large blessing for future generations in adapting the earth more abundantly for the wants of man.

When, at the command of God, the firmament, or atmosphere, which God called heaven, was first constituted, there was a division of waters, (Gen. i. 6, 7.) some raised above the atmosphere, and some remaining below it. The lower waters on the actual surface of the planet were gathered together into one place, and called seas, leaving a certain portion of dry land, which apparently would be as yet ill-adapted for the culture and service of man. And during the whole of the patriarchal period, up to the days of Noah, as there was no rain on the earth, and a constant system of drying and evaporation going on, an accumulation of the upper waters in the higher regions of the atmosphere, might be taking place, till the crisis was reached when the

law of the planet required, and the wickedness of man, in the stream of God's providence, called forth, the flood. A new event, then, occurred in the earth's history. The windows of heaven—i. e., of the firmament or atmosphere—were opened, and the upper waters, originally separated and suspended on high by the breath of the Spirit of God, poured down; and the fountains of the great deep, or oceanic depths, and the waters contained in great internal cavities in the earth's bosom, broke forth; and the whole mass of waters, under the balancing law of gravitation, rolled round the planet at a depth sufficient to destroy all flesh but that which covenant mercy had sustained in the ark.

It was an era in this world's history—a change in its habit took place. Since then, the gathering of cloud in various quantities and aspects, and its occasional fall as rain, is the characteristic feature of our economy. And though it were impious to infer for a moment either that God could not, or would not, if he pleased, act by an instant miracle, contrary to all his established laws—either for blessing or for curse—yet there is something very delightful in the contemplation of the working of God simultaneously and harmoniously in two several departments of his government; and making the necessary and pre-appointed eras of change in his physical creation bear with infinite accuracy and propriety of application on the characteristic states and features of his moral creation. "Yet his days shall be 120 years." *There* is the fixed period of the coming physical crisis. And again, "yet seven days, and I will cause it to rain upon the earth forty days and forty nights." At that precise limit, the foreseen iniquity of the antediluvian race was full—the last scene of infidel revelry and defiance had terminated—the last shout of riotous mirth had sunk down under the oppressive weight of slumber; and with early morning the crisis came. "I, even I, do bring a flood of waters upon the earth, to destroy all flesh." The inevitable results of the law of gravity under the

control of its peculiar appointed idiosyncrasies in this portion of God's universe, chime in and tally exactly with the moral work that he is carrying on; and this critical outburst of waters from above and below, is the timely-intended, and well-adapted, scourge in the hands of Almighty justice, upon a guilty and impenitent world.

But the event has another deeply interesting aspect, in the influence of this flood upon the surface of the earth. What the outward landscape, form, and appearance of our earth was before the flood we cannot say. Probably, however, much of its inequality of surface of hill and vale, and mountain-range and valley existed then. Though even, in this respect, great changes did take place; for evidently in that spot where the garden of Eden was planted at the source of at least two yet existent rivers, the Tigris and the Euphrates, the earth has been upheaved so as to become a highly elevated region; and the source and the course of those several rivers very materially changed.

Similar great changes of outline may have occurred in other places, but the most important change that did occur was the diluvial deposit on the slopes and flats during the subsiding of the waters. If we have the opportunity of watching an inundation from the swell of rivers by rain in a mountain district, we see it at times, when the waters run down violently, denuding some portion of land of its vegetable mould, and leaving the barren rock; or bringing a mass of broken pieces of rock, and throwing them confusedly over some other portion; or, finally, as the quieting waters gradually pass away, leaving a rich and thick deposit of comminuted *debris* of various rocks, beautifully levelled upon the lower grounds. This is a miniature representation of the diluvial operations. It was the purpose of God not to visit the earth any more with a flood; but to carry on his purposes, and the gradual development of his remedial scheme for the eternal salvation of an unnumbered multitude during a

period of some thousands of years. During this time man in his growing millions must be sustained; and the operation of the flood was, upon a great scale, to deposit on the earth's surface, for this purpose, a soil adapted to vegetable growth, which did not exist there before. The mighty waters tossing violently round the loftier eminences would wash down all the disintegrations of nearly 2000 years, and roll them and carry them about by their currents till the time of their retiring came; and thus in differing combinations according as the waters were drawn off suddenly or more slowly, they would deposit these results in ever-varying combinations of gravel, sand, mud, or rich vegetable soil on different parts of the earth's surface; and this has secured the sustenance and comfort of industrious man in all his generations. It is delightful to recognize in this the purpose of the great Governor of all; and to see that the hand which creates, corrects, and blesses is ONE! (Job xxxvii. 11—13.) The harmony of purpose and operation is complete. The creative idea in its origination, and the infinite multiplicity of detail in its development are in entire accordance. Between the deep booming vibrations of the eternal "Thema," and the infinite minuteness, complexity, and sparkling brilliancy of the melodious variations, there is no discord!

One idea yet remains. It is of deeply stirring interest. The physical history of our earth very probably involves another great crisis, "which in His times He shall shew, who is the great and only potentate." Scientific men, apart from, and independent of, all reverence for or belief in revelation, have been led by the observations of fact and the deductions of reason, to conclude that necessarily the great mass of the internal substance of our globe is liquid fire; raised by the enormous pressure of gravitation to the highest state of incandescence, or the white light of iron heated by the bellows in a blacksmith's forge. One of the main arguments for this is the hot-springs that come up from the deeper strata which lie

more remote from the earth's surface; and also, that in all mining operations, after having got below the superficial influence of the sun, and traced its regular decrement—there is found an increasing heat as the mine descends, increasing exactly in the proportion which would exist if the calculations of the increase of heat from gravitation are correct.

It is known also that this earth is as to its superficies a cooling substance—that it has been sustaining, for a long period, a gradual decline of superficial temperature. Experience also teaches us, that when the temperature of the internal substance, and the surface of any mass is in undue proportion, fissures and rents occur in the outer coat or surface. Is it not very probable that in the future history of our globe there is a definite period; when the balance of the cooling surface with relation to the sustained heat of the interior, shall be so disturbed, that mighty rents and fissures shall open the way for the boiling lavas in its bosom; and the fountains of the yet deeper deep may burst forth, and, similarly to the water flood of olden time, pour a deluge of liquid fire around the earth, till it cover the tops of the highest mountains, and all flesh again die in that terrific stream?

We are not entitled to say that in this way, as a natural sequence, the great prophesied and impending crisis shall come. It may be a matter of purely sovereign authority, independent of all secondary and already created and arranged agency. A momentary blast of the breath of omnipotence might wither the universe into nonentity—no wise man can deny this.

But the physical probabilities are in favour of the idea that such a crisis is prepared for, and will assuredly come; and that the second causes in action are gradually bringing it on. And then it surely receives confirmation from the view previously taken, of the harmony existing in the divine mind between his physical and moral operations—between the normal idea or purpose in the bosom of God, and its most remote and minute develop-

ments in the annals of the race. "The earth, and all the works that are therein, shall be burned up." Surely the thought that the crisis is calmly and truly hastening onward as a natural result of existent and operating agencies is most impressive. It realizes to us "the lake that burneth for ever with fire and brimstone." It tells us that we tread on the "*suppositos cineres*," and that there is but a thin and weakening crust between us and the incandescent abyss; and that a day is coming when the burst of some sulphureous crater may begin that

awful rent which shall open the dread mystery of the earth's internal fires, and silence for ever in its blaze the mock of unbelief. We know, by the sure word of prophesy, "that the earth which is now, is, by the same word that once overflowed it with water, reserved unto fire against the day of judgment and perdition of ungodly men. Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?"

LATIMER.

THE SCROLL FOUND.

2 CHRON. xxxiv.

As ye hear the axe of the woodman ring
 When he toils in the forests old,
 So the mattocks rang on the graven stone
 And the idols of beaten gold.

As ye bruise the ears of the red-ripe corn
 When ye hunger for daily bread,
 So they ground to powder the graven stone
 They had shapen to serve and dread.

And the bones of men and unholy things
 On the altars of idols lay,
 For they burned them there, as an incense rare,
 In the face of the shining day.

In the House of God, of their God, they stood,
 It was not as it once had been,
 When the priest and elder bent low the knee
 While the glory within was seen :

There were altars there to the strangers' God,
 And the gath'ring dust of years,
 And the failing eyes of the ancient men
 As they entered, were dim with tears.

For the gold was pale, that was clinging still
 To the sweet-smelling cedar beam,
 And the lamps were quenched that had scattered once
 On the pavement a solemn gleam.

* * * * *

There were busy hands, there were busy feet,
 That were gathered that house within ;
 For the king who sat upon David's throne
 Turned away from his father's sin.

But the path is thorny their feet must tread
 Who return from the sinner's way,
 And the holy lamp that had lighted saints
 Had been quenched in an evil day.

It was lit of old on the mountain top
 When the trumpets of heaven were heard,
 And the mountain roots, as the Lord came down,
 At the words of his mouth were stirred.

Amongst vestments old, and the dust of years,
 There was hidden an ancient book,
 And the failing eyes of the grey-haired men
 Lighted up as they turned to look.

Though their eyes were dim they could read it well,
 It was writ on their inmost soul,
 For the truths they learned from the holy dead
 Were the words of that hidden scroll.

So they bore it forth from the chambers dim
 As a merchant might bear his gold,
 And before the priests, and before the king,
 Was that mouldering book unrolled.

There was rended raiment—the fall of tears,
 And the angels in heaven were glad,
 For the sinner heard, and came back that day
 To his Maker, in sackcloth clad.

Stricken race! yet loved for the father's sake,
 In what hour will ye *now* return?
 And oh! when will the light ye have quenched so long
 Once again on your altars burn?

Amongst vestments old, and the dust of years,
 Ye have hidden the truth I ween,
 And ye cannot see through the blinding veil
 That your Lord was the Nazarene.

But a day shall come, and the veil shall rend,
 And the gathering dust shall flee;
 In the long-closed shrine of your darkened house
 Ye shall search and your eyes shall see.

Ye shall know, as once was but dimly known,
 That the blood on old altars seen
 Spake of pierced hands and of wounded feet,
 And the cross of the Nazarene.

That your fathers dreamed, when of gold and power
 And a monarch's right hand they thought,
 Ere the grave-clothes wrapped the anointed brow
 And the aloes and myrrh were bought.

There are glorious days for our weary earth,
 And the brightest hath yet to dawn,
 When ye weeping read, in the light of noon,
 Holy Truth, ye have heaped with scorn.

Even then, the joy we have yearned for long
 As a river through earth shall spread,
 Even then, shall flesh and the sinew cleave
 To the bones of the buried dead.

As ye hear the axe of the woodman ring
 When he toils in the forests old,
 Even so the word that is truth shall fall
 On the soul that is hard and cold.

(For the Christian Guardian.)

THE "PARADISE" OF DANTE.

DANTE is a poet of sorrow. He lived in dark and troubled times: the cries of civil discord were ever in his ears; and those social feelings, which must have been unusually vivid in a nature like his, were agitated and wrung by the sanguinary quarrels of his countrymen. But, above all, he was wounded in his dearest part: it seems evident that he was a believer in Christianity, though certainly very far from being free from the errors of his age; and to one whose eyes had been only partially opened to the truth, how hideous must have been the spectacle presented by the tyrannical Church of Rome, spreading out like some gigantic and loathsome spectre across the horizon of his thoughts! He was a reformer: we cannot wonder, therefore, that his lot was a bitter one. To mingle readily with the crowd, to echo the popular opinions, to use the frailties and sufferings of others as a stepping-stone for self-aggrandizement—*this* involves no inward struggle, no heart-burning, no mental agony; but for a man to find himself, as it were, alone in the world, to keep within the sanctuary of his breast thoughts which, if uttered, would be received with execration, or with greater boldness openly to contend with those fierce enemies of truth—superstition and ignorance—to war, on the one hand, with the tenacious prejudices of the learned, and, on the other, with the reckless love of change which distinguishes a large portion of the masses, to be a reformer, but not a revolutionist—an awakener, but not an agitator—*this* demands a self-denial, a renunciation of personal comfort, an energy of purpose, which few have the power or the will to exercise. Let us not complain, then, of the gloom of Dante.

Though we cannot adopt the opinion of Ugo Foscolo, that Dante aspired to form a new religious sect, yet it seems clear that he fondly wished a reformation in the Church,

and a purer form of that Christianity on which rested his choicest hopes. In his works Italy possesses a standing protest against the usurpation of Rome. Hence it is that we find in Italians holding Protestant sentiments so affectionate a reverence for this poet. Of modern writers, Professor Rosetti has written an elaborate work on the anti-papal spirit of Dante: Sig. Di Menna, in his tract "*Il Pastore Appenninese*," gives a selection of passages to shew that Dante trusted for salvation to Jesus alone; and Sig. Ferretti, in the account of his conversion from Romanism given in the "*Eco di Savonarola*" says, "the reading of our classics, and especially of Dante, contributed not a little to render me more fully convinced that the religion in which the priests brought me up was not the one preached by the mouth of Jesus Christ, and sealed by the total effusion of His blood."

But it is not on the character and works of Dante generally that we purpose to speak: we intend only to offer a few remarks on his "*Paradise*," which we may venture to call the *evangelical* portion of his sacred poem.

It has not been usual to give to the "*Paradise*" of Dante its due praise, in comparing it with the other parts of the *Divina Comedia*. Sismondi, in particular, speaks very slightly of it. "It is here," says that writer, "difficult to understand him; and whilst we are endeavouring to discover the meaning of his enigmatical words, we cease to sympathize with his feelings, and to accompany him on his way. In his account of the infernal world, there is nothing supernatural, which is not in strict accordance with our own nature. He only exaggerates those forces and those evils of which we have real experience. When he issues from purgatory, and enters into heaven, he presents us, on the contrary, with supernatural appearances like those

of our wildest dreams. He supposes the existence of faculties, with which we have no acquaintance. He neither awakens our associations, nor revives our habits. We never thoroughly understand him; and the perpetual state of astonishment in which we are placed, tends only to fatigue us." * Dante knew much of earth, it has been sneeringly said, and therefore he could describe a hell; he knew nothing of heaven, and therefore his descriptions are vague and unimpressive. We have, however, yet to learn whether the poet, like the Christian, may not sometimes walk "by faith," when he cannot walk "by sight."

That the hideous pictures of the first part of the poem should have more interest for the generality of readers than the more quiet, but more sublime spectacles of the "Paradise," we can easily conceive. All the world is ready to sympathize with a tale of unfortunate love, of dark revenge, of animal suffering, so readily does the corrupt nature of man combine with subjects framed out of congenial elements; but the rapturous repose, the majestic quietude of that condition over which broods a peace guaranteed and protected by the Eternal Will,† there are not many who can appreciate. The petulance and impetuosity of youth, the mercenary or ambitious schemings of maturer years, are apt to induce the reader to listen reluctantly to discussions on Faith, Hope, and Charity,‡ though with eagerness he would follow out the details of some petty intrigue, or some record of unbridled passions, which, like the ancient ghost-stories of the nurse, may excite the curiosity, but will fail to hallow and elevate the heart. To the select few, however, through Divine grace, enlightened by affliction, or having the advantage of a

different mental constitution, this subject presents a more inviting aspect. Strange, indeed, would it be to find that the more closely the poet pressed towards heaven, the less ardently burnt the fire of his genius, that while musing on that "happiness which orbs itself into a thousand vagancies of glory and delight,"§ no brilliant metaphors suggested themselves, no pulse of ardour was stirred, but the Apollo he invoked,|| (not, we presume, the shepherd of Admetus, but the "good shepherd" of the Gospel,) had refused his aid to an enterprise which was to be the crowning glory of the work.

No; we will rather think, with F. Schlegel, that "on the summit of his picture he pours the warmest radiance of serenity and joy:" and that the "Paradise" crowns his sublime poem—that intellectual temple—like some gorgeous and symmetrical dome, adorned with its golden cross—the doctrine of Christ's twofold nature—¶ and mingling with the blue sky, whither it directs our hopes, though presenting, perhaps, less opportunity for exact inquiry into minor details than is afforded by the open areas of its lower chambers.

The joys of heaven are represented by Dante as consisting in three things: and these both philosophy and Revelation accord in representing as the ingredients of the highest happiness reserved for man.

1. Acquiescence in the Divine Will. This circumstance we find mentioned at the very beginning of the poet's entry into the celestial circles. In the lunar sphere he finds persons who, having been prevented from fulfilling their vows, were enjoying only a minor degree of glory. He naturally asks whether they were content in their inferiority, and receives this beautiful reply:

"Brother, our will in lasting rest abides,
Calm'd by that love which makes us wish alone
What we possess, nor thirst for aught besides.

* Lit. of Europe, Roscoe's translation.

† In la sua voluntade è nostra pace. Canto iii. 85.

§ Milton.

|| Canto i. 13.

‡ Cantos xxiv. xxv. and xxvi.

¶ Canto xxxiii. 139.

If we desir'd to reach a higher throne,
 Then our desires would jar discordantly
 With His high will, who makes this spot our own,
 Which in these circles cannot ever be.
 For, since love must all beings here pervade,
 You, (if love's nature you correctly see,)
 Perforce must know, that we thus blest are made
 Through never trespassing beyond God's will;
 Seeing that all our wills in one are laid.
 So though of different ranks our kingdom, still
 It pleases all, as well as Him, our King,
 Whose will and wishes ever *ours* fulfil.
 In His will is our peace: and everything
 That *it* has made or nature framed, flows on
 To that eternal sea, whence all things spring.—
 Clearly upon me, then, the great truth shone,
 That ev'ry spot in heaven is Paradise."—*Canto* iii. 70—89.

The same idea of repose and acquiescence pervades this part of the poem. He speaks of "the truth in which every understanding reposes,"* of "the love which calms this heaven,"† he compares the satisfaction which each of the blessed finds in his allotted portion of eternal joy to the silence of the contented lark, satiated

with its own melody,‡ and he concludes the whole by breaking off a theme for which human understanding is unequal, humbly submitting his will to that of Divine Love.

2. Order is made by Dante to enter largely into the happiness of the Blessed. In the first canto he says:

"And she began: All things of every kind
 Have order in themselves: and hence it is,
 We in the whole, thus fram'd, God's likeness find."

He goes on to tell of spheres, one above another, continually, by due gradations, increasing in happiness and splendour—he represents the Divine essence surrounded by nine angelic choirs—he shews some of the happy spirits arranged in the form of a cross—he speaks of the more than thousand splendours that, like sparks shaken from a lighted brand, sprung forth, and then, subsiding each into its place, formed the figure of an

eagle—he describes Christ and his attendant train under the image of a sun with thousands of inferior lights, and compares them to the moon smiling amid the everlasting nymphs who adorn the sky in its every part,§ and, at last, we have the incomparable vision of the mystic Rose, the circular seats of the blessed, row within row, over which the angels delight to cluster, like bees. The latter passage we have endeavoured to translate:

Then unto me, in form of a white rose,
 Appear'd the band of saints for whom Christ bled,
 The mystic spouse whom Love eternal chose.

The other host|| who, with swift wings outspread,
 Behold and sing His glory whom they love,
 His goodness, which on them such joys has shed,
 (Just like a swarm of bees who rest above
 Some flow'r awhile, and then fly back again
 The rich taste of their precious spoil to prove,)

Plunge into that majestic flow'r, and drain
 Sweets from its many petals, and then spring
 Upwards, that spot where dwells their love, to gain.

* *Canto* xxviii. 108.

† xxx. 52.

‡ xx. 73.

§ xliii. 26.

|| The angels.

Their faces were of living flame, each wing
Of radiant gold, and of their forms the rest
Than any snow more white and glittering.

When they descend into that flow'rs broad breast
To ev'ry row they peace and love supply,
From the soft motion of their wings express'd.

Nor do their num'rous forms that ever fly
Between that flow'r and God's superior throne,
Impede the splendour flowing from on high :

A light so piercing on the whole is thrown,
That to each part, as fitted to receive,

In spite of obstacles its rays are shewn."—*Canto xxxi.* 1—24.

Dante's descriptions of the order pervading the arrangements of heaven strongly remind us of the words uttered in his dying moments by a writer who holds in English prose a position somewhat similar to that which Dante does in Italian poetry. Hooker, "shortly before his death, was observed deep in contemplation, and not inclinable to discourse, which gave Dr. Saravia occasion to require his present thoughts: to which he replied, 'that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven.'"^{*} Nor will the reader, we think, be displeased, if we add a quotation from the tenth Homily of our Church: "Almighty God hath created and appointed all things in heaven, earth, and waters, in a most excellent and perfect order. In heaven he hath appointed distinct and several orders and states of archangels and angels. In earth he hath assigned and appointed kings, princes, with other governors under them, in all good and necessary order. The water above is kept, and raineth down in due time and season. The sun, moon, stars, rainbow, thunder, lightning, clouds, and all birds of the air, do keep their order. The earth, trees, seeds, plants, herbs, corn, grass, and all manner of beasts, keep themselves in their order. All the parts of the whole year, as winter, summer, months, nights, and days, continue in their order. All kinds of fishes in

the sea, rivers, and waters; with all fountains and springs; yea, the seas themselves, keep their comely course and order. And man himself also hath all his parts both within and without; as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporal members of his body, in a profitable, necessary, and pleasant order."

3. But the chief thing which constitutes the happiness of Dante's "Paradise," is the continual contemplation of God. He speaks of a supernal light which makes God visible to that being who only has peace while gazing upon him;† he represents the inhabitants of that safe and happy realm as having their eyes and their love fixed upon one point, that is, God;‡ he is at a loss for words to express the animated affection of him who in that world enjoys peace through contemplation;§ and he tells us that Beatrice, after she had resumed her place among the blessed, in answer to his prayer, cast upon him from her distant seat a glance and a smile, and then turned to gaze upon the eternal Fountain of Light.|| In how strict accordance is this with the expressions of the Psalmist, "In thy presence is fulness of joy," and "With thee is the fountain of life: in thy light shall we see light," or with that of the Apostle, "Then shall I know even as also I am known."

Such is the heaven which Dante describes as reserved for the redeemed through Christ,

In whom the wisdom and the power abide
Which op'd the pathway between heaven and earth,
"Twixt which erst lay an interval so wide:¶

* Walton. † Canto xxx. 100. ‡ xxxi. 25. § xxxi. 110. || xxxi. 91—3. ¶ xxiii. 37.
AUGUST—1848.

and his descriptions greatly coincide with the representations given by the sacred Scriptures of the Christian's final glory. It is worthy of notice that he introduces the same longing for the final victory of the Church,

He who usurps on earth my place, my place,
My place,* &c.

as is also the impetuous cry of

Vengeance of God ! why li'st thou prostrate thus ? †

and cannot but remind the reader of that passage in the Apocalypse where the souls of those slain for the word of God are described as saying, "How long, O Lord, holy and true, dost thou not judge and avenge our

which the glorified saints in the New Testament are described as feeling. The indignant iteration which he puts into the mouth of St. Peter is very pathetic,

blood on them that dwell on the earth ?" ‡

Dante introduces us to a Christian, not to a Mahomedan, paradise : we are led to

Light intellectual, with love replete,
Love of the truth and goodness, full of joy,
And joy than any pleasure far more sweet. §

All the sensual images which he uses are of the chastest kind. Light, trees, and flowers are his principal emblems. Light pervades the whole vision, increasing in brilliancy till the ineffable source of all splendour bursts upon the poet, who shrinks from the overpowering blaze. He compares Paradise to a tree which derives nourishment from its top, (i. e. God,) is ever bearing fruit, and never loses a leaf ; § he speaks of one of the hierarchies of angels blooming in an everlasting

spring, which no autumn strips of its verdure, and which by its hosannas seems to be ever celebrating the departure of winter ; || and then we have the assembly of saints compared to an eternal rose dilating in regular degrees, and ever sending forth the odour of its praise towards that Sun which clothes it with perpetual spring. ¶ In the following exquisite passage we have the angels compared to living sparks, and the saints to flowers :

Light, then, I saw forming a river, where
Strange splendours blaz'd : between two banks it went,
Deck'd by a wondrous spring with blossoms fair.

Forth from that river living sparks were sent,
Which settled on the flowers on ev'ry side,
Like rubies set in gold. As with the scent

Inebriate, then, into the marv'llous tide
They plung'd anew : and as one enter'd in,
Another, issuing forth, its place supplied.—*Canto xxx. 61—9.*

Far from seeing in heaven mere exaggerations of the pleasures of earth, the visions revealed to him are so different from what he had been accustomed to see here, that he compares himself to one who, on

awaking from a dream, retains only the deep emotion it had caused, so utterly had the details of his vision passed away, though still the sweetness it had occasioned was dropped by memory on his heart.

Thus the snow melts beneath the solar ray :
Thus by the wind the sibyl's oracles,
Written on fitting leaves, were borne away.**

* *Canto xxvii. 22.* † *xxvii. 57.* ‡ *xxx. 40.* § *xxviii. 29.* || *xxviii. 115.*
¶ *xxx. 124.* ** *xxviii. 64.*

It is remarkable that it is into this part of his poem that he has introduced the well-known passage referring to his own exile—a dark mote amidst a stream of sunshine—as though to shew his enemies how impotent was the attempt to injure one who could look into the future with so daring an eye, and feed his spirit on hopes so brilliant, and was able to embody his feelings in words, which Uhland well calls "strokes of flame, as indelible as those the lightning writes on the rock."

To lift man's thoughts from earth to heaven, to turn away his love from perishing objects to the lasting pleasures of eternity, to remind him of his lofty destiny, of the germ of immortality within him, and of the eminence to which, through the merits of the Atoner, he may eventually be raised, this is the most noble office of the poet: and happy is it

when the bard, instead of being the minister to sensual pleasures—a mere minstrel at the banquet of luxury—puts on the solemnity of the prophet, and points to the temple of religion. Even when telling of the little joys of this passing life, poetry can, for a short time, lull the tempests of care by a siren-song; but how far more useful and important become its effects, how strengthening and elevating its influences on the heart, when its representations, instead of being overcharged pictures of earthly happiness of which real life furnishes no original, are outlines, though necessarily faint and imperfect ones, of that heavenly glory to a full perception of which the boldest imagination dares not aspire. Hence it is that to thoughtful and Christian minds Dante becomes precious: for he sings of joys to which they are looking forward "in trembling hope."

O rapture! O delight beyond all speech!
O perfect life, made up of love and peace!
O wealth secure, more than the wish can reach!*

M. N.

(For the Christian Guardian.)

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—CHAP. vi. 33.

A THOUSAND offerings had been slain
On Gibeon's sacred height;†
A sacrifice nor mean, nor vain,
Before Jehovah's sight;
But all was o'er—no voice, no sound
Disturbed the quietude around,
While over Israel's holy ground
Fast fell the shades of night.

Where was the royal worshipper,
The offerer at that shrine?
"Beloved of the Lord," and dear,
The first of David's line—
He sleeps—but lo! a vision high!
Jehovah's glory meets his eye,
While "ask what I shall give thee,"
nigh
Proclaims a voice Divine.

The choice was made—the boon was
given—

And from th' eternal throne
Fast flew the messenger of heaven
To bear such treasure down;
Nor that alone—for highest praise,
Glory on which a world might gaze,
Power, and wealth, and length of days,
He numbered for his own.

He woke—"Behold it was a dream"
That o'er his spirit passed;
Too dazzling, sure, for earthly gleam,
Too bright, too sweet to last—
Oh! 'twas an agonizing hour
That o'er his prospects seemed to lower,
When fearful lest his waking power
Such cheering hopes should blast,

* Canto xxvii. 7.

† 1 Kings iii. 4.

But tracing o'er the path he came,
 His willing steps he turned,
 And upon Zion's altar-flame
 A grateful offering burned ;—
 Hearts thus with angel harps in tune
 Seem meet for God's own gifts—and
 soon
 The secret of his heavenly boon
 The wondering world had learned !*

Thrice happy we—no dream is ours—
 The heavenly truths we need
 Shine brightly on our pathway towers,
 That "he who runs may read"—
 While every passing foot that strays
 Through wisdom's straight and nar-
 row ways,
 There, sets his seal, his tribute pays,
 Our dying faith to feed.

Oh ! then, like Israel's favoured king,
 Joy in your portion blest ;
 Like him your grateful offerings bring,
 And from your inmost breast
 Each anxious care and doubting sift,
 To God your grateful voices lift ;
 Go, thank Him for his first best gift,
 And trust Him for the rest.

Go—seek the kingdom of your God,
 Seek first his righteousness,
 And straight his beams will shine
 abroad
 Your pilgrim-path to bless—
 Numbered among God's chosen seed,
 Not life alone shall be your meed,
 But all dependent spirits need
 For daily happiness—

Go, hear the warblers of the bower
 Sing through their little day—
 Then gaze on nature's simplest flower,
 And own its bright array—
 They sport, from careful sorrows
 free,
 That doubting mortals there may see
 A Father's hand—and are not ye
 Far, far more dear than they ?

L. N.

NOTES OF A JOURNEY IN THE HOLY LAND.

CHAPTER II.

WADI GHARANDEL TO THE SEA.

February 9.

THIS morning we started at our usual time, about seven, A.M., and our way led us out of the deep ravine of the Wadi Gharandel, over some very high ground ; lofty mountains rose on all sides of us, and the sea was quite out of sight. The path was extremely bad in many places, but the camels seem to be so accustomed to the thing, that it does not affect them. They seldom or never make a false step, and they will climb up and down a flight of rude steps, almost with the ease of a Switzerland mule. Their very broad front feet (which are much

larger than their hind feet,) no doubt help to make them so sure footed, and so they are useful in other ways than preventing them from sinking into the sand. They seem partly to be aware of the danger that attends their journey over a rough or steep place, where a false step would precipitate both themselves and their rider with great force to the ground, and they shew their anxiety by making their peculiar noise, between a groan and a growl. But this noise they make when they are in the slightest degree disturbed, or their equanimity is upset. They would walk a whole day with their heavy burdens, in the hot sun, slowly and noiselessly, but they

* 1 Kings iii, 23.

must be left entirely to themselves; let them be but touched, and the noise begins. If they are made to stop, or made to go on, if they are being loaded with their burdens, or if their burdens are being taken off, whatever be the disturbing cause, whether for their own advantage or against it, out bursts the groaning and roaring.

You may thus call a camel a most patient, and a most self-willed, ill-tempered animal. Mine often tried to bite me, and one, I once saw kick our dragoman down to the ground in the streets of Cairo, upon no other provocation, than that he was riding behind it on a donkey. As I have said before, they are spoiled by the Bedouins, who never break them in, but caress and fondle them in the most absurd manner, and carry on sometimes long poetical conversations with them, describing them as the most amiable and elegant of animals; perhaps, after it all, the creature will turn round and give his eulogizer a bite!

On our way, we passed a conical heap of stones, which, on enquiry, I found was to commemorate some mortal combat between two tribes of Bedouins. Every Arab who passes by, helps to build the pile, by casting a stone on it. Our Bedouins (as most of the stones immediately near it were already made use of,) contented themselves with pushing sand up against it with their feet. About two or three hours from Wadi Gharandel brought us to Wadi Waseit, which most people suppose to be the Elim of Scripture. At present there are but twenty or thirty palm trees, instead of seventy, and one well of water, though any number of wells perhaps might be made by digging. There is rather more vegetation in the valley than usual, but it only consists in stunted bushes, scattered about very sparingly. The rocks, which are becoming whiter and more chalky, make things look still more arid and desolate. The water is very near the surface, and is slightly brackish; the present well is but a hole underneath the root of a tree, and about two feet in diameter. From Elim we passed

through a series of white ravines, till we came to Wadi Thal, where is a very small streamlet of tolerably good water. We then emerged into a large, open plain, covered with pebbles and agates, amongst which I found some pieces of petrified wood, similar to that of the petrified forest near Cairo. It is singular to think how such wood has got here, for it is not the wood of the palm, or of any tree that is at present found in the country. It must be, either, that this vast desert—this tract of desolation—has once been green with fields, and verdant with forests, or that some great convulsion of nature has brought these relics from an immense distance. Either solution is wonderful to contemplate; and either must have happened ages ago; it is impossible for man to say when. Out of this plain we re-entered the ravines, which continued to increase in depth, and were closed in by perpendicular white rocks of very great height. Wadi Taibah, a long, tortuous ravine of this character, finally brought us to the sea, along which we wandered on foot till we came to our resting-place at five o'clock. Hammam Faraun is a precipitous height which comes down into the sea, just to the north side of Wadi Taibah, and it derives its name from this part of the sea, which is called Birket Faraun. The Arabs declare that it was here that Pharaoh crossed after the children of Israel; and the marks of his chariot wheels, and other extraordinary things are still to be seen. One of our Arabs, who most firmly believed in this piece of tradition, picked me up a piece of iron on the shore, which he considered to be an antique of the age of Pharaoh. It is very evident that neither Pharaoh nor the Israelites could have crossed over here, for as I have mentioned before, the north side of Jebel Djeraj juts so far into the sea, that there is no passing round it, and Wadi Tawarik is the most southern valley that they could have come down. We were now in the way of tides again, after a long absence from them. People living between the Mediterranean and the Red Sea, must be very much puzzled

with their difference of character in this respect. I wonder by what myth or fable they explain it; for ignorance generally resorts to this method of unravelling a difficulty. As we wandered along the shore, we picked up a number of beautiful shells, seaweed, and small pieces of coral. It is only the white coral that is found here; the red is found on the northern shores of the Mediterranean, on the coast of Provence. High chalky cliffs line the coast here; at times they project so far into the sea, that there was only just room to pass; and had it not been low water, we should not have been able; as it was, our camels were up to their knees in the sea. We pitched on the shore a few hundred yards from the sea, and enjoying all the evening the murmurings of the restless ocean. The fatigue of the day made us hug our beds and our pillows, though the one was but a rug, and the other a carpet-bag.

WADI EL MARKHAH.

February 10.

We were now pitched upon the plain of Wadi el Markhah, which is open all in front towards the sea, and closed in with lofty mountains behind, towards the N.E. Here it was that the children of Israel encamped, as mentioned in Numbers xxxiii. 10. And it is curious to observe, how well Moses, who was leading them, must have been acquainted with the nature of the country; for it is quite necessary to come apparently out of the way, after leaving Wadi Taibah, some distance along the sea-shore, in order to gain the course of the vallies that lead up to Sinai. Were you not to make this digression, you would have to cross a long range of high and almost inaccessible mountains, quite an impossible route for such a multitude. We did not start till late this morning, on account of the fatigues of the day before; our Sheikh, too, was unwell, a most unusual thing amongst the Bedouins. Their simple mode of living, and hard exercise, no doubt keep them in their continual state of good health. And yet what a climate they have! whose

winter's sun is almost sufficient to knock up us two Northerners. The small quantity of food that these Arabs can do with is most extraordinary. A morsel of bread, with a few dates, and a little brackish water, form their only food; and yet they are strong and powerful men. If they are not in a way to get any food, they can go three or four days without it. And though this abstemiousness causes their bodies to be thin, fleshless, and emaciated, yet there are the muscles and nerves left, and what they want in weight they make up in agility. And it is instinct that makes the Bedouin use this light food. It is as necessary for him to live on his fruits, as it is for the Esquimaux to live on train oil and tallow. There are different kinds of food which are necessary to the constitution of man in different climates. The Arabs are not, however, left without remedies in case of disorders. The broiling sun is very apt to promote diseases, which the wild *camomile* is most efficacious in curing. It grows in abundance in most of the Wadis, and is extensively used by the Arabs. We have found it most useful ourselves. Besides this, there is the *colocynth*, another most useful medicinal plant. We have found it all over the desert, and it is a small straggling plant growing close to the ground, like a cucumber. It produces an apple-like looking fruit, of the size of an orange, and usually of a greenish yellow colour. When fully ripe it becomes perfectly yellow; the rind dries up quite hard, and the inside becomes hollow, containing only a few seeds. Then you are quite deceived by its appearance, for on breaking open a fresh-looking fruit, you find nothing but hollowness and dust inside. We thought that this surely must be the apple of Sodom, alluded to in Scripture, and, until it is proved to the contrary, I cannot but think it is; for it grows in the valley of the Jordan, as every where else in the desert. The Bedouins know its medicinal properties, and make use of them by scooping out the inside of the fruit while it is yet unripe, and filling the rind with milk, which they drink after it has

stood for some hours. The milk imbibes the virtues of the fruit, but so little can they regulate the strength of the dose, that as often as not, they get too much of the medicine, and fatal consequences ensue. The plain of El Markbah that we were now passing over, is one of deep interest as connected with the Israelites, for, as I said just now, they most assuredly encamped here, and must have looked on the very same scenes that we were then gazing upon—the same sea, the same mountains. And how various and conflicting must have been their feelings, as day after day they rested on this plain, and every evening heard the low murmuring of the waters upon the sandy beach, and saw the fiery sun setting behind the black mountains of Africa. What were their feelings, and what their thoughts? Can we wonder at their regret for Egypt—for the fresh waters of the Nile, and even their garlic and lentils—when here, there was nothing but the terrible desert behind and before them, and such food as the desert affords! Human nature would suggest fear and distrust; and it would require a strong supernatural power to make them fully aware of their real position,—released, and guided, and supported by God. How does the whole history of the Israelites bear a close resemblance to the spiritual condition of each child of God! This plain is intersected with dry water-courses, and on it grow a great many small bushes. It took us more than an hour-and-a-half to cross it, and then, at its south-east extremity, we began with the Wadis again, entering a deep ravine of painfully glaring white rock, Wadi Shellal. Now the mountains began to open out, and before long, we seemed to be right in the middle of them; such splendid desolation! and such a variety of colours—red, purple, dazzling white, and deep, deep black—every thing looked so volcanic, as if it were only just cooling after being fiercely on fire, red hot. Wadi Shellal presently contracted, and the form of it shewed why it obtained its name—the “Valley of the Cataract.” It is not a stone’s-throw across, but its

surface is smooth and flat, strewn with fine sand, and it has a very rapid descent. How the numberless tributaries, rising in all directions amongst the surrounding heights, must pour their foaming contents into this one channel—sweeping every thing before them down into the sea! Now the more distant mountains began to appear—a chaos of all shapes, sizes, and forms—a perfect troubled sea of hills, with not a bit of level ground to be seen anywhere. At length we came to a place where further advance seemed most dubious, to say the least of it—it appeared a perfect *cul-de-sac*. Our surprise was heightened, by the camels, which were before us, coming to a dead stop, and some of the Bedouins rushing violently up the rocky side of the hill. Soon the shouts of our Arabs sent the camels on, and we presently saw their tall, gaunt forms slowly winding backwards and forwards up the almost perpendicular hill—every now and then appearing from behind the intervening rocks. There was only just room for one camel; it was a very dangerous and difficult pass. When we reached the top, our way on was over high ground, and we found the wind deliciously cool, though the sun still hot. How pleasant to find at last, the “shadow of a great rock in a weary land!” For now, for the first time, the rocks really began to shelter us, with their refreshing coolness, from the burning sun.

The Bedouins now seemed completely at home in their own country. Every now and then they met with friends, and the regular Arab salutation of kissing and hugging repeatedly were occurring. They unslung their matchlocks, taking off their coverings, which are so necessary to keep the ever-wearing sand from them; and they would run up amongst the rocks nimble as the gazelles they were hunting. There are a great many of these animals about, but we have not yet seen any. Of other wild beasts, I hear that there are a few lions, besides plenty of leopards, wolves, jackalls, and hyænas. Of birds, the great vultures and eagles keep to their lofty rocks;

and amongst the few trees of the Wadies, now and then you hear some pretty bird singing cheerily, in the midst of what is so cheerless and desolate. Could not *man* make himself content under almost *any* circumstances if he willed it? Ravens and huge carrion crows are our usual companions at our breakfasts: they hover about just as we are starting in a morning, to get what they can of what we leave. I only wonder how wild animals live at all in this desolate region. I observed one of our Bedouins to-day with a bright ornament fastened to his turban, which, on closer inspection, I found to be a regular brass protractor or graduated semicircle, with all its degrees, regularly marked upon it. Where, in the world, did he pick it up? However, you must not suppose that he got it in any other than an honest way; for the Bedouins are the most honest set of people in existence. A man who is found taking what does not belong to him, is positively sent to Coventry by his whole tribe, and shame cried upon him. I leave my saddle bags with all manner of things in them, constantly open, and in the hands of the Bedouins, and yet with perfect security. When an Arab leaves his home for a journey, he collects all his ~~moveables~~, (which will generally be in a wonderfully small compass,) and places them under a tree, feeling sure that the very fact of their exposure will effect their safety. I am getting more and more to admire the character of the Bedouins, and to dislike their camels. The Arabs are not only strictly honest, but strictly moral. I don't suppose that any such thing as what we call immorality, further than a man having a couple of wives, (which the Koran allows him,) is known amongst them. And yet, though they call themselves Mussulmen, they are not so. I never see them pray; and, indeed, they seem to have no religion at all. In morality, and many other things, they shame many a Christian community, and come up more to a Christian standard of moral conduct, than could possibly be supposed.

Still this is by no means to be observed of Arabs generally: the tribes vary. But it applies to the tribe under whose protection we now are—the Tawarah Arabs, who possess the whole of the Sinaic peninsula. Their idea of honour is such, that once when you are under their protection, they will, if necessary, fight to the very last in defending you. Our Sheikh has his son with him, a fine boy about ten years old. He is always on the look out for flowers and curious stones for me; and nothing pleases him more than to see me put them into my pocket, and say “taib.” Another of our party is a negro boy, a slave. He seems very well treated; and, indeed, is almost considered by his masters as one of themselves, as all Eastern slaves are, whose condition is anything but bad. Their history generally begins with a war in their African homes, between hostile tribes. Battles are fought, and villages ransacked; and the prisoners taken on both sides, for ever losing their liberty, may either be slain at once, or turned into profit, and sold as slaves. If the latter, they suffer great hardships at first certainly, during their few months’ journey to Cairo; but when once there, they are soon bought up, made one of the family, and then have the power of improving their condition to any degree. Most of them do; and you see them stalking about the most overbearing and conceited-looking of the loungers of an Eastern city. They often aspire to the highest ranks; and often marry their masters’ daughters, and succeed to their masters’ business. Slavery in the East is not the slavery of the West. It shews that the negro character is capable of improvement. Many of the highest offices in the Turkish dominions are held by slaves. Egypt was governed many hundred years by a race of slaves—the Memlooks. The female Abyssinian slaves are highly esteemed by the Arabs, who are greatly degenerated from their ancient descent by intermarriage with them. Most of their wives are of these.

Now the sides of the vallies began to be more precipitous, and to assume a more formidable and frowning aspect. The red granite rocks rose up hundreds of feet above our heads on all sides, and underneath them we walked in their delightful shade through Wadi Badir and Wadi Sedir, into Wadi Mokatteb, *the written valley*. And we pitched our tent in a large open space surrounded with lofty mountains, whose tops the setting sun was gilding, and making doubly crimson. Before us, in the far distance, rose the gigantic Jebel Serbal, one huge mass raised up aloft in the air, overtopping all other peaks. Soon the sun's rays left the heights, and our evening salute echoed and re-echoed a thousand times from the recesses of the endless rocks. And twilight, which in these climes humbly acknowledges its inferiority by its short continuance, soon gave way to its mistress; and the moon came out in her full splendour, lighting up the grand scene with her pale gentle beams. The heavens were dark blue, and the stars shone out as if they were hanging and dangling from them. The camels now returned from their evening feed—from picking up what little they could among the shrubs about, and arraying themselves around in a circle, with their bags in their mouths,—presently all was quiet, save the subdued noise of their munching. The Bedouins, too, sat round their fire, smoking, and making their scanty evening meal. And our tents, and the camels, and the fires, and the wild figures of the Ishmaelites—all under the light of the full moon—formed a most romantic scene: I wish I could have sketched it. Such is desert life.

WADI MOKATTEB.

February 11.

We had no time to go about much out of our way, otherwise there are some interesting places amongst the mountains about here, well worth a visit. Here are mines in the hills which the early Pharaohs worked, where they used to get their gold and their iron. There are the remains of

the shafts and of the ores yet to be seen; but they have not been worked for many, many ages, very likely not since the time of the last of those rich and haughty kings. How rich, and how haughty, and how pulled down to the very ground are their works, those only may judge, who have seen the remains of their former greatness in their own country. There are some hieroglyphics in these places amongst the mountains, in which you may read the names of some kings whose names are also found inside the pyramids.

These are the very earliest of the kings of Egypt, as the pyramids are the most ancient monuments of Egypt and of the world. But in the pyramids these names have the *royal* prefixes, here they have not. Did the kings who built the pyramids come originally from these parts, and was it that they were not kings till they had entered and conquered Lower Egypt? It looks suspicious; and thus might Egypt have been once ruled by princes of this desert. This idea would agree with some theories, which have already made the pyramids to have been built by foreign kings who were not Egyptians. Cheops, Cephren, and Mycerinus! who were you? Satisfy the curiosity of ages, and tell us!

I have said that we were now in Wadi Mokatteb, or the *written valley*. It derives its name from the numberless inscriptions that are observable on the rocks and large stones which lie on its sides. They are usually cut into the rock to a depth of about a quarter of an inch; sometimes the letters are formed of a number of punctured holes. A few of them are in Greek, but by far the greater number are in an unknown language, which has sadly puzzled all the savans of literary Europe. The letters are neither Hebrew, Syriac, nor Cuthic, and yet they bear a great resemblance to the letters of the Shemitic languages. Whom were they written by, and when? You would think they were comparatively modern, from the fact of their not having been mentioned by writers (as far as we can tell) before the sixth

from mere scenery: it has a history of its own to tell. We saw the ruins of what was once an extensive village, and in early times there was a Christian Bishop here, and a Christian population. Now all is darkness again: the descendants of these Christians are Mahomedans. They are distinct from the Bedouins, who never intermarry with them; but they keep the valley in cultivation for the Arabs, and farm the date trees. The delightful little stream which causes all this fertility, only runs during half the year; and in summer time, when all is dried up and scorched, the now lovely glen is so unhealthy that the people have to leave their huts and move with their tents up into the mountains.

But there is other history connected with this place of a much more ancient date. It is probably the ancient Paran (Feiran), whither Hagar fled with Ishmael; and where Ishmael became the ancestor of such a nation—the Arabs, whose “hand is against every man, and every man’s hand against them.” Here, too, in after-times, Esau came in search of a wife. (Gen. xxviii. 8, 9.) It may be that the place was then famed, as it is now, for the prettiest girls in the country. And then the Israelites passed through it with their huge host: some people think it the Rephidim of Scripture, but it is hardly likely. Mount Serbal raises up its gigantic head just above this valley, to the east of it; and from here it is ascended, but the ascent is very difficult. There are five lofty and almost perpendicular peaks which compose the summit; at a distance these are not to be distinguished, but form one large mass. Buckhardt climbed up with great danger and fatigue, and found some of the Wadi Makatteb inscriptions on the top. So that it has evidently been, some time or other, a place of devotion, and some think (amongst whom Dr. Lepsius) the real Mount Sinai. It is indeed worthy of being such, but history and tradition are against it. We had a delicious walk in the cool of the evening, through a low forest of tamarisks, up to the head of the valley, where we pitched at half-past five, P. M.

WADI FEIRAN TO MOUNT SINAI.

February 12.

We walked the greater part of the way to-day, though it was a very long day. Our Sheikh, who was still unwell, left us in the morning, in order to go and consult his Bedouin doctor—some old woman, we understood, who lived amongst the mountains. He is to meet us in three days, at the convent at Mount Sinai. None of the few medicines which we had with us would, unfortunately, suit his case. We had the choice of two ways to Mount Sinai from Wadi Feiran. One is longer than the other, but a tolerable road: the other is much shorter; but from its cutting straight over the mountains, it presents some considerable difficulties. As we wished to reach the convent to-night, we chose the latter way. We walked for three hours, gradually rising all the way. The sun was powerfully hot, but the wind blowing strong and cool, mitigated its effects. Only a few days ago, we understood one road was streaming down with water, the result of a heavy storm on the mountains, which we had well escaped: now all was perfectly dry. The sand we observed to glisten brightly in places, with a yellow lustre, and, on examining it, found small grains of a yellow mineral, though what it was we could not tell. Gold is found in these parts. We afterwards descended into a deep valley, where the wind no longer finding its way, it became very hot, and we were glad to rest ourselves, and take shelter under a small shrub, a broom, bearing a profusion of white flowers, streaked with purple. This is what is generally supposed to be Elijah’s “juniper-tree,” under which he rested himself in a similar manner, when he was on his way to Mount Sinai. (1 Kings xix. 4.) It grows to a height of five feet, and we found it almost every where in the desert, now in full flower. About half an hour took us out of this valley, and brought us to the opening of a tremendous pass, the great difficulty of our road. All our camels were made to kneel down to be unloaded, and their burdens were more equally distributed

and more firmly fastened on. The water camel, which has more weight to carry in its two casks, than any of the others, was relieved, by having the casks partially emptied. We walked the whole way up, and were much struck with the scenery. The ascent is not very steep, but so exceedingly rough and rude, that it was a wonder to us, how our camels got on at all. They indeed made great difficulties about proceeding, uttering their unhappy cries, and moving about any way but the right way. I do not think that I have seen any pass in Switzerland more difficult. The sides of the hill were covered with huge granite boulders, whose critical position above him, is calculated to make the traveller very nervous. Many of them are strangely perforated with holes, and apparently ate into by some destructive agent, either water or weather; some of them present the most singular shapes and forms of skulls and skeletons. On a few we observed the Hemyaritic inscriptions. It took more than three hours to gain the summit of the pass, and then a scene burst upon us! The plain of the Israelites, and all the holy mountains, all at once were before our eyes; Jebel Musa straight in front of us, and Jebel Katerin to our right. We descended into the plain, and diverging a little, to drink from a clear stream which was running down a rock, and which may possibly have been the stream that the powder of the golden calf was washed in, we made towards the convent which stands at the extremity of the plain, and reached it about half-past five. Glad were we to see the cross once more in a desolate land—we saw it raising itself on the walls before us. Having sent up our letters of introduction, which we had procured at Cairo, and while I suppose they were being read, we had to stand in the cold night air, which was becoming extremely sharp. At last we were hoisted up, one by one, and our baggage after us, by a rope, some thirty feet, into a large dark opening, where some glimmering lights just discovered the dark figures of the long-bearded monks moving about. We were then shewn along

endless ranges of galleries, and up numerous wooden staircases to our room. We were first supplied with coffee and "arak"—a spirit they distil from dates—and then a dinner was set before us, consisting of a mess of eggs and oil, and some bread and goat's-milk cheese. The room was furnished with a table and chairs, and a comfortable divan, three of the sides round; we soon made it more comfortable with our carpets and cloaks, which we found we required on the top of us all night, on account of the excessive cold. In the day time even, it is always cold, for the valley in which the convent is situated is so narrow, that the sun only shines in for a few hours. At night when we went out into the covered gallery in front of our room, we were enchanted with the calm loneliness of the scene. The moon was shining full upon the little fortified village below us; and high up above on both sides, it lit up the frowning cliffs, which seem withheld as by a miracle from falling and overwhelming it all. All were asleep; for the monks retire very early; every thing was peaceful and quiet; not even did the wind disturb the stillness of the night, or move the little white flag which hung idly over the battlements, shewing the black crescent and cross. Very early in the morning, while yet dark, we were awoke by the call to prayer. First, there was the striking of a wooden bell, and afterwards the chimes struck up from metal bells, sounding very sweet, and very harmonious.

MOUNT SINAI.

Feb. 13.

This morning, we were favoured with a visit from M. Petros, who is the interpreter of the convent. He is thought by his brethren to be not quite right in his head, but nevertheless he is very clever in languages, and a very civil man. The aged superior of the convent accompanied him, and another elderly man, who, evidently in impatient anticipation of stepping shortly into his shoes, treated him rather badly. The day being Sunday, we spent it quietly, without moving out; and we were heartily

glad of the rest after the last ten days' continual motion and fatigue.

JEBEL MUSA.

Feb. 14.

We started this morning, at nine o'clock, on our pilgrimage up Jebel Musa. We were unfortunate in losing our intelligent interpreter, M. Petros, who usually accompanies travellers over the wonders of the place. He was obliged to leave to-day for Cairo, in company with four female Russian pilgrims, who have been staying here for the last fortnight. Selim does not give them a very good character, giving us to understand, that they have for the last few days been drowning their distressed feelings at leaving the ultimatum of their pilgrimage, in the monks' spirit, "rakie!" The number of pilgrims every year is about a hundred, and most of them are English and Russians. The monk's departure gave us an opportunity of sending letters to England. Our way out of the convent was not down the thirty feet of rope again, but along a low, narrow, long, underground passage, perfectly dark, which finally emerged into the garden. Thence we passed out of the walls, and were immediately surrounded by a number of Arab children, some of whom accompanied us up. A monk also came with us to shew us the way, and Selim also for the first time in his life, which he considered as a great privilege. Our way led up the side of the mountain directly south of the convent, and for the greater part of the way, lay in the course of a torrent, which, though now perfectly dry, at times rages and overflows, to the great injury of the poor monks' garden. About one third of the way up, you come to a small chapel of the Virgin, wretched in the extreme as to its interior furniture. The walls are indeed chiefly ornamented with the names of travellers, principally American, in very large, staring letters. The chapel was erected in commemoration of an extraordinary miracle performed on the spot by the Virgin herself, when she actually appeared once upon a time, to a procession of monks from the

convent, and at their request ordered all the vipers and vermin out of the country! The old story of St. Patrick and the snakes, over again; or that of the moslem saint and the crocodile. About two-thirds of the way up, you come to a small level piece of ground, where is a single cypress tree, and a pond. Here tradition says, that Elijah took refuge when he fled from Jezebel, and very likely tradition is right. We began now to feel it grow sensibly colder, and as we advanced, we came to large pieces of ice, and patches of snow. The sun was fortunately slightly clouded all day, otherwise we should have found it much harder work climbing. I can hardly conceive how snow and ice can exist up here, for though partly sheltered, when the sun does shine, it is with such tremendous power. It may be that the ice is formed every night, and that the snow is the remains of a storm they had here about a week ago. The height of the mountain is about 7000 feet above the level of the sea, about 3000 above the convent. It took us an hour and a quarter to ascend, and about the same time to come down, including stoppages, which were probably longer descending than ascending. When on the top, what a view bursts upon your vision! Stand and look towards the north. Immediately below you are the thousand lofty peaks of red granite that compose the Sinaite range, and beyond them are mountains, and beyond *them* hills, till you can see at last nothing but an indistinct broken line against the far blue sky. Syria lies over here. A little to your right are the mountains of Akabah, whose gulf peeps blue now and then from between the far distant mountains. Then to your left, rise up the heavy pointed masses of Serbal, and the mountains of Feiran and Mokatteb, and hundreds of others, through whose defiles we have been slowly winding our way all the way from Suez. Then right round to the south, lies Jebel Katerin close by, a huge black mass tipped with snow; and beyond this, far away in the horizon,—“Egypt's dark sea,”

and the dark mountains of Africa. But look all around you and say if you ever saw such a troubled sea of mountains. Most are deeply red, and veined with black porphyry; others are black and streaked with snow; Mount Sinai itself is "grey-topped," as Milton says; and all is most utter desolation, as the name Horeb implies. Have you ever seen a minute crystallized chemical mass, with its cubes, and its pyramids, all lying up and down and all ways in a chaos of confusion; and raising their pointed sides sometimes upwards, sometimes jagging against each other below? Fancy this; and gradually enlarge it, till you increase it as far as imagination can, and tinge it with crimson and jet. *Something* like this are the mountains around Sinai.

I have seen the grandest mountain scenery, in the most mountainous parts of Europe, but I have hardly seen any thing to equal this in effect. And yet there is nothing to lead you to suppose that Sinai is volcanic. There is no cone-like shape, no cinders, lava, or soft substance that can have come from the bowels of the earth: all is hard rock itself, tossed into these huge convulsions. Not that the range of the Sinai hills has never been subject to volcanic convulsions—this is evident; but I mean that Sinai itself has never been a volcano, any more than Snowdon or Mont Blanc. And this clears the mind of any idea of the kind that may be lingering in it, after reading the Scripture account of the giving of the law. The thick clouds, and the smoke, and the fire, and the lightnings, and thunders, and earthquakes, all evidences of the presence of God, must have come from above, and not from the interior of the mountain. On the top of the mountain, (which is but a few paces in diameter,) is a small mosque, and a small Christian chapel, both in ruins. Both the church and the mosque recognise Moses; but they do not go much further along with each other. Soon, our Scripture accounts are sadly adulterated: it is difficult to tell the good from the bad. The Koran must be made to purify them.

But we are on Jebel Musa. Is this the real Mount Sinai on which God descended? Unfortunately tradition is here so uncertain and varies so much, that no secure dependence can be placed upon it. In the earliest times that we know of, Jebel Serbal was considered to be Sinai; and the inscriptions upon its summit shew it to have been a place of pilgrimage, probably on this account. Then from the time of Justinian to the 14th century, Jebel Musa was the pilgrim's goal; for the next 150 years they wandered up to the top of Mount Catherine: and now, from the middle of the 16th century to the present time, Jebel Musa has again been the holy mount. And, on the whole, tradition is in favour of Jebel Musa. Still, not to depend entirely upon tradition, we took our Bibles in our hands, and, comparing the scenery around us with the Scripture account, we endeavoured to come to conclusions for ourselves. One thing struck us at once, that it is impossible to prove from it, the identity of any one mountain; the most that you can prove from it, is the general locality, and that there is no *objection* against some mountains of a certain character. The Israelites, when they were assembled before Sinai, were no doubt assembled in a plain, and this plain, to contain such a vast number, must have been of a considerable size. Now I believe there is no plain of such a size as we might suppose necessary—so sharp do the valleys run down—any where among the Sinai mountains but here,—the plain of El Rahah, which I mentioned our having passed over yesterday on our way to the convent. This fixes the locality, and the neighbourhood of the mountain; it must have been somewhere about here. Then for the mountain itself; (not to go on further at present than to examine the objection which might be raised against any mountain in general, or Jebel Musain particular, as being not visible from the plain,) I do not think that this is any objection; for consider the position of the three parties present at the giving of the law. The people were on the plain; Aaron and the seventy Elders

were part of the way up the mountain; (Ex. xxiv. 1.) and Moses on the top. (Ex. xxiv. 18.) In the next place, what did they respectively see? Moses on the top of the mount, in the cloud, and in the midst of the glory of God, spake with God face to face. The seventy Elders with Aaron part of the way down the mount worshipping afar off, (Ex. xxiv. 2.) saw the God of Israel; and there was underneath his feet a paved work of sapphire stone; and as it were the body of heaven in his clearness. (Ex. xxiv. 10.) Then the Israelites in the plain below,—What was the extent of their vision? They certainly saw less than the seventy elders, as these saw less than Moses. "The Lord came down in the sight of all the people," (Ex. xix. 11.) "The sight of the glory of the Lord was like a devouring fire upon the top of the mount in the eyes of the children of Israel," (chap. xxiv. 17.) They saw the glory of the Lord, and the lightnings and the thick cloud, but there is nothing to lead us to suppose that they saw, or were in possible sight, of the top of the mountain itself. The cloud that they saw, might rise, to a great height above the mount, and so they were probably able to see it, though not all of it, nor that part of it which touched the mount, which Moses and the elders saw. This probability, which I confess is but slight, and founded only upon negative grounds, is increased by these further considerations. Had they been in sight of the top of the mountain, would they not have seen as much as Aaron and the seventy elders saw? (which is evident they did not;) would a distance of half-a-mile or so make such a vast difference to the two parties, in the appearance of the Divine manifestation, grand and magnificent as it was? Also, does it not appear that Moses, on the top of the mount, was *not* in sight of the plain, when he seems not to have seen or heard the rebellion of the Israelites, but God told him; and when it was only on coming *night* unto the camp that he *saw* the calf and the dancing. (Exodus xxxii. 19.) Previously, indeed, he and Joshua had

only *heard* the noise. (verse 17.) Does not all this increase the probability that the Israelites were not in sight of the top of the mount—that the top of the mount was not visible from the plain? At all events, is it not so far probable, as to make the fact of the mountain-top, not being visible from the plain, no objection to this mountain's being the real Sinai? If so, there is no *objection* to Jebel Musa; and though there are many other peaks about, against which this also would be no objection, yet I would fix upon Jebel Musa, on account of its being one of the most prominent peaks, and especially as having the best tradition to support it. In a case of importance of this kind, it is unpleasant to be so undecided as to be unable to persuade yourself of the genuineness of a place of antiquity. It takes away all the pleasure of enthusiasm; and it is not credulity, if you weigh well the different questions on both sides, and come to a conclusion on one, however slightly it may be supported better than the other. So when I have no good reason to throw away the various traditions that we have connected with places in the Holy Land, I would retain them, and enjoy them, though always ready to reject them if it be necessary. This species of scepticism, which rejects every thing that cannot be proved to a demonstration, is the opposite of credulity, and is the greatest enemy to impulses of imagination. What is a more painful sight than a matter-of-fact man who believes only what he actually sees and feels. We must take many things upon trust in this world, upon very slight grounds. And thus, though all is but probability, I feel constrained, upon the grounds above stated, to believe that we were actually upon the very spot where once happened, what never before and never since has happened—God's glory upon earth, and shown to mortal men. How awe-struck one thinks they must have been who saw it. They saw God, and lived; of his mercy they were not consumed. And here, too, were delivered those laws so reasonable, and yet so impractic-

cable; leading us to bow with humble submission to the Divine will at the foot of Sinai, whilst looking towards Calvary, to our substitute to obey that will. And as we suppose this to be the Sinai of Moses, so we suppose it to be the "Horeb the mount of God" of Elijah. (1 Kings xix. 18.)

Tradition, I before said, points out the exact place of his abode, under the cypress tree, half-way up; and whether it be right or wrong in being so particular as this, it is probably correct in asserting this mountain to be the place of his refuge. For there is a strong analogy between the histories of the three dispensations as connected with this mountain. What is more likely? Here was the dispensation of the *law* proclaimed by lightnings, and thunders, and terrors, and threatenings. Here was the prophetic and inspired dispensation typified by the still small voice of the Spirit, acting quietly but powerfully upon men's minds. And here, too, did our Lord, the founder of the Christian dispensation, typify the Christian life as being one of trial and temptation, but as one finally triumphant over every thing. Independently of analogy, I think it may be pretty clearly proved, that the desert of Sinai was the wilderness in which our Lord was tempted, and not that near Monte Quarantana which tradition asserts to be the place. Reasons for this I will state when touching upon that place.

A little below the chapel is a low cave underneath a large rock, where Moses is said to have been placed when the glory of the Lord passed before him. On the rock, too, is the impression of the foot of Mahomed's camel, which contrived to get up as far as this; such are indeed stories. Our monk having brought up some coffee with him, we felt bound to shew that we appreciated his trouble. Some pistol shots that we fired for the sake of the echo, were most wonderfully reverberated a thousand times from the thousand rocky sides of the mountains. We returned down by the way we came, having been absent from the convent six hours, three and a quarter of which we spent on the summit.

MOUNT SINAI.—CONVENT.

Feb. 15.

I have yet to say something about the convent; to-day we went over it. The whole place is within strong walls, and, on the outside, looks as if it were a little fortress; its walls and towers being embattled and pierced with loopholes. The ravine in which it is situated is so narrow, that it occupies nearly the whole of its base; and the side mountains are so lofty, that the sun is shut out the greater part of the day. The interior, as you look upon it from the gallery in front of our room, appears quite like a little village. Endless are the rooms, and the courts, the passages above and below ground, the staircases, and galleries, and verandahs. The wonder is, how they have collected all the wood, and the furniture in this out-of-the-way place; not to say how they have obtained the ornaments of this convent, and preserved them from the cupidity of the Arabs. But I believe that the emperors of Russia supply them, in a great measure, and have them under their especial patronage. The number of monks is about twenty; and they each perform some office in the place, one being a baker, another the cook, another the librarian, and so forth. They are necessarily very independent of external resources, doing whatever they can for themselves. Amongst other things they make their own gunpowder, and their own spirits, *arak*, which is a liquor distilled from the date, and slightly tasted with aniseed. Part of the building is devoted to the use of strangers, and some rooms newly built we occupied. The chapel is very rude on the outside, and its antique character has been for ever destroyed, by a new and staring white-washed front. Inside, however, it is very gorgeously decorated. The nave is supported by two rows of columns, whose capitals would puzzle any architect. They are a mixture of Gothic and Egyptian styles! The sides of the aisles are covered with small pictures, amongst which I observed our old patron, St. George, and his usual friend the dragon. The pavement is of marble, and the stalls

of oak, but very poor. The altar is under a handsome tribune inlaid with tortoise-shell and mother of pearl. On the roof of the apse is a large mosaic of the transfiguration; and beside the tribune is the shrine of St. Catherine, with lamps ever burning before it. Near this is the silver lid of a sarcophagus, elegantly worked, belonging to Anne of Russia, who wished to have been buried here. There are a number of paintings all about, of a stiff style, though some are faithful enough; one representing the Last Judgment, and the sea giving up her dead, particularly struck us. The most holy place of all is the chapel of the burning bush, which is behind the high altar. We did not think it well to trample upon the prejudices of the poor monks, and refuse to take off our shoes upon entering it, as a late traveller and writer of a ponderous work states his having done, with great dignity and doubtful taste. How little would *our* or *any* traveller's conforming with their practice, "confirm them in their superstitious usage." Indeed, how much more might our objecting tend to confirm it, by provoking their obstinacy! There is often more pride than we are aware of, mixed up with the pity that we bestow upon other people's foolish prejudices. Close by the church is a mosque! It is seldom used, and only by the few Mussulman pilgrims who come to Sinai; but it is useful here to protect the convent from disturbance, just as the Coptic monasteries of Egypt always make one of their saints also a Mussulman saint! The monks once forged a document purporting to be from the hand of Mahomed himself, and promising protection to the convent. It passed off as genuine with Sultan Selim, who removed so precious a relic to Constantinople, and substituted a copy for it! In the library, there are above 2000 volumes of Greek, Arabic, Syriac, and Hebrew works, both MSS. and printed. They are in great disorder, and, I believe, of no use *whatever* to the present inmates of the convent, who are a very illiterate set of men. Some copies of Arabic Bibles that Wolfe brought

AUGUST—1848.

them for their own perusal, are put in here as curiosities! We had great difficulty in getting to see the famous illuminated MS. of the four Gospels in Greek. The superior declared he knew nothing at all about it, and every body said that all the books that were in the convent were in the library. It was not till after half-an-hour's humouring and persuading, that they led us into the apartments of the archbishop, which, though tenantless, (for the archbishop lives at Cairo,) are finely fitted up; and even then we were a long time in prevailing upon an old monk to bring it out, as he declared he knew nothing about it. What was the reason of this hesitation in producing it, I cannot say. It is most beautifully illuminated, and the letters are all laid on by the hand in gold. Of its age and origin nobody seems to know anything. The *refectory* is a long, low room, much larger, one would think, than necessary. The kitchen is attached, and on the table I observed a mess of fish and lentils. There is a kind of pulpit at one end of the room, from which one of the monks reads to the others while they eat. His book is placed on an eagle with outspread wings! What is the origin of this—a custom that we also have in our cathedrals? To the west of the convent, and also attached to it, is the garden. Numbers of almond trees were in full bloom, with their honey-smelling flower, besides sycamores, fig-trees, vines, and cypresses. The monks with difficulty make the sand fertile, by the aid of manure; but such as it is, it is a real oasis in the desert. Wells supply them with water, and there is never a scarcity, owing to the height and extent of the neighbouring hills. Their only enemy is the locust, which occasionally visits them from the East, and devours all before it. After one night, not a green thing is to be seen; even the bitter cypress leaves fall before the voracious insect. When all is finished, and there is nothing more to be got, the swarm takes its flight to some other unfortunate place. Near the garden are the catacombs where the monks are buried; some of them you may see in

2 A

a dried state, lining the vaults in a standing position. Quantities of bones are piled up about—it is an awful chamber of death. We wandered this afternoon in the valley of El Rahah, observing the position of the mountains. Our return into the convent was by climbing up a rope twenty feet from the ground, hung out of a window; a different way to that by which we first entered. The grand entrance is blocked up, and

never opened but on the occasion of the archbishop's visiting the place; this is one reason why he does not reside here; for the Arabs claim some sort of a right to enter when it is open. The monks are obliged to put themselves under the protection of a tribe of the Arabs, whom they supply with bread on all occasions. Thus it is to the interest of the Arabs not to molest them *too* much.

(*To be continued.*)

THE CONVICT SHIP.

"ON the 7th of July, the total number of prisoners, who, on board the "*Theresa*," professed to have received Christ, and, in the renunciation of sin, to have dedicated themselves to Him, to walk henceforth in newness of life, amounted (out of 220) to 156."—*Dr. Browning to the Committee of the British and Foreign Bible Society. Monthly Extracts for December, 1846.*

There be many gallant vessels on the broad Atlantic sea,
And some with woe are freighted, and some of them with glee:
Fresh blows the breeze for all alike, and gaily leap the waves,
Though one may ring with the warrior's song, and one with the moan of slaves.

There's a vessel on its waters now, whose freight is woe indeed;
What heart can think upon that ship, and not with sorrow bleed?
An outcast band it beareth from England's distant shore,
Whose crimes are justly sentenced to cumber it no more.

How must the blessed angels, that hover o'er the deep,
As on their viewless wings of wind around its masts they sweep,
Yearn o'er those wretched beings! how their loving hearts must mourn
For this bitter, bitter harvest, which sinfulness has borne!

How must they shiver at the sounds profaning its dark hold,
The scorner's mock—the liar's boast—the curser's outrage bold—
The wrathful words—the temptings—and the clanking fetters there
Must grate upon their holy ears, like voices of despair!

But can it be? for other sounds from out that den arise,
The deep acknowledgment of sin, the mourner's contrite sighs,
The thankfulness of pardon'd souls for Jesu's cleansing blood,
And praises to the Holy One, that in their place hath stood—

Hath sheath'd in his own breast the sword, "which turned every way,"
And ope'd again to man the gates of never-ending day:
Hath spoiled the Powers, whose guile had wrought destruction to our race,
And sitteth now triumphant on the throne of boundless grace.

In tones subdued the convicts' hymn steals o'er the wondering wave:
"Glory, all glory be to Thee, who died'st at our souls to save;
To us—for we have sinned sore—be tearfulness and shame,
But glory and thanksgiving still to Thine all-gracious name!"

If doubting man can listen to those strains with joyless ear,
Strains are they that the angels bright will linger round to hear,
And a thrill of rapturous gladness shall through yon blue arch be sent,
"For joy is there in heav'n above o'er sinners that repent."

C. W. B.

Review.

EXAMINATION BEFORE ADMISSION TO A BENEFICE BY THE BISHOP OF EXETER, followed by refusal to Institute, on the allegation of unsound Doctrine respecting the efficacy of Baptism. Edited by the Clerk examined, **GEORGE CORNELIUS GORHAM, B.D., &c.** Hatchard, London. Pp. 230.

"TREAD on a worm even, and it will turn." This is a trite proverb, and a truth in natural history. But such is the quiet character of the clergy of the Church of England in general, that to them it is scarcely applicable as illustrative of the phenomena of their history. The amount of injustice to which many submit in un-murmuring silence for the sake of peace, and for the sake of the general cause and character of true religion, is almost incredible. The case of Mr. Gorham is neither the first, nor the second, nor the sixth, nor the tenth, of men of character for piety and talent, to whom the Bishop of Exeter has acted with unjustifiable severity on the ground of their doctrinal opinions. The bishop has framed, as he thinks, a very admirable trap of categorical questions, founded on his view of the Liturgy, for the purpose of catching "evangelicals, as a most unsound and dangerous set of men;" and having generally to deal with men of great simplicity and straightforwardness, and little of the scholastic finesse about them, he has already succeeded in ejecting some valuable ministers, and keeping out others from his diocese.

There is a possibility, however, on the part of those who set "men-traps," that they may "catch a Tartar," and find some day in the meshes of their snare one who, not for a moment deceived by its artifice, comes down voluntarily within its range, only to treat its entanglements with contempt, to break through them, "as Sampson his green withes," and to leave the disconcerted artificer to the derision which he has earned.

We do not use this proverb, however, for a moment in disrespect to Mr. Gorham. We mean only that the bishop has found his match, or

rather his master; that Mr. G. is *the man* whom, if he had known, the bishop would have thought twice before he trapped him; and when he found him there, and knew what he was, would willingly have arranged a compromise, and let "the Tartar" walk unmolested away, if he would but keep his counsel, and leave the snare unbroken for the entangling of other game.

Mr. Gorham is a man of well-known public character as a Cambridge man, as a minister, as a man of literary and theological ability, of unblemished reputation in all the relations of life; and though not so old as the Bishop of Exeter, nor so successful as to the remuneration of his services—for he is still poor, and, viewed in comparison with the bishop, unrequited—he has maintained a steadfast, unvarying, consistent course both in religion and politics; and has obtained the unreserved respect of all who have known him in his long professional career. Mr. Gorham stood high among his competitors at Cambridge; had he not married he would most probably have been the head of his college; and if his principles had been as flexible as those of his present diocesan, he might, perhaps, amidst the shiftings and coquettings of political leaders, have insinuated himself into a mitre.

Yet Mr. Gorham is the man, who though holding preferment hitherto undisturbed in the bishop's own diocese; after a period of thirty-nine years of hard service with little remuneration, when no one breathes a whisper against his moral character, when as to his theology there is not a question, except on those points on which good men have differed, and been allowed to differ; in respect to points of doctrine or which scarcely

another father on the bench would have made a serious difficulty with a mere candidate for orders; Mr. Gorham is the man—in the day of grey hairs, when each declining day reminds a man more strongly of his final repose; to be assailed from day to day by the sophistry of the schools, and badgered and baited by questions—reiterated for a fortnight by every possible change and play of words, like the ringing of a triple peal of Bob majors; and finally thrown out of his preferment by the indefinite, heartless, and cowardly charge of unsound doctrine, without any attempt to specify what the unsoundness is.

We confess that for once we should like to see the tables turned. Let Mr. Gorham have the palace and the luxurious library; and the well-spread dinner table; and the choice of his subject and of the mode of attack, and the reference to books, and the aid of the secretary; and let Dr. Philpotts have the journey, and the anxiety, and the packed furniture, and the move begun, and the large family with scanty means of support, and the lingering hours of high-pressure examination, till near midnight, and the meagre biscuit and the glass of wine;—nay, we do not ask these auxiliaries towards baffling any man; we would treat no man so unhandsomely, whether friend or foe; let the bishop have all the appliances that the adventitious comforts and privileges of life can supply, and either before or after his abundant palatial fare, let him be submitted to a theological inquisition for any six days or six hours by the Vicar of St. Just, and we very greatly doubt whether the issues of the investigation would be as orthodox and praiseworthy as on the present occasion. We think it very probable that the inquisitor would be prepared to show, on plain Scriptural grounds, why he thought Dr. Philpotts ill adapted to the mitre that he wears, and little justified in the severity by which it has been so manifestly tarnished.

The grand ostensible ground on which Dr. Philpotts has assailed Mr. Gorham in so unworthy a manner, is that Mr. Gorham denies that which

the bishop affirms “the positive, unconditional, invariable connexion of the outward sign or sacrament with the inward grace of which that sacrament is a seal.” Doubtless this is a serious question; and though in the estimation of all orthodox Christian Churches it has been long settled according to the views and almost in the very terms of the Articles; it is one on which because of its importance, an agonistic argument might have been maintained by two such leading men; but it would appear that it is very little matter what the ground of quarrel is with Mr. Gorham, or men of his stamp, so that they are but quarrelled with; seeing that he has already been the subject of his diocesan’s reprehension on four several grounds: first, because he called the Church of England a “national establishment,” which it appears, by a quotation from one of his pamphlets, the bishop himself had done also. Secondly, because he ventured to advertise for a curate “free from Tractarian errors,”—errors which three-fourths of the bishops have condemned in their charges; and, thirdly, because he was charged with the enormous offence of leaving out the Lord’s Prayer in the office for churching of women; while it is a fact that in many populous districts, if the poor woman cannot afford to pay the fee or offering, the compromise is made of reading only the rubrical sentence in the general thanksgiving, instead of the appointed office; and yet for this the bishop would have put his presbyter, if he could, into that modern and merciless star-chamber, the Court of Arches? It seems, therefore, tolerably evident that the real *animus* in the bishop’s mind is a personal objection to Mr. Gorham, as one of a “dangerous” class, and that any ground of complaint would serve which should put him in the wrong. The attempted prosecution, with its overwhelming expenses, got up as an episode between the two periods of this unexampled examination on the Baptismal question, is a fair and full interpretation of the other procedure. Like the Greek on some of the Egyptian sarcophagi, it underlines and elu-

citates the enchorial and hieroglyphic character of the Baptismal mystification!

Mr. Gorham's deeply interesting volume must tell its own tale. We cannot abridge even his prefatory narrative, much less the examination. We quote, however, one paragraph: "The examination was most searching, subtle, and severe, and it very soon assumed the character of a theological disputation, in which I was required not merely to state my views, but to maintain my propositions, while the bishop was my perpetual opponent. The first part of it, comprehending seventy-six questions, was continued during five successive days (Sunday intervening,) for eight hours, eleven-and-a-half hours, (to within a quarter of an hour of Sunday morning,) seven-and-a-half hours, five hours, and six hours—in all thirty-eight hours—during a period of considerable ill-health, which, on the first day of my attendance, had been certified to the bishop by my physician. It was virtually continued for six days longer at my lodging, the bishop having sent me a volume for comparison, with many additional questions." The examination was subsequently resumed, so that, on the whole, it occupied fifty-two hours during eight days, besides six days of full employment at home; and in the course of it *one hundred and forty nine* questions were proposed to Mr. Gorham on the single subject of Baptismal efficacy!

We venture to affirm that no such catechizing of a godly presbyter in declining life, after an unusually long, active, and respectable course, has ever occurred in the Church of England since the days when our Ridleys and our Cranmers were assailed previously to their martyrdom, by the malice and the sophistry of the Romanists. Such an uncharitable and utterly inexcusable baiting of a man has given to the name of Henry of Exeter a notoriety which it will never lose. It must ever remain a great fact in our ecclesiastical history; and however fond the bishop may be of isolated distinction, there are features in this case on which we trust

that he will not always look with complacency. A time must come when he will be glad to delete them from the eternal record of past fact with tears.

"On the 21st of March," says Mr. Gorham, "the bishop sent the patron and myself formal notices of his refusal (to institute) *on the allegation of my unsoundness of doctrine*, notwithstanding my solemnly declared adoption of the doctrines of the Church, as deliberately set forth in her Thirty-nine Articles, and in the face of my repeated compliances and readiness, for the eleventh time, to comply with all the requirements of the canons of 1603—4, and the Act of Uniformity of 1662. Such is the *extraordinary and alarming fact*."

It is alarming! If the clergy, as a body, are at all alive to their vital interests, however safe they may feel themselves individually from such coercive measures, they must awake to the conviction that "The attempt of one individual bishop to assume the power of dictating to the Church his own sense of the Articles, or to set up any co-ordinate standard to overrule their dogmatic teaching—is an endeavour to place on our necks a yoke which we are little able to bear; and which we would be as determinedly resolved to shake off if for a season imposed, as were the fathers of the Reformation."

That such was the bishop's attempt will appear most undoubtedly by a perusal of the examination; and though it is true that other presbyters have bent under the storm, and left the diocese, or even ceased to minister; we are most grateful to recognize in this instance the manliness, the ability, and the unfailing good temper with which Mr. Gorham has fenced with the bishop and foiled him in his discreditable warfare. The discussion is worthy of serious study. It will be useful to many a pastor of long standing; and it will become henceforth a valuable portion of a candidate's training for orders. Many a well-meaning man has been "bamboozled" by the bold and reiterated assertions of the Romanizing faction in the Church; that the Baptismal

office says, "Seeing this child is regenerate," and that therefore it is regenerate; and that, therefore, the fact of regeneration is co-extensive with the regular use of the ordinance according to that form. Many have been alarmed at the seeming, by any other opinion, to take a stand in opposition to the very words of the office which they have subscribed; and not being well read in theology, or apt at controversy—have feared to do any other than affirm that opinion, which seemed to be the only pathway to preferment. But a steady synoptic perusal of the Church documents, with a fair and candid consideration of the life and sentiments of the Reformers, and of the spirit which they breathed into the Church of their erection—illuminated by the very able detailed replies of Mr. Gorham to his bishop's sophisms, will bring them back to a plain, common-sense, and Scriptural view of this *quaestio vexata*—such as is taken in the Articles—and will show them that they have need to take very different ground from that which characterizes the party, viz., that every child so baptized is regenerated by the Holy Ghost, because a form appointed for invariable use under all varying circumstances, appears to affirm it.

The office of Baptism, like the office for the Holy Communion, is prepared for those who *rightly* approach the ordinance. It is adapted to the state of those who apply to it with a living faith; and it supplies, therefore, to such the language of gratitude for that blessing asked in faith; which that faith, in virtue of God's gracious promise brings down. This is the principle upon which all our formularies are composed. It was the manifest principle of the religion of the Reformers in opposition to Popery. It is the principle of Scripture and of common sense. "If the sluggard will not plough by reason of the cold, he shall beg in harvest and have nothing." But that any man should assume, on the ground of such a form that, be the circumstances of the applicant to a sacrament of the reigning Redeemer, ever

so unfit and unjustifiable, if only the minister be but ordained rightly, all the inaptitude of the parties goes for nothing—and the mysterious element of divine influence certainly and invariably passes upon the recipient of the outward ordinance; this is the height of absurdity! Of course any man who is prepared to affirm this of the one sacrament, is prepared to affirm it of the other also. There is no reason that should prevail against such a conclusion in the one case more than in the other. The invariably regenerating influence of Baptism is a dogma of man, not of Scripture and of our blessed Lord. And it is made to rest on the efficiency of the minister, and not on the moral aptitude of the party. Then, the same principle should hold with the other sacrament, or there is a palpable and inexplicable inconsistency. But he who would carry out this principle is then met at once by the plain and unmistakeable *dictum* of the Articles; where, in consequence of the patent and crying evil then existent, the Reformers declare that "the wicked, and such as be void of a lively faith, are in no-wise partakers of Christ." But if it would be difficult to maintain the invariable efficacy of the Lord's Supper in the face of such a specific declaration, it would seem equally difficult to affirm the invariable efficacy of Baptism against the more general declaration in the 25th Article, that "in such only as worthily receive the same, *the sacraments* have a wholesome effect or operation." In fact, the case which it has been endeavoured to puzzle by so much sophistry is simply this: the "evangelical" clergy, proceeding on the avowed principle of the Church and Holy Scripture, affirm that, notwithstanding the regular administration of the ordinance, the gift of a new birth by the Holy Ghost, when it has not been rightly sought for, is not given. The Bishop of Exeter and his party hold that in every instance of right administration, regeneration has been given, but that in the great proportion of cases it has been lost, and given in vain. The principle of

the Church, and of Scripture, and the practical state of the people are alike against them. And there is nothing for them but to renounce that notion of the invariable efficacy of administration in the one sacrament, which they are compelled by the specific provided terms of the article to repudiate in the other. This brings all the seeming difficulty of this discussion within the range of a little common-sense thought; and whatever a few inflated and self-conceited priests may think of it, the multitude will see their way through the question easily enough. They know what a "death unto sin, and a new birth unto righteousness" is, though they may not yet have seriously and honestly sought it for themselves.

We think it desirable to give one instance of a question and its answer from the examination, and also Mr. Gorham's note on it; in order to show the astuteness with which the questions were framed on the one hand, and the measure of needful wariness by which they were met on the other.

Mr. Gorham had stated, on a former occasion, (referring to Galatians iii. 26.) that "the blessing of adoption *precedes* Baptism in its essence; but it is declared, attested, and *manifested* by that sacrament as a seal or sign of the gift."

The Bishop's eighty-sixth question is, "Say whether you did not here cite verse 26, to prove that faith conferred the state of being sons of God before Baptism; which when it supervenes, *only* declares, attests, and manifests it as a sign and seal," &c. To this Mr. G. answers: "My answer seems to me sufficiently explicit. Your lordship here puts a question which virtually asks me to *remodel* a part of that answer in a *form and in words which I did not originally adopt*. I do not say that the purport of these words may not be much the same as mine; but as I do not already see the ultimate drift of your lordship's question, I prefer leaving my answer *precisely* as it stands without additional explanation." To this Mr. Gorham appends the following note:

"The reader will observe that

throughout this examination I have been exceedingly careful to avoid adopting *any* words suggested to me by the bishop as explanatory of *my* meaning. My jealousy, ever wakeful in this subtle dispensation, was particularly alive as to the invitation given at the close of question eighty-six, to remodel a portion of my answer; for the bishop had introduced the word "*ONLY*;" limiting (in this proposed equivalent to my original answer,) the character of Baptism more strictly than I myself had done; or than Article Twenty-five appears to me to do. On hearing that question I had vividly present to my mind a letter addressed by the bishop to an excellent Cornish clergyman, in which he visited with episcopal censure *that very same word*, occurring in the following sentence: 'The sacraments are *only* the word of God preached and exhibited in a symbolical form, (the italics are the bishop's); and though he would have admitted the truth of that declaration, provided it had excluded the unhappily restrictive dissyllable '*ONLY*,' he 'found it his painful duty to direct that a commission should issue under the statute (3 and 4 Vict.) against the curate.' I shall not, after this statement, be thought to have been *too* cautious in refusing to assent to the 'form and words' proposed to me by the bishop; which invited me to introduce the dangerous word '*ONLY*!'"

Most certainly not! The time was evidently come when every point of the position must be most pertinaciously defended, and not an inch of ground yielded by him who could foresee, with admirable caution, how it might be used to his disadvantage. Of such spontaneous and stealthy alterations in the measured language of an opponent, we may well say, *Timeo Danaos*.

But looking away from this fact as an example of Mr. Gorham's wakefulness and adroitness, rather we may say, of *His* merciful providence who said prophetically, "It shall be given you in that day what ye shall speak." "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor re-

sist;" (and to this we would humbly and thankfully attribute that "vividness of memory,") we would ask what is to be thought of this example, taken from nearly 150 questions, forming the examination of a clerk in orders of forty years standing, of blameless life and doctrine, a man of reputable notoriety by almost all educated men among us, and against whom even slander never breathed an insinuation? Because a bishop chooses to assume gratuitously that he is one "of an unsound and dangerous set of men," is he thus to get up against him an artful, deep-laid, forensic disputation; in which he only is to succeed who can handle the readiest these weapons of a sophistical and profitless contention? The whole aspect of the proceeding, even if it had been accompanied with all the amenities which are, we are thankful to say, "use and wont" in episcopal palaces, the whole aspect of the proceeding—though in this special instance it issued in the triumph of one of the soundest and ablest dialecticians of our Church—is derogatory to the episcopal character for benevolence and fairness; and we do most seriously protest against it as hostile to the known and customary liberty of "THE NATIONAL ESTABLISHMENT," to say nothing of the inspired code of the liberties of the Church of God. And we trust that even with all the known intrepidity of the Bishop of Exeter, it will be the last time that he will enter the lists for such a wordy disputation.

But there is another view of the subject, which demands at least some consideration. All the parochial clergy are not originally gifted with the same power of logical discrimination; nor have all, in the active duties of the pastorate, given so much time to prepare for scholastic discussion. They have lived upon Scriptural truth, and they have preached it in simplicity, little dreaming that they would ever fall into such a wide-spread net of theological entanglement, in which a practised sophist cannot see always, and can only

shrewdly suspect, the drift of the dubious-looking question. If such men, fitted for pastoral usefulness in our villages and country towns, are to be preferred by respecting patrons to a living in the western diocese, are they to try in succession the glutinous threads of this ably-woven snare; and if a word "ONLY" is out of joint, is the bishop to come down on them with eager gripe, and bear them away, by commission, to his den, "the Court of Arches?" We turn deeply pained from the subject; but at the same time we confess with reluctance, for it is of unspeakable importance. Evangelical religion is fast losing ground in the West. Faithful men are frowned upon and discouraged, or driven away; and if, in a moment of timid and natural mis-giving—for some men tremble at the idea of hot or troubled waters—they attempt, like Mr. Shore, contrary to their real preferences, to fly over the border; then they are not safe; they are told that escape is impossible, they must remain and be silent, or be mulcted not only with the loss of preferment, but with the enormous costs of the ecclesiastical court—that remanent *incubus* of Romish times!

It is impossible that the present state of things can continue. It must not. "The beginning of strife is like the letting out of waters;" but if the tumult is to continue, and be carried on interminably within our walls, and all idea "of the letting out" of the waters prohibited—if injured and deprived men are to be told that there is nothing for them but to be silent and suffer—the bishop may and will find that he has at last raised a tumult which he cannot quell; and from which, undaunted as he is, he must shrink; and little as our rulers may desire to touch such questions, they must interpose both for the protection of oppressed individuals, whose numbers raise a resistless outcry; and for the rescue of the character of our Zion from unmerited obloquy and disgrace. We admit that we have written with the feeling of an indignant but not undue severity.

TALES OF KIRKBECK; OR, THE PARISH IN THE FELS. By the Author of "Lives of certain Fathers of the Church in the Fourth Century," &c. W. J. Cleaver, 46, Piccadilly.

How various are the ways and how seductive are the forms, in which the Tractarian heresy is pressed upon the minds of the simple and unwary. We have just risen with this impression from the perusal of the little publication whose title is announced above. The preface is written by the Rev. W. J. E. Bennet, of St. Paul's, Knightsbridge. Here he tells us, that the little tales which comprise this volume are principally derived from the annals of a small country parish in the north of England. He further informs us, that the narratives are *mostly founded upon truth*, and that the language used by many of the characters, as well as the description of the scenery, will identify the place to every individual who is acquainted with it.

Now, it so happens, that we ourselves are acquainted with the localities referred to. We recognize the features of a well-known place in the exquisite description of the "Parish in the Fells." We admit freely that the picture is drawn with a master hand, and that the likeness is very striking. Emotions of a similar kind were awakened within us when we looked on the drawing, which we have often experienced, when we gazed, in bygone time, upon the grand original. The lofty mountains and the foaming falls, the yawning caverns and heath-clad moors, like the features of our dearest and best beloved friend, are too indelibly engraven on the tables of our memory ever to be effaced. A picture, far less striking than the one given in this book, had been sufficient

"To wake the spirit of departed time,"

and enable us to identify the true scenery of these tales. But had the scenery been insufficient, the expressive terms and forcible dialect used in many of the characters in this book, would have carried us at once to the simple-minded and deep-feeling people who inhabit these districts.

Their speech would have betrayed them.

The very name of *Kirkbeck* is not indeed the actual name of the lovely village to which we refer; but it is most happily descriptive of it. The *kirk* and the *beck* are by far the most conspicuous objects that here meet the eye. The consecrated dome at the head of the village is almost laved by "the brook that bubbles by." This mountain torrent, rolling over its rocky bed, divides the village in two parts; and thus reminds the worshipper

"Of Shiloe's brook that flowed
Fast by the oracle of God."

Had the fair features of Scriptural truth been as accurately delineated as the romantic wilds of Craven are here exhibited, or had the clear voice of our Protestant Church been as correctly echoed as the dialect of our northmen is here expressed, the book before us would have had our unmingled commendation. In that case it had been as instructive as it is interesting; and as eminently calculated to do good, as we fear it now is to do harm.

We are far from asserting that no important truths are contained in this little work. Many sinful ways and practices are most happily exposed, and many right principles are forcibly inculcated. A passage or two occurs, on the mystery of God's providence, of peculiar beauty; while several most touching and affecting instances are given of carrying religion into all we do, and letting it appear in the every-day occurrences of life. From some passages we are led to infer that the writer *knew* and *felt* the vital doctrine of justification by faith in the great sacrifice. But this is evidently *admitted* rather than *enforced*; and the grand scope of the book is to represent, in the most amiable light, the benefit of carrying out Tractarianism in a rural district.

Before we give a few specimens of the unsound views which are here set forth, we cannot forbear ex-

pressing our idea of such writers as the author of this book. Many of them, we fear, are lamentably deficient in religious experience. They know little or nothing of the Holy Spirit's work upon the heart, especially in his office as a Spirit of revelation in the knowledge of Christ. Thus they are apt to mistake *sentimentality* for *spirituality*. They speak of the adorable Saviour and his great salvation—not as a pardoned criminal would speak of his sovereign who forgave him and loaded him with benefits, but as an artist speaks when viewing an exquisite picture or statue. In addition to this, we conceive they know not how to expound Old Testament language when used to express New Testament times and privileges. Many of them being called Judaizers—and we think not without cause—they seem anxious to profit above their equals in the Jews' religion. Not understanding the typical meaning of the rites and ceremonies, imposed for a season upon the ancient church, until the time of the reformation—having no spiritual discernment, that *priests* and *altars* and *sacrifices* were shadows of good things to come, and that they are all abolished and done away in Christ, who is himself the one Priest, the one Altar, and the one Sacrifice—they cling to the dead body of these abolished names and forms as if they constituted the very essence of religion. Having no experience that in every place, the Lord is nigh to all them that call upon him faithfully, they seem to think of the glorious God, who fills heaven and earth, as if he were confined to temples made with hands. They overlook, as we conceive, the grand meaning, and the all-important lesson to be learnt from the special commandment given to the Jews, to worship in Jerusalem, to bring their sacrifices to one place, and to present them through the appointed priest. This was to be carried out in a spiritual, not a carnal manner, under the Gospel dispensation. It evidently signified that we sinners can only come to God and worship him acceptably in the way of his own ap-

pointment; that is, through the sacrifice, and intercession, and mediation of our great High Priest. Thus in the volume before us, we find a *studiously affected Jewish phraseology*. Priests and altars are spoken of, as if the Jewish ritual were again restored; while the simple and affecting rite instituted by our adorable Saviour, for a continual remembrance of his precious sacrifice, is mystified and spoken of as if it were an actual sacrifice.

In addition to all this, we cannot fail to observe in these writers, a lamentable want of a wholesome dread of Popery. Nay, as if they were seduced by the witchcraft and the sorceries of the *great harlot*, they speak with a tenderness, and admiration of many things, which we know, in the Church of Rome, are inseparably connected with the grossest idolatry.

We shall now proceed to give two or three extracts from the work before us, which we think will fully justify these remarks, and abundantly prove how unable are Tractarian teachers to lead their disciples to the temple of truth.

The first tale is called "Willie's Grave." A young sentimental lady, travelling on the Continent, thus expresses herself, upon finding the Popish churches always open; and in this way the author comments upon the lady's reflections:

"The Roman Catholics must be much better than we are," she thought to herself; 'they are always accustomed to pray so much oftener. Perhaps, if we were taught so too, it would not be so difficult to pray, as we want, when trouble comes.' Ellen did not then know that our branch of the Holy Apostolic Church, into which she had been admitted a member, inculcated upon her children no less frequent prayer and meditation than the sister Church, or that even, at that very time, her own parish church was open at all times as a refuge for the oppressed, the penitent, or the mourner, who might there lay his grief before God's altar without fear of disturbance." Now we can conceive of numbers reading such a passage as this, and thinking it very touching and very fine. But it will produce different

emotions in every real Protestant. The writer evidently confounds a material church, and a communion table, with the Lord Jesus Christ himself, who alone is the true sanctuary "open at all times as a refuge for the oppressed, the penitent, or the mourner;" and who ever stands, a merciful and compassionate High Priest before the altar of God, to relieve the burdens, and assuage the griefs of all who, in every place, humbly cry unto him. But to let that pass, how painful is the name here given to the Church of Rome? We remember the sore judgment that was denounced upon wicked Ahab, after he had said of the determined enemy of Israel, whom God had devoted to utter destruction, *he is my brother*. And is the sin less, or shall the punishment be less, when a professing Protestant tampers with the great harlot, and mother of abominations, and dares to say of the long-lasting foe of Christ's true Church, that is marked for utter destruction, *she is my sister*? Can Mr. Bennet wonder if his flock, or his curates, from time to time, pass over to the Romish Church, if he thinks thus of the spiritual Babylon, or if he will recommend, and write prefaces for books, which speak of it thus?

The second tale is on Confirmation. Here, after the Romish fashion, this simple and affecting rite is actually called "*another sacramental ordinance*." A poor girl, who at length had been well prepared for confirmation, was seized with a mortal sickness, on the eve of her confirmation. Her distress amounted to agony because she could not, as she imagined, partake of "*His Blessed Eucharistic Sacrament*." When the vicar told her, that she might "receive the body and blood of their blessed Saviour, even before her confirmation," and prepared to administer it to her, "the dying girl's countenance lightened up with intense and fervent joy, though she did not speak." Surely, under these circumstances, every *discreet and learned minister of God's word*" would have entertained a godly jealousy, lest the poor girl was looking more to the *outward visible sign*, than

to the *inward part or thing signified*. This he would have considered a *just impediment*, and he would have thought it best to avail himself of the directions given in the admirable language of the Rubric for the Communion of the Sick:—"The Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth."

Our next extract is from the tale called, "The Priest's Monument." Edward, the young priest, is described as all that a priest ought to be. In the most exemplary and disinterested manner he had become the guardian and the protector of a little orphan, named Anna. The child is dying. "Edward got up and carried her about the room. He stopped before a picture which hung on the wall; it represented the blessed Virgin holding the infant Saviour, whose feet rested upon a cross. 'Anna likes to hear about Jesus Christ, who loves her so much,' he said. The little thing bent forward to kiss the picture, and then folded her hands as if to pray. Just then another shiver passed over her, and almost convulsively she stretched out both arms towards the representation of her Saviour, and then the little hands fell powerless, the eye closed, and the spirit fled to the blessed Jesus, to whom her last thought had turned." Is it such miserably sickening and disgusting stuff as this, which Mr. Bennet hopes "*may be interesting as well as beneficial to the poor and the young*?" Surely the author and approver of this infantile idolatry can only have few scruples to be removed, before they can unite in their Ave-Marias, in a Popish mass-house.

We next quote from page 134. This is the conclusion of a really interesting story, called "Chapel-le-Dale." After a long course of sin,

and blow after blow, in the shape of family affliction, a publican, called Hathornthwaite, is apparently brought to genuine repentance. This is the very last thing there is recorded of him, "*He has been re-admitted to the altar whence he had banished himself; and we know that none shall in vain seek for refreshment at that Fountain.*" We conceive this is just a specimen of the manner in which Tractarians in general are taught to rest in an outward participation of the Sacrament of the Lord's Supper, in the place of a spiritual application to Christ. What is here said of the Sacrament, is only universally and invariably true as applied to the precious sacrifice of the Lord Jesus Christ itself. We know indeed, and our hearts swell with grateful emotion, and our eyes fill with water, as we record the delightful truth—none shall in vain seek for refreshment at that fountain. No; however vile or guilty a man may be, or however multiplied or aggravated his sins may have been, let him only, as a genuine penitent, return by true faith to the merciful Receiver of returning sinners, and he shall *never*, no never, seek for pardon and refreshment in vain. The blood of Jesus Christ cleanseth from all sin. But to say that none shall ever seek for refreshment in vain, at what is called the sacrament of the altar, is a palpable and notorious falsehood. It is as contrary to the word of God as it is to experience. The word of God declares that none but true believers spiritually feed upon the Body and Blood of Christ; and experience painfully attests that numbers of self-righteous, superstitious, and hypocritical communicants in vain seek for refreshment by going to the Sacrament of the Lord's Supper.

In page 147 we think the expression quite objectionable, where *the convict* is told by the minister, that her life was prolonged, "that she might use it to *win* that pardon,

without which death itself would indeed be fearful." But what palliation can be made for the extract below? This occurs in a story called "Kestor Thistleton." Kestor is described as a most eminent and exemplary old Christian. He would pore over the pages of his well-thumbed Bible, or a blackened copy of the Homilies; and yet neither one nor the other had taught him the true and only way by which sin is atoned. When his grandson, by a course of intemperance, was brought to a state of idiotcy, this eminent and excellent Christian is thus described: "Poor Kestor! sorely, indeed, was his heart wrung; and many an hour did the old man spend in prayer, that he himself might be submissive; and that the *heavy visitation which had come upon his grand-son might atone for his sins*, and that death, when God was pleased to send it, might set his imprisoned spirit free." Atonement made for sin by our own sufferings here! Is this the doctrine either of the Bible or the Homilies? Do they not direct us alike only and entirely to the atoning sacrifice of the Cross; assuring us that *there is none other satisfaction for sin but that alone*? Is it not a most unbecoming thing for a clergyman of the Church of England to recommend a book which so undeniably contradicts the doctrines of his own Church?

We will not give any further extracts from this attractive but most unsound little book. If we have spoken strongly, it is because we have felt deeply. Our heart's desire and prayer to God both for the author of the book and for the writer of the preface, is simply this, that they may be led into the way of truth; and that they may severally employ all their influence and all their talents, not in promoting Tractarian error, sentimental delusion, or Papal idolatry, but Scripture truth, spiritual worship, and practical godliness.

Intelligence.

HOME.

We cannot but concur with the newspaper press in lamenting over the abortiveness of the present session, as it regards the adoption of measures affecting the best interests of the nation. The *Morning Herald* justly asks—"Meanwhile, where is education? where is the needed extension and invigoration of the Church? What one step have we gained for the real good of the people? what better regulation of beer-shops? what safeguard for the sanctity of the Sabbath? what facility for the subdivision of our great parishes. We name all these, because we know that on every one of them ministers have been strongly urged to take measures—nay, on

nearly every one of them they have promised to do something; promises, alas! which have in no one case been fulfilled."

And how lamentable that on a question so directly affecting the interests of morality, not to say of common humanity, as that of the Female Seduction Bill, there should be so thin a House, and that the bill should be lost in the face of the common consent of all parties as to the urgent necessity for it, but the inability of all to rectify the technical objections! We have not seen the division, but we conclude that all the bishops in town were at their posts to support the bill.

FOREIGN.

FRANCE.—It would really seem as if there were symptoms of promise for this unhappy country: but as all the anarchy and misery with which France is afflicted may be traced to her ungodliness and impiety, so if abiding order is to be established out of the present chaos, and peace is to fertilize and bless that nation, it can only be by the infusion of sound godly principle. But it is not the shew and ostentatious pageantry of Popery that will suffice for this purpose, nor the fearful heterodoxy of its creed. The former may produce an ephemeral influence on the excitable temperament of the French people, and the latter may be presented under imposing and captivating pretensions—but all will fail to be abidingly and extensively powerful, if sound Scriptural Christianity be wanting; for it is in no other channel that blessing will be communicated from heaven; and if that blessing be withheld, all must prove hopeless and abortive.

We have been led into these remarks by the accounts which have reached us of the death of the Arch-

bishop of Paris. It is a melancholy and humiliating spectacle to see religion mixed up with the revolutionary horrors of Paris, in so false and deceptive an aspect. We would give the Archbishop full credit for the motives which actuated his heroism. We have no wish to disparage either his patriotism or benevolence; but it is sad that all which wears any thing of a religious semblance should be so entirely unsatisfactory. The Archbishop is stated to have said, when informed that he was mortally wounded—"May God accept the sacrifice which I again offer him for the salvation of this misguided people. May my death expiate the sins which I have committed during my episcopacy!"

And then, to complete his romance, the Archbishop is stated to have been struck with the countenance of a young soldier whom he had seen fighting, to whom he gave a small crucifix, which he had suspended round his neck, saying, to the young hero, "Never part with this cross: place it near your heart: it will bring you happiness!"

What an illustration of the fallacious pretensions of Popery! If ever any human being should be in danger of being misled in favour of it by the apparent prominence which is given to the Saviour by the Papists, let him see in this occurrence how perfectly easy it is to profess to hold the cross of the Redeemer, yea, and the Redeemer himself in the highest veneration—while, virtually, sentiments are held which rob the Redeemer of all his glory, and substitute in the room of his merit the paltry imperfect merit of the creature. How easy it is to press the crucifix to the bosom, and yet to all intents and purposes to be an enemy of the cross of Christ! If the Archbishop's death could expiate his sins, where applies the expiatory sacrifice of the Redeemer? Was there ever a more treacherous kiss offered to the Saviour?

France must have higher and more Scriptural and more powerfully constraining principles infused into her community than the romantic shew and heterodoxy of Popery can yield, if she is to become indeed regenerated and a partaker of brighter promises.

The following extracts of a letter from France, under date of last June, will be read with painful interest. The letter appears in *Evangelical Christendom*, for July.

"The month of May has brought round to the Christians of France, as to their brethren in England, those solemn festivals in which the committees of our religious societies render an account of their labours, and exhort pious persons to redouble their zeal in the cause of God. This year, unhappily, circumstances were not very favourable. Our anniversaries were coincident, in point of time, with the opening of the great National Assembly, and attention was almost universally directed to politics, rather than to religion. It is difficult, assuredly, to collect one's thoughts and fix them on invisible things, while the storm rages, and society, violently agitated, trembles to its foundations.

"Nevertheless, even these preoccupations have served in their way

to impart to our Christian festivals somewhat of a more serious character than ordinary. If the auditors were less numerous than upon former occasions, they were perhaps more deeply impressed with the importance of their duties as disciples of Jesus Christ, and as missionaries of the truth. Every one felt that, in the grave position in which our country is now placed, the knowledge and the propagation of the Gospel have become absolutely necessary. What, in fact, do the French people really want? Political liberty? They possess it abundantly. Good laws? They can establish such as they please. Civil equality? It exists in the highest degree. A reform in taxation? It will take place speedily. All that a nation can demand with respect to its social institutions France has done, or will shortly complete. But these means are purely *external*, and consequently insufficient. What is needed by the majority of our fellow-countrymen is an *internal reform*: faith in the Divine Word; vital piety; in short, an individual new birth; without which all the new laws which may be devised by the ingenuity of man, cannot produce, even in relation to this world, any real and durable amelioration. Such are the ideas, the sentiments which presented themselves most prominently to both speakers and auditors in our religious anniversaries, and which gave to these meetings a tone of more than ordinary seriousness.

"But other sources of uneasiness, of a different character from the preceding, also affected the conductors and friends of our Christian societies. Almost all the committees were compelled to announce a deficiency in their funds. Recent events have led to great pecuniary losses on the part of rich persons, and have thrown into straitened circumstances those who lived, previously, in honourable competence. Money has become scarce. The most generous have been compelled to keep their purses closed, and the result has been a considerable diminution in the receipts of our religious societies. This is a mis-

fortune which no human prudence could foresee. The friends of the Gospel, however, have not lost courage. They repose for the future, as they have done for the past, on the Lord's blessing. The gold and the silver are in the hands of God, and if he grieve us with momentary difficulties, this trial may yet be to us a source of great good. We shall learn to trust less in our own efforts, and more in the compassion and love of our heavenly Father."

It is a remarkable fact, which we can state on good authority, that neither amongst the killed, wounded, or prisoners in the late tumults, have any Protestants been discovered.

GERMANY.—A gentleman of large estate in the eastern division of the Grand Duchy of Mecklenburg, having had some dispute with his labourers, who made demands which he, at least, deemed unreasonable in extent, and which were undeniably unbecoming in tone, suddenly beheld his mansion surrounded by many hundreds of the peasant class, who, aided by the workmen from a neighbouring *Chaussée*, seized on the proprietor, and having bound him hand and foot, and placed him in a small canoe, set it afloat on the lake in front of his house, in order, as they said, to afford him a full view of how they were about to deal with it! They then commenced the work of demolition and spoliation, carrying off money and plate; breaking mirrors and furniture, ransacking the cellar, (in which four corpses were afterwards found, supposed to have perished in their drunkenness,) and then setting fire to the dwelling-house, which is now a mass of ruins, the outer walls being alone left standing. No personal injury, it is true, was, as far as I have learned, inflicted on any one, and the young wife and infant child of the luckless proprietor escaped to her father's house, but the loss of property is estimated at 100,000 dollars. Military aid (those who in the present day execrate standing armies, may learn to moderate their antipathies by the proof such occurrences afford of their necessity,) was

at length procured, and a large number of the insurgents were taken and conveyed to gaol. The most active instigator to this fearful outrage was, I am credibly informed, the clergyman of the parish, who has likewise been committed to take his trial.

If true, this circumstance surely affords the strongest palliation of the conduct of the misguided flock, which was cursed with such a shepherd. I have purposely abstained from naming either places or persons, lest calumny should have any share in the statements which have reached me. But Mecklenburg is sadly renowned for the number of Rationalists who preponderate in her pulpits, and every day's experience proves that rationalism and radicalism are near akin, (to whom mob-rule and rebellion are no distant relatives,) and that, were the powers that be, wise in their generation, they should rejoice in the progress of the Gospel principles, by which alone "the quiet in the land" can be surely and permanently increased.

PRUSSIA.—**CAPTURE OF THE ARSENAL AT BERLIN.**—**BY AN EYE-WITNESS.**—You will have seen from the journals, perhaps, that the occasion of this explosion was the demand of the populace for arms, and the attack and capture of the arsenal. I was witness to the whole scene. The condition of the town seemed to be complete anarchy. Whether it was owing to the inefficiency of the commander, or the cowardice of the guard, the place was surrendered to the people, who made their entrance by breaking the windows with the boards which they took up from the streets, using them as battering rams. At the first the burgher-guard was drawn up round the building, but had suffered the mob to come so close to them that they could not use their arms if they had wished. They wrenched the muskets from them, and made them put in their ramrods to shew they were not charged. They were hustled, and withdrew, leaving the space before the house clear for the mob. Soon after, from the corner of the

building, some shots were fired, which, they say, killed two men, and wounded several. This only infuriated the people, who paraded pieces of linen steeped in blood, carrying them as flags to rally the rabble round them. I had never seen passion so furiously depicted upon the human face. I do not know why they fired, if they left off so soon; for it was not long after that the place was entered, and the arms distributed among the people by the light of torches, the people having quietly made themselves masters of the place. This state of things cannot go on. Nobody is master. The mob are afraid of the burgher-guard, who again are afraid of them; and it remains, I think, to be proved who will gain the upper hand. Yet the town does not present the appearance of great commotion, except towards evening, when groups collect round the orators, who stand at different places in the *Unter den Linden*. It appears that the demagogue Held, a principal person in the matter, avows his enmity to everything like religion, and the reasonable foundation of this hatred, namely, his disbelief in a God. I do not know how far religious interests have entered into the disturbances, but I was assured by one of the professors of philosophy here, that one of the moving causes originally of dissatisfaction, was the king's favouring so visibly the orthodox theology.—*Extract from a private letter.*

SWITZERLAND—NEUCHÂTEL.—Until the commencement of the present year, the Angel of the Eternal had preserved the frontiers of the Canton of Neuchâtel from the waves of revolution and from demagogues. Since the 1st of March, power has been given to evil. An honest and pious government, a truly liberal constitution, have been replaced, under the influence of a pressure from without, by the leadership of clubs, and by a constitution which establishes despotism in the name of liberty. The Church cannot fail to

suffer from the recoil of this overthrow, and the chief aim of these lines is to enlist your sympathy on her behalf. Of all the Reformed Churches that of Neuchâtel, perhaps, was the one which enjoyed, through the Lord's mercy, the greatest share of independence with regard to the State. Like the Church of Scotland, which she resembles in more points than one, she owed this advantage to the circumstance, that at the Reformation our princes (at that time, French) were (Roman) Catholics, and remained so. The mass of the nation rejected Romanism, and constituted their church in a manner independent of the civil power.

GENEVA.—In the evening of the second day I beheld one of the most interesting scenes I ever witnessed. In the charming grounds of a Colonel Tronchant, four miles out of the town on the Savoy side, about 250 *men* sat down to break bread, *sub dio*, to celebrate the union of the churches. About six o'clock they struck up a hymn, the effect of which was very remarkable. The length of the table was between fifty and sixty yards. I was near one end, and as the melody ran along the range, and died away in the distance, the impression was transporting. To heighten the impression, we were in a long walk, in the midst of a magnificent forest, with the Alps in the distance. After this, several pastors mounted their chairs and delivered addresses, full of love and heart. About sunset, our host made a motion that each would carry his chair with him and adjourn to the house. The dying rays of the setting sun now crimsoned the snowy summits of the Alps, amidst which Mont Blanc stood out in all his grandeur. The whole scene was worth coming out all the way to Switzerland to enjoy it. After this we went into the house, when addresses were delivered intermingled with singing and prayer, and we did not disperse until ten o'clock. I shall not soon forget this delightful day.—*Evangelical Christendom.*

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

SEPTEMBER, 1848.

MEMOIR OF THE LATE REV. WILLIAM GARNON.

(Concluded from p. 343.)

MR. GARNON, on arriving at the scene of his short course in Africa, entered on his office of chaplain to the Colony of Sierra Leone with an earnest desire and prayer that he might be rendered instrumental to the present and everlasting happiness, both of the European residents, and of the settlers and natives. He had engaged, with this view, to act as the representative of the Church Missionary Society, in affording advice and assistance to its missionaries. An important sphere of exertion thus opened before him, attended, however, with many difficulties.

Mr. Garnon commenced his ministry at Free Town, on the 24th of November, 1816; and, for the twenty months that he survived, was enabled to labour with faithfulness, affection, and zeal. With a view to the edification of his congregation, he entered on an exposition of the parables and miracles of our Lord; interweaving such other passages as he deemed most applicable to circumstances, or suitable to the particular seasons commemorated by the Church.

Divine Service was held in the Court Room twice every Sunday; the church not being built. At ten in the morning, the governor and mili-

tary attended; together with Europeans, and Nova-Scotia and Maroon settlers, with some liberated negroes. In the afternoon, at three o'clock, the troops assembled with a few settlers. A small proportion of the Nova-Scotia and Maroon settlers frequent the Established Church, many of them having brought their own teachers from America, and others attending the Wesleyan missionaries.

Early in January, 1817, Mr. Garnon assisted his excellency, Governor MacCarthy, in laying the foundation stone of the church in Free Town. He had ardently desired to see a building appropriated to the service and worship of Almighty God. It was a memorable occasion. A great number of the inhabitants attended, and the Colonial and liberated children were present to witness the solemn ceremony. Mr. Garnon read part of the eighth chapter of the first Book of Kings, from the 22nd to the 53rd verse; interweaving some observations on the subject and the occasion. The Old Hundredth Psalm was sung at the conclusion.

The first anniversary of the Sierra Leone Auxiliary Bible Society, of which Mr. Garnon was secretary, was held on the 7th of January. It was

not so well attended as he had expected to see it; but he encouraged himself in the hope that this institution, patronized as it is by the Governor, would yet flourish, and would ultimately diffuse its genial influence, by the exertions of European and native Christians, through all the bordering tribes and nations of that vast continent. A stock of Bibles and Testaments which he took with him, from the British and Foreign Bible Society, and the Naval and Military Bible Society, was deposited in the Colonial Library; after supplying the schools, and the troops which touched on their passage from Senegal and Goree to the Cape. To such Mahomedans as could read, he gave Arabic Bibles. Many of the Nova-Scotia and Maroon settlers labour under great disadvantages from not being able to read; but as their children are taught, it may be hoped that they will read the Sacred Volume to their parents, now that copies of it are become easy of access to them. Of the liberated negroes, many can now read well; and not a few have been brought, by the grace of God, to live under its influence; and it is truly delightful, and worthy of imitation, to observe how constantly the Scriptures are with them the companion of their leisure hours.

The second anniversary of this Society was held in January, 1818. Still but few of the Nova-Scotia and Maroon settlers attended. The liberated negroes, it is confidently hoped, will, for the future, stimulate them by their example; as they are manifesting a willingness to aid every useful institution that has been brought before them.

Mr. Garnon was urged by the Governor to take on him the office of a magistrate. He begged permission to decline, fearing that the union of that office with that which he already held might have an unhappy effect on the minds of the people. After a little longer residence, however, among them, he was prevailed on to accept it; finding that, in his particular situation, it would give him more influence in enforcing regulations for the good order of those

committed to his charge. He found it necessary so to arrange the duties which thus devolved on him, as that he should not be always liable to calls of this nature. With the other gentlemen, therefore, who held the office with him, he agreed that each should appropriate one day in the week.

At the latter end of April and the beginning of May, Mr. Garnon was attacked by cholera morbus. These attacks were, through divine mercy, soon subdued; but they awakened painful apprehensions concerning him. As he well knew how rapidly this disease, in tropical climates, often terminates in death, he was led to meditate much on the probable result with regard to himself; and his mind being deeply impressed with the responsibility attached to the station which he held as a Christian minister, he endeavoured to improve this season by self-examination and prayer. He was mercifully recovered in a few days, and resumed his ministerial duties with increased vigour. On the following Sunday he preached a solemn and affecting sermon, from "Give an account of thy stewardship, for thou mayest be no longer steward;" selecting such psalms for the service as indicated the grateful state of his heart.

The two services on Sunday, at the Court Room, were continued till the beginning of July; and the evening spent in the instruction of children, who came to him at his house for that purpose. Finding, however, that the afternoon service was very indifferently attended, and the rains setting in, he considered it advisable to suspend that service; but, in its place, he undertook to visit the military hospital in the afternoon; and in the evening, to go to Soldiers' Town, about a quarter of a mile from Free Town, to preach to the troops and their families. He had no public lecture in the week; but had he lived to see the church finished, he intended to open it once on the week days, for the further instruction of the people.

From the first week of his arrival, Mr. Garnon had been in the habit of

frequently visiting the different towns in the mountains, which are peopled by negroes who have been liberated from slave-ships; and where they are not only trained to habits of civilization, but are brought under the sound of the everlasting Gospel. Here seems to be the gathering together of almost all the nations on this part of the vast continent of Africa: and the inhuman traffic in slaves is thus so wonderfully overruled by Providence, that these our fellow-creatures, debased by ignorance and sin, shall be taken in bonds to a place, where friends shall free their bodies from fetters, and where He has provided missionaries to instruct them "in the things which belong to their everlasting peace," and to bring them into that freedom which Christ bestows. Good is brought out of evil; and the Gospel, with all its blessings, is, by this unlooked for means, diffusing itself among the sons and daughters of injured Africa. Missionaries from the Church Missionary Society, are placed as superintendents over these towns. In their comfort and success Mr. Garnon felt the most lively concern. Though younger in years than most of them, he not only gained their affection and confidence, but sought to be a *fellow-helper with them*, that he might be a *partaker of their joy*. He delighted to instruct the negroes, whether young or old: and his heart was often refreshed by these affecting seasons; while they evidenced their joy on his going among them, by their countenances and expressions.

As the rains came on, sickness among the Europeans became very general. The mission was soon deprived of two of its members. Mr. Brennand, a schoolmaster, but recently arrived, died in June; and, in July, the Rev. Leopold Butscher departed from the labours which he had long sustained on this coast. In referring to these deaths, and the many other losses which the mission had sustained, Mr. Garnon thus writes, in a letter to a friend:—

"It is most affecting to see so frequently one and another taken from us, in the great Cause in which

we are engaged. But *the will of the Lord be done!* 'He moves in a mysterious way.' His words are, *Be still! and know that I am God.—What thou knowest not now, thou shalt know hereafter.*"

In consequence of Mr. Butscher's removal, the whole superintendence of the Christian institution, at Leicester Mountain, devolved on Mr. Garnon. This was a charge for which he felt very anxious, and which materially increased his exertions; but his prevailing desire was, not to consider his own personal ease, but to do what he could in the service of his Heavenly Master. Much of his time was necessarily spent among the children at Leicester Mountain, and they soon formed an attachment to him.

His health was wonderfully preserved during this rainy season, amidst great exposures to which his official duties subjected him, so that he was generally able to discharge them. He seemed to fear nothing, when the path of duty was plain before him. His faith was firmly fixed on God, as will appear in the following extract from a letter to his friend, the Rev. W. Carus Wilson:

"When a soldier of the king, I have seen men fall on my right hand and on my left; but death never came nigh me. And so I can say now: though exposed to frequent rains, and to Africa's hot sun, yet I am spared—and why? 'Because the Lord has been my helper: therefore under the shadow of His wings will I trust!' Has he not said, 'The sun shall not smite thee by day, nor the moon by night?' Have not I been exposed to both these dangers? Blessed be His name, 'He that keepeth Israel shall neither slumber nor sleep!' Oh for more of this '*precious*' faith!"

Toward all the missionaries Mr. Garnon manifested a spirit of Christian love; rejoicing with them in their prosperity, and sympathizing in their difficulties and trials. He was raised above that low jealousy of mind which cannot rejoice in the success of others, while it is withheld from our own labours; and was

accustomed to say, that though he lamented that he could not discover those blessed effects from his own ministry which he earnestly desired, yet he felt it an honour to be associated with those servants of Christ who were made instrumental in promoting the Divine glory in the salvation of immortal souls. The half-yearly meetings, at which he presided, were held in his own house; and his spirit and conduct, on these occasions, will long live in the memory of those who assembled, as tending greatly to encourage them, and to cement them together in the indissoluble bonds of the Gospel. At one of these meetings, held in November, 1817, he proposed that there should be a prayer meeting among them for the general success of the mission once a month, but more especially for the one with which they were connected; and that they should also unite in contributing to the support of the Society. In witnessing and participating in these refreshing seasons, his heart was often overwhelmed with gratitude and joy; and he would ardently wish that the members of the society could be present, as he felt that no Christian among them would ever repent of contributing his utmost aid to the promoting of the temporal and eternal welfare of these injured children of Africa.

Early in January, 1818, Mr. Garnon, with his two esteemed friends, Mr. Johnson and Mr. Cates, visited the Bullom shore, where Mr. Nylander had been long stationed. His account of this excursion, given in a letter to a member of the committee, John Corrie, Esq., will give some idea of the simplicity and cheerfulness of his manner on these occasions; and will serve also to discover the character and mode of thinking of the natives:—

"Yongroo is opposite to Sierra Leone, about eight miles from us; but, on account of a strong tide, cannot be reached by rowing that distance, the boat being carried away by its force. It commonly happens that the passage is four or six hours.

"We spent the greater part of two

days among the Bulloms, and made as many excursions into the native towns as we could. Though numerous, these towns are very small.

"Of course we paid our first respects to King George, Mr. Nylander's headman, and, in fact, king of the whole of Bullom. He is now in his hundred and third year; but possesses the use of all his faculties—very courteous, and extremely kind, if you will be but be kind to him; but, as we had no presents to offer, we met with a common reception; and afterwards parted, well pleased with having seen a King George on the shores of Africa. He made several enquiries after the good people in England—particularly mentioned the names of Wilberforce and Thornton—and was sorry to hear that Mr. Thornton was dead.

"While we were there Dalla Modu came. He is also a headman, but subject to King George. He was rather a superb-looking gentleman, having a sword suspended from his right shoulder, and a silver chain round his neck; and was attended by eight of his people, armed with muskets. We were received by him very graciously, and seated in due order; and as Mr. Nylander informed him that I was the maraboo, or priest, to the headman at Sierra Leone, I was immediately placed on his own stool: which is something like a turn-about at a fair, where you place your pence, in hopes that it may stop at some grand prize, deposited in the outer circle.

"After some conversation with Dalla Modu, I was accosted by one on my right, whom I found to be his armour-bearer, privy-counsellor, and priest; so I thought him to be in office to Dalla Modu what I was to the governor at Sierra Leone; and as I had also been once engaged as an armour-bearer, though I never came to the title of privy-counsellor, yet, on the whole, we two seemed pretty well-matched: so I began my 'pallaver' thus:—'Marraboo! you sabby [know] God?' 'Yes; me sabby too much;' that is, very well.—'You pray God?' 'Yes; five times a-day.'—'You think God hear you?' 'Yes.'

—‘Why?’ ‘Because me pray Mahomed.’—‘Who is he?’ ‘He! he all a same as Moses and Abraham. You be white man: you sabby book: me no sabby book, but me sabby that.’—‘Who told you?’ ‘One man he come long tay tay country;’ that is, afar off.—‘You think Mahomed be friend of God all a same as Moses! Why he no do what God tell him? Jesus Christ, he Son of God. He speak all the same, therefore HE be God’s friend. Now, Marraboo, think: Suppose Dalla Modu be your headman: he make one law in your town. Suppose you come and say, “Me no care for Dalla Modu”—you think he no make pallaver with you?’ “Yes, too much.” ‘So God make pallaver with Mahomed, because he break His law.’ By this time he was risen from his seat, and about to leave, muttering as he went, ‘You be white man: you sabby book too much.’ ‘Well,’ said I, ‘suppose I do, I tell you true, yet you no care. Now I be all the same as one man that walk in a big path; I look one town, [*i. e.*, I see,] I sabby where I go. You be all the same as one man that walk in the bush: you no look one place: you no sabby where you go. Then you live there: by and bye God come, he put fire in the bush, you burn for ever and ever.’”

Toward the latter end of this month (January, 1818) the second chaplain, the Rev. John Collier, arrived, with Mrs. Collier and others. Mr. Garnon received these friends with his accustomed kindness; welcoming them as fellow-labourers; and now indulging the hope that they should be able to extend their exertions.

In the beginning of February, Mr. Johnson being disabled from his labours by fever, Mr. Garnon went up to Regent’s Town, in order to take his friend’s post on the Sunday.

“The situation of Regent’s Town,” he writes, “is delightful. The first view which you have of it, in going from Leicester mountain, is as you emerge from a thick wood, and are descending into a valley. There, on a small eminence, stand the church,

the parsonage-house and the schools. In all directions are seen the houses of the liberated negroes. The whole is surrounded with ‘cloud-capt mountains,’ covered with an almost impenetrable forest. I arrived there about seven o’clock on Saturday evening, and found his communicants, to the number of seventy, assembled for religious edification, and to pray for the success of the mission. I was much delighted to hear about twenty of them give a simple but affecting account of the state of their minds. They seem to labour under trials from without and from within—from their own country-people, and from the temptations of Satan and the struggles of a depraved heart. They speak strongly as to their good and their bad heart, the one opposing the other, so that they *cannot do the things that they would.*”

Mr. Garnon noted down some of the expressions which he heard from the natives at this meeting. They will serve to shew the similarity of Christian feelings and conflicts under every clime; and will gladden the heart of the sincere servants of Christ, by manifesting the influence of Divine grace among these people.

The first began thus—

“‘Trouble too much live in my heart. Me be poor sinner. Me no sabby any thing. Me no see, me no feel, till God open my heart. Me live long time in my country: me no sabby God: me sabby the devil. Now my heart trouble me too much. Me think me have two hearts; one good, one bad. Good heart tell me pray—bad heart tell me no pray. I try pray God—my bad heart trouble me: he speak: he say, “No pray: go work. One man come in your house: suppose you no go home, he thief something.” I can’t pray: me sinner too much.’ We exhorted him to prayer, and told him that these were the suggestions of the Evil One, and that he must therefore *continue in prayer.*

“Another man related the opposition which he met with from his wife, who even proceeded to hard blows.

Mr. Johnson said, 'I'll put her in gaol.' 'No, massa,' said he, 'you can't do that. Suppose she beat me, me kneel down—me pray.'

"A third man stated the difficulties which he met with from his country-people when he talked to them about Jesus Christ. They called him 'White Man's Child;' and told him that white man make him fool. He went one day to see some of them, and tell them 'God's pallaver.' Ten or twelve were present. One man, worse than the rest, said—'Me no want God. Me no want Jesus Christ. Where he live? Me no look him. Me want cassada to eat. Me no like white man's fashion: suppose me sabby white man's fashion, me be fool.' The other answered, 'Suppose you no sabby Jesus Christ, and suppose you die, you go to hell.' 'Hell!' said he, 'what place that? I no look that place in my country.' 'Why, hell be one place where big fire live for ever and ever.' 'Ah!' said he, 'I like that. Suppose you give me plenty of cassada to roast, that be good too much. Me sabby go there!' The poor fellow knew not how to reply to such a reprobate, while he continued, 'What good thing Jesus Christ do for you? You sabby him—you be fool.' But God graciously put a word in the mouth of his servant which slew this Philistine, 'Why,' said he, 'look me—look you. Me have good clothes: me be clean: me sabby Jesus Christ: me sabby God's book. Now look you—you no clothes: you be dirty: you be bushman—[that is, ignorant, senseless]—you no sabby God, but the devil.' This simple, but just and striking contrast, had a wonderful effect. The lion was tamed, and the monster changed into a man. He hung down his head: and seemed convinced that to know Jesus Christ will never make a man a fool. He has since never opposed, but willingly comes to hear the word of God. A visible change has taken place in him; and we may hope that this was the beginning of good things to his soul."

Mr. Garnon thus speaks of a Sunday at Regent's Town:

"On the Sunday we had four ser-

vices, as is usual there. Early in the morning, was a meeting for prayer: at ten o'clock, was the regular morning service, after which the Lord's Supper was administered: at three, another meeting for prayer; and at half-past six, evening service. It was a Sabbath greatly blessed to me, and, I believe, to the congregation."

In referring in the same letter, to the consistent walk of these Christian people, he adds:

"I am well satisfied with the conduct of these dear negroes. We could scarcely expect such evidences from those who have so long been far *distant from God by wicked works* and gross ignorance. Their general characteristic is **HOLY OBEDIENCE**. I have frequently noticed the conscientious regard which they appear to have to the different duties allotted them for the day. When Mr. Johnson has been out, they often labour more than common to do a good day's work."

We cannot but interrupt the narrative a moment, to observe that here is a very extraordinary display of the mercy and power of our Heavenly Master. Taken in connection with other instances of His manifest presence with His servants in other quarters of the great field of the world, it supplies abundant encouragement to all sincere Christians to bear up patiently under all the enmity and opposition which they have to encounter; uniting the wisdom of the serpent with the simplicity of the dove, and maintaining and extending their Master's kingdom in that spirit of self-denial and heavenly love which alone will secure His blessing.

Mr. and Mrs. Horton, who had been stationed as schoolmaster and schoolmistress at the Christian Institution, having left the service of the Church Missionary Society, Mr. Garnon's anxiety and exertions for the good of the children collected there were, in consequence, much augmented. Mr. Collier, however, greatly relieved him. He wrote to the secretary, on the 10th of March:

"Mr. Collier has been very active in rendering me his assistance; both

in our own immediate station in Free Town, and in our concerns at the Christian Institution. Had it not been for his timely arrival and co-operation, I should have felt the charge which I had undertaken at Leicester Mountain more than I was able to bear."

He adds, in another letter, of the 5th of May:

"Had it not been for the seasonable assistance rendered me by my friends, Mr. and Mrs. Collier, I know not what we should have done. They kindly engaged to go up to Leicester Mountain, and take charge of the Institution, till their house in Free Town should be ready. On their return, we took up our abode there till last Saturday, when we were relieved by the arrival of Mr. and Mrs. Wilhelm."

The residence of which he here speaks was for about six weeks. Most indefatigably and cheerfully did he labour, during this period, in every way, to promote the welfare, order, and improvement of the young negroes, who were not a little pleased to have him among them. Speaking of them, in a letter to the Rev. W. C. Wilson, he says:

"What are my feelings, when surrounded by this group of black lambs! When I hear the names of Wilberforce, Buchanan, and many more such worthies, my heart is full. I pray that they may become like those whose names they bear, *in all holy conversation and godliness.*"

By his kind and affable manner of conducting himself towards these children, and by his readiness to comply with every reasonable request which could conduce to their happiness, he won their hearts; and, at the same time, gained their respect, by the firm maintenance of authority. He loved to encourage and reward the diligent; but he failed not to reprove and punish the disobedient.

On Mr. Garnon's return to Free Town, he found Mr. Collier much indisposed, and quite disabled from duty. He continued thus for some

time: on his recovery, it was agreed, that each should take his week alternately, for fulfilling their parochial duties; and that, in general, one of them only should remain in Free Town on the Sunday, while the other should preach in some other town in the colony which might be destitute, or should supply for any missionary who from sickness should be unequal to perform his own services. This last arrangement could not frequently be carried into effect: Mr. Collier being soon taken ill again, and rendered incapable of much exertion. Mr. Garnon, however, entered on the plan, in the hope of continuing it. He went early, one Sunday morning, to Congo Town, and preached there: thence, accompanied by many of his hearers, he proceeded to Wilberforce Town, where he preached also; returning home in the afternoon, after walking six miles, and having two services.

Having found, by several months' experience, that it was inconvenient to have an afternoon's service at the Court Room, he proposed that the troops should be brought down to a country building near to his house, which was otherwise used as a school; and that service should be held there—continuing the one at Soldiers' Town in the evening, as the weather would admit.

It was now early in June. The rains were again coming on, and the sickness usually attendant on this season began to appear. Some of the missionaries, tried by these afflictions, received fresh proofs of his Christian sympathy and tenderness; while, by his cheerful piety, he enlivened and encouraged them in their hours of suffering. In the beginning of July, he rode to the different towns in the mountains; and was received by all the missionaries with that regard and respect which they ever manifested toward him. He entered with great feeling into all their proceedings; and returned home, much gratified that he had been thus able to accomplish his wishes, apprehensive that he should not have it in his power to repeat his visit till the end of the rains; but, alas! little did his friends

anticipate that this was his last visit to them.

The rains on the following Sunday were so heavy, that he was prevented from performing divine service, in the morning, at the Court Room; but he preached to the troops in the afternoon, and visited the Military Hospital; and, in the evening, went to Soldiers' Town. The sermon which he had prepared for the morning was from the miracle recorded in the ninth chapter of St. John's Gospel. After exhorting, in conclusion, those whose spiritual sight had been restored, boldly to confess Christ before men, he closed his ministry among them with that animating exhortation—unconscious how strikingly applicable they were to his own case—"Be thou faithful unto death, and I will give thee a crown of life."

By the exertions of this day Mr. Garnon was much fatigued. Soon after he had retired to rest, he was suddenly called up by a messenger from Kiassey Town, sent to inform him that Mr. Wenzel, who had been ill several days, considered himself dying, and begged that he would hasten to him. Shortly after, another messenger came with a similar entreaty. Mrs. Garnon, dreading the effects of such an unseasonable exposure, and especially under his particular circumstances, affectionately and earnestly remonstrated with him on the danger, requesting that he would defer his visit till the morning. He felt it uncertain, however, whether Mr. Wenzel might live till the morning; and, considering that his visit might be of importance to the aged sufferer, or to the Society with which he was connected, he thought it his duty to comply with the request. With a view to relieve the solicitude of Mrs. Garnon, he said to her, "My dear, do not be anxious about me. I believe it is my duty to go: **THEREFORE**, I am not at all afraid:" adding, the medical attendant is sent for: surely if he go on his business, I should not hesitate in going on mine." About two o'clock he set off; and scarcely had he mounted his horse, when the rain descended very heavily, and con-

tinued to do so for three or four hours; so that, in riding three miles, he was completely wet through.

No symptoms of illness immediately appearing, his friends had fondly hoped he might have escaped injury, though there was evidently in him a want of his usual energy. On the following Thursday evening, he complained of headache; and the next morning, finding himself very ill, medical advice was immediately procured. His attack was pronounced inflammatory, resulting from his exposure during the night on his visit to Mr. Wenzel, and not the general fever of the country.

His sufferings now became very acute; but, on the following Sunday, he was considerably relieved by the use of the warm-bath. In an humble and thankful frame of mind, he said to his afflicted wife, who was overwhelmed with gratitude to see her beloved husband better, "My dear Mary! I have suffered greatly; and I know you have felt for me, and prayed for me. This is a trial to us both; but it is needful, and I trust will be for our benefit. Our happiness hitherto has been uninterrupted—we have enjoyed many mercies. That gracious promise—"My God shall supply all your need out of his riches in glory by Christ Jesus"—has been powerfully impressed on my mind from the first. My need is that of patience; and it shall be supplied to me."

On the Rev. Mr. Johnson's coming from Regent's Town to sit up with him, he inquired, with great affection, after all the missionaries; and, with great earnestness, prayed, "May God bless them!" Finding himself continue very ill, he said to Mr. Johnson, "I should like to have more medical advice. I think it right to use all proper means, and then shall leave the event with my heavenly Father, to whom I have long since committed myself and my all." More medical assistance was immediately called in; but still no serious danger was apprehended. His sufferings were at times great; but calmness and resignation pervaded his soul. When in pain and much weakness,

he would cry out, as he frequently did, "I need patience;" he would always add, with firm confidence, "It shall be given me! It is a part of that need which shall be supplied."

The nature of his illness was such as to produce almost constant delirium; but, in his intervals of reason, his mind was firmly stayed on the Divine promises; and those truths, which he had so faithfully and earnestly preached to others, were now his support and consolation.

Mr. Cates kindly succeeded Mr. Johnson in his attendance upon him; and, from that time, remained with him night and day, as long as he continued in the body. Mr. Cates addressed to the secretaries of the Society a mournful account of the trials of this season, in which various particulars are related of Mr. Garnon's illness and death, for which the reader may turn to the "Missionary Register" for 1818, pp. 481—484.

On the morning of the day of his death, he was considered better; but an evident and distressing change suddenly taking place about four o'clock in the afternoon, those hopes, which his afflicted and anxious friends had so willingly cherished, were at once blasted. The missionaries had all assembled at his house, for the purpose of paying the last tribute of respect to the memory of the late Mrs. Collier; and now they united in earnest prayer, if so be that God would, in mercy, spare His young servant, and restore him to his family and the Church; or, if he had appointed otherwise, that He would afford sustaining grace in this trying hour. It was a season, the solemnity of which, under such peculiar circumstances, may be better conceived than described.

But the appointed day was come; and early on the morning of the 29th of July, 1818, his happy spirit was released from the body, and entered into rest.

At the early age of twenty-seven was this devoted servant of God thus cut off, in the midst of increasing exertions and usefulness! What a dream is life! "All flesh is grass, and all the goodness thereof as the

flower of the field." Many and conquered were the scenes through which he passed in his short pilgrimage—exposed to innumerable dangers. When surrounded by the rude instruments of death on the field of battle, not one was suffered to pierce him. He was spared to labour and to fall in a nobler service—a martyr in his Saviour's cause!

In the exercise of his ministry, it may truly be said of him, that he was *not ashamed of the Gospel of Christ*. His mind was so deeply impressed with a sense both of the value and of the imminent danger of the souls committed to his charge, and of his own consequent responsibility, that he earnestly and boldly enforced on all "Repentance toward God, and faith toward our Lord Jesus Christ." The prevailing feature in his character and in his ministry, was an affectionate simplicity, animated by fervent zeal. There was no aim at the display of himself, but a plain statement and a faithful application of Divine truth.

The situation which he held as Colonial chaplain subjected him to some difficulties, which did not, however, check his ardour, but led him still more *earnestly to contend for the faith*, and were the means of establishing him with greater firmness in his Christian course, by shewing him more clearly where his strength lay. This growth of his own mind in grace was manifest in his temper and life; but more especially in his public ministrations, which became peculiarly solemn and impressive. He was ever anxious to maintain the true dignity of his office; and, with holy courage, testified his disapprobation of what he deemed likely to have an immoral tendency.

In thus labouring for the spiritual welfare of the Church, Mr. Garnon was ever attentive to her external discipline, knowing its conduciveness and even necessity to permanent edification. He strove that *all things should be done decently and in order*, and that the worship of God should be conducted with seriousness and devotion. Every one who attended his ministry there can testify, that,

with all earnestness, he reproved, exhorted, yea, intreated them by the mercies and judgments of the Lord, to turn unto Him. May his solemn and faithful admonitions, and his earnest entreaties, now that his voice no longer proclaims among them salvation by the cross of Christ, sink deeply into every heart! lest, at the great day, he should stand up as a witness against them.

In the care of the youthful part of his charge, Mr. Garnon felt a peculiar degree of concern. The Colonial schools, established in Free Town for the children of the Maroon and Nova-Scotia settlers, were more immediately under his own eye. They had been formed on the British system; but, as the Church Missionary Society was about to take the whole charge of these and of all the country schools on itself, and had introduced the national system into the schools already under its care, it became requisite that a uniform system should prevail throughout the whole establishment. Mr. and Mrs. Garnon had made themselves well acquainted with the national system, by a diligent attendance at the central school in Baldwin's Gardens; and were thereby prepared to co-operate with the Society in its design of bringing all the schools of the colony into the practice of that system. Some difficulties, however, naturally arose in accomplishing this plan; and time and opportunities were to be waited for: but these and all other obstacles Mr. Garnon cheerfully bore up against, and watched every occasion of acting toward the young with the greatest advantage.

Beside his attention to the Colonial Schools, he procured a schoolmaster, to teach, on Sundays, a considerable number of liberated boys, who were training up in Free Town for mechanics, and had them taken to church. On the week nights, he instructed them himself, after they had finished their day's work. They used to form an interesting group at his family worship, which always concluded their instruction.

He visited the Military Hospital once-a-week; and oftener, when ne-

cessary: taking care to have the wards supplied with the Scriptures, and distributing such tracts as he deemed applicable to the character and situation of the patients.

The improvement of the colony in which he occupied so important a station, lay thus, in every way, near his heart. This led him to promote, as far as he could, every useful institution, whether it related to the welfare of a few individuals, or to the general good; and, in thus acting, he had but to follow the distinguished example of the governor. He took an active part in the Poor Society, supported chiefly by Europeans, for the relief of those settlers who, from age or infirmity, became incapable of procuring a comfortable maintenance for themselves. In his visits to this class, and his attention to their wants, he evinced his earnest desire to minister to their temporal and eternal happiness. In respect of these works of charity, he laboured to impress on the minds of his hearers, the necessity of a right motive and end. A sermon preached by him, for the benefit of this Society, from the Apostles' words—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"—was especially directed to this end.

Mr. Garnon was naturally of a generous and amiable disposition; and, under the influence of Christian principle, his heart was always open to the sufferings and distresses of others. With cheerfulness he often personally ministered to the sick and afflicted. That spirit of Christian charity glowed in him, which taught him to *weep with them that wept, and rejoice with them that rejoiced*. In the spirit of gratitude to his heavenly Father for the many mercies freely conferred on him, he liberally contributed to the necessitous and destitute; and no calls of this nature were made to him in vain.

In the discharge of the relative duties of domestic life, he was most exemplary. It was AT HOME, as well as abroad, that he set a bright and lovely example of the power of reli-

gion, to heighten every social comfort, and to sanctify every human enjoyment. As a husband, she who can best testify to his character declares him to have been uniformly tender and affectionate; his sympathising heart soothed every feeling of anxiety and pain, while his cheerful piety animated and enlivened his whole conduct in this endearing relation. As a master, he earnestly sought and prayed for the present and eternal happiness of those who served under him; and his deportment toward his native domestics did not fail to awaken their esteem and confidence.

The diffusion of the light of the Gospel, both in and around the colony, was the prevailing desire of his mind. In a letter addressed to the secretary of the Church Missionary Society, a few months before his death, he writes—

“I mentioned to you, in my last, a wish that I had of seeing you on the shores of Africa: but if that be impracticable, I would hope that some judicious friend will visit us; not for six weeks, as Mr. Bickersteth visited Africa, but for six months, during the dry season. He would then be able to arrange many things, as to the settlement of all the brethren in the colony, and to join with us in proposing plans for the extension of Christ's kingdom beyond the colony. We should not only have a sufficient number of Christian teachers for the different towns in the colony, but two or three extra hands, in case of any being sick or dying; and to enable, in the dry season, one and another, by turns, to push forth among the natives, and preach the Gospel to them. I should be very glad to enrol myself in the number, and take my turn; and, if it had not been for my engagements in the colony, I should, as I had purposed, have put this in execution, on Mr. Collier's arrival.”

In writing, at the same time, to the assistant secretary, he says, in reference to some difficulties which had occurred—

“I often think of you, in my different engagements; and anxiously wish you were near me, to advise in many

important circumstances which occur. But as this cannot be effected when we wish it, there is great comfort in knowing that we have an Almighty Friend, who can direct us in the greatest difficulties. You sought his presence and aid, in all your undertaking, when in Africa; and surely he blessed you! I shall not repeat to you our troubles. They are noticed in my letter to Mr. Pratt, and will, no doubt, awaken your sympathy: but they teach us, my dear friend, the very great necessity for a close examination into the motives and dispositions of all those who come out to labour among the heathen.”

On the same subject he thus writes to the secretary, shortly after—

“I have been led, by painful experience, to perceive the necessity of a strict and serious examination into the motives and views of all those who may offer themselves as missionary labourers. The consideration of local circumstances is not sufficiently attended to, by those who are about to engage themselves in a foreign land. The thought of going abroad, of seeing new countries, black faces, huge snakes, and wild beasts, captivates us for a time, and fills us with strange notions, as improper as they are absurd. Whereas, did such a man endeavour to lay these things aside, and inquire if he could give himself up to the same service as that in which he is about to engage, with regularity and constancy, in his own native land, he would then perhaps find himself better prepared to meet the real difficulties of his station: if he could not so give himself up, how would he be able to do it in Africa, among discouragements and temptations?”

These sentiments, from such a man in such circumstances, demand the serious consideration of all who offer themselves to the work of Christ among the heathen.

But his own career of labour was drawing to a close. And yet the nearness of that close was but little anticipated. He was, indeed, alive and awake to the especial duty of redeeming the time in such a field of labour as Africa; but both he and

Mrs. Garnon had been favoured with an unusual measure of health. After a residence of nearly a year and a half in the colony, including the rainy season of 1817, he wrote thus, at the beginning of May, 1818—

"I am happy to record again the tender mercies of our heavenly Father toward us. We are still in the enjoyment of good health and spirits, which are a great treasure in Africa. I do not know that either of us has had a head-ache, more than what we might have expected in our native land. I pray that we may ever feel truly grateful to God for such signal mercies.

"My wife is always very busy; whether in Free Town, or at Leicester Mountain. While there, she gained considerable strength, and was enabled to exert herself very much among the children. A mutual attachment was soon formed between her and her little charge; and they expressed much concern when "mammy" left them. She has had the colonial girls' school for some time under her charge: this, and her own engagements, fully occupy her hands. We find it needful to regard the divine admonition—*Work while it is day*. The uncertainty of life in Africa calls upon us

to do, with all our might, whatsoever our hand findeth to do."

And when his Lord came, he found his servant thus labouring. In less than three months after writing this, he was called, at an early hour of his day of toil, to enter into the joy of his Lord.

And he maintained the same spirit to the last. A very few weeks before his death he wrote to the secretary—

"The bishop of London has honoured me with a very excellent and judicious letter. We are, I trust, doing some good; but our situation, in Free Town, is peculiar. Pray for us, that we may be filled with all wisdom."

But his work was done! He is now no longer the subject of pain and weakness. No imperfection now mingles with his services—no temptations assail him—no shades of sorrow tinge his highest enjoyments. *The sun shall no more smite him by day, nor the moon by night. He shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne, shall feed him, and lead him to living fountains of waters. Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.*

EVERLASTING HABITATIONS.

Chalk is said, in part to be composed of shells inexpressibly minute—a cubic inch containing millions. Many of those microscopic shells are allied to the nautili.

THEY rise amid the drifting sands
Those mountain works of stone,
By ages, in their heavy flight,
Nor thrilled, nor overthrown.
The mightiest deeds of mortal strength,
The pyramids arise,
Huge marvels, standing in the light
Of fierce Egyptian skies.

Thy heart throbs high, thou child of clay,
Beneath their giant shade;
In toil-drops from a human brow,
Their corner-stones were laid.
"Man is not, then, a thing of nought,
Behold his deeds, how great!
Nor doomed to perish, like the moth,
Crushed by a pebble's weight."

Yet look upon the scorching pile ;
 Seest thou no crevice there—
 Is there no rift that tells thy pride
 With years their strength might wear ?
 Ask for the fanes, the palaces,
 Lost in the desert sand,
 And answer—canst thou build on earth
 A home that aye shall stand ?

Go walk beneath the crumbling cliffs
 That gird a northern isle,
 Glean the white fragments there, and gaze
 On God's fair work the while.
 There tiny shells unbroken lie
 Thou canst not count, I ween ;
 They sailed through dim and ancient seas,
 Blithe mariners, unseen.

Forth went they 'mid the ancient storm,
 And met the rising gale ;
 It drove them on no hidden rocks,
 It rent no feeble sail :
 Long ere the pyramid flung down
 Its shadow on the sands,
 Those tiny barks were on the seas,
 Launched by Almighty hands.

Beneath the flight of ages dread
 Here, have they safely lain,
 To tell how vast thy Maker's skill,
 And how, thine own is vain.
 Thy giant walls were scathed and rent
 While these unshattered lay ;
 Thy cities—they are marble dust,
 The shells, endure alway.

Bow thee upon the lowest step
 Of God's eternal throne,
 For he hath sworn to build for thee
 Homes of enduring stone.
 Yes—He who wrought the nautilus
 Its pearl-white shell of yore,
 Will open to thy weary feet
 A city's shining door.

Where never fretting rain-drop falls,
 For there no cloud is known,
 No canker eats the goodly walls,
 The bright foundation stone.
 A changeless light hath beamed thereon
 Through ages never told,
 And brighter grows the polished gem,
 And brighter grows the gold !

Then build not on the shifting sands
 Of earth, a home for thee ;
 The wind shall rise, the rain shall beat,
 And great its fall must be.
 Trust Him who framed the viewless shells
 In ages far away,
 Thine everlasting home to raise
 Beneath an endless day.

LETTER TO A YOUNG MAN ON HIS BIRTHDAY.

MY DEAR J.—The approaching recurrence of your birthday has suggested to me, that a letter, containing a few observations appropriate to such an event, would not be unacceptable and might be of use to you. Seasons of this nature break the continuity of our daily pursuits, summon us to stand still awhile and cast our thoughts back into the past or urge them on to the future, and fill us with emotions of awe, gratitude, and devotion.

Our birthdays remind us of our *origin*. We are then made conscious that we are advancing in life, and we naturally look back in thought to the period whence our progress began. Serious reflection on the commencement of our being, is well calculated to arouse feelings of humility and a sense of our entire dependence upon the will of God. The earliest period of our lives to which our memories can reach, presents us with an image of ourselves little flattering to our pride. Helpless, ignorant, full of caprice and waywardness, we were then just beginning to grope our way in the world, holding by the hand of our parents, and dependent on them for our support and our ideas. Around us was then, as now, a vast and magnificent world, replete with marvel and mystery: filled with astonishment, we turned to our elders with eager questionings, and, conscious of our intellectual blindness, looked about for some one to lead us by the hand. Our friends led us and taught us; but how imperfect was our apprehension, how absurd the notions we sometimes entertained, with what smiles of pity do we call to mind the estimates we then formed of persons and things! Men, at all events, cannot assume the haughtiness of Milton's Satan, and say:

"We know no time when we were not as now."

We are able to trace the growth of our intellect, and, in a great measure, to ascertain the sources of the little

knowledge we possess. What have we which we did not receive?

But this consideration ought to awaken gratitude as well as humility. Born in other lands, and under other circumstances, how different might have been your lot! But it has pleased God that you should be born of pious parents, in a Christian country, where the Gospel is fully preached, where equal laws are administered, where the advantages of learning are open to all, and where public opinion is, generally speaking, on the side of propriety and virtue. We must remember, however, that this circumstance increases our responsibility. Our advantages are confessedly great: how have we profited by them?

Our birthdays also lead us to inquire into the *purpose* of our being. If we look into our nature, we discover that we are composed of two diverse principles—flesh and spirit. By the former we resemble the rest of the animal creation: like them, we eat, drink, and sleep, suffer pain, or receive pleasure, and like them we die, and mingle with the dust. But we have a reasonable nature which they do not possess, which can be made capable of understanding spiritual things. Hence we may infer that a creature thus endowed cannot have been created merely for sensual enjoyments—so brief and unsatisfying in their very nature—but that loftier joys and pursuits, a wider field of exertion and contemplation, are reserved for man. So we find that, in all ages, a sense of immortality has prevailed—displayed, it is true, in a rude and strange manner, but still existing and influencing the conduct of the wildest and fiercest tribes. From the deepest condition of physical degradation has man been seen struggling towards the throne of God. Joined with the coarse and dirty habits, the reckless cruelty, the childish ignorance of savage life, have been found aspirations after a better world. The voice of the whole of humanity, from its lowest to its highest development, has

pronounced that this present life is the introduction to another. And when we have roamed together through the varied scenery of hill or dale, or gazed on the ever-new loveliness of the ocean, or the ineffable glories of a summer-sunset, or when we have sat amid the congregated works of the wise and good of various ages, has not the thought forcibly struck you that man must be capable of something far better than the trivial employments to which his daily wants necessarily subject him, and have you not experienced a desire to feel after, if haply you might find, that Great Being from whom have come the wonders of nature and the inspiration of genius? Has not the impression of a future state—of scenery still more lovely, of enjoyments more pure and lasting, of ideas more entrancing and sublime—vividly presented itself to you, and forbid you to rank yourself with the beasts that perish? Your own heart therefore has echoed the universal voice of nature, and whispered that your spirit cannot die.

But we are not, as you well know, left to the feeble guesses of unassisted reason on this important point. Revelation has confirmed the majestic truth: life and immortality have been brought to light through the Gospel, which has not only set before us the bright hope of a better world, but has told how its possession may be secured. Prize then, more and more, the volume which has proclaimed tidings so blessed to our fallen race, and cheered man's lowly path in this earthly wilderness by visions of the future, which, like flowers from Eden, delight both by their own beauty, and by the intelligence which they bring of the glorious garden where they grow.

The great purpose of our existence is the glory of God: its great duty to fear and to love him. "Fear God, and keep his commandments, for this is the whole duty of man."

But man is a fallen being: hence he is utterly unable of himself to keep the commandments of God, and to fulfil the purposes of his creation. The life even of the good man, is often a constant struggle. When the

individual is sheltered from notorious vices, he is still liable to led into error by his very virtues themselves. His love is apt to rise into idolatry—his generosity into profuseness—his prudence into parsimony. Sin mingles with his every deed, word, and thought. Hence arises the necessity of a righteousness better than his own, through which he may stand before a holy God: hence the need that his best actions should be cleansed in the blood of Christ, and that he should be upheld by the continual aid of the Holy Spirit.

By his birthday the Christian is reminded of his *new birth*, of that mysterious change which took place when a new nature, having new desires, new hopes, new knowledge, was implanted within him, when he ceased to live wholly for the world and began to live unto God. Of this new birth a type or figure was exhibited in your baptism: and may the inward and spiritual grace, of which that rite was the outward and visible sign, be realized in your heart and exhibited in your life!

Our birthdays, the anniversaries of the *commencement* of our life, lead us to look forward to its *end*. We learn from the departure of our fellow-men that the end of our own life must eventually come. The term of threescore years and ten allotted to humanity is but a span, even when we are permitted to reach it; but this is seldom the case. Diseases and casualties are ever waiting to snatch from us the few days which the course of nature allows, and to disperse by some sudden blast that vapour of life which is tending by its very nature to vanish away. It becomes us, then, to keep in view the brevity and uncertainty of life, and to pray that grace may be afforded us to look beyond its end. While young, the necessity of fixing our hopes on something beyond this visible, diurnal sphere may not so immediately be acknowledged; the succession of changing scenes, the business or amusements of every day, and, above all, the hope that in the darkness of the future may lie hid still untried sources of enjoyment, keep the mind continually

active in the chase of some present though temporary advantage. But when age has crept upon the man, when repeated disappointments have damped his energies; when on looking back upon the days he has passed, he sees a dreary waste where are scattered the leaves of withered flowers—his early pleasures—where spreads the lava of the volcano—the dark remains of exhausted passions—where yawn the chasms of the earthquake—the void places left by the removal of those he loves—how dreadful must it then be to have no hope of heavenly joys, no expectation of an eternal spring after the chill of death's winter has frozen the current of his life. Pray, then, fervently for the illuminating grace of the Holy Spirit; seek earnestly a knowledge of Jesus Christ, through whom alone you can be delivered from the tyranny of sin, and receive a sure hope of a joyful immortality.

Of the uncertainty of all earthly blessings we have lately had a clear proof in the convulsed state of Europe. We have seen thrones overturned or shaken: we have seen confusion and dismay prevailing where, a few days before, all seemed prosperity and peace. Let us pray, therefore, that these fluctuations may not be without their use for us: let us learn from them to fix our hopes upon the Rock of ages, to seek for happiness in the love of God and our neighbour: and to look for our reward in heaven—

that home of tranquility and holiness, where sin cannot enter, where the thirst for knowledge will find inexhaustible means of gratification, where friendship will exist without separation and without alloy, and, above all, where the glorified believer will "see God."

Our birthdays awaken very different emotions according to the time of life in which we consider them.

"'My birthday'—what a *different* sound That word had in my youthful ears!"

says one of our poets. But may to you every birthday bring with it a fuller feeling of the goodness of your heavenly Father, a firmer faith in the Redeemer, and a brighter hope of endless joy! And may you be able to look back upon the days of our earliest acquaintance—when you were a creature so gentle that on stealing up to gain a nearer view of some concealed bird, the little songster was unalarmed by your tread, while the butterflies settled on your shoulders, and even allowed their slender bodies to be touched by a being as peaceful as themselves—may you be able, I repeat, to look back upon those days, not with feelings of regret, but with a grateful consciousness that you have, through the blood of the atonement sprinkled upon your heart, attained an innocence far purer than that of the boy!

With many prayers for your temporal and spiritual welfare, I remain, your affectionate friend, M. N.

TESTIMONY OF AN AGED CLERGYMAN.

Mobile, Feb. 26th, 1848.

RIGHT REV. AND DEAR SIR,—By the Canons of the General Convention, it is required of every clergyman, who is not regularly settled in a parish, to report to his bishop, at "every annual convention," "the occasional services he may have performed; and if he has performed no such services, the causes or reasons which have prevented the same." By long and incurable sickness, I

have been, for the last two years, deprived of the exalted privilege of preaching the ever-blessed Gospel; and during the last year especially, I have not only been unable to engage in any public services whatever, but not even to attend upon them, except in a very few instances. My life, indeed, has been most wonderfully preserved, already twelve months longer than I had any good reason to expect; but preserved, I trust, for some wise

purpose, inscrutable to us. In private, for the special gratification of friends, I have united in matrimony one couple in Vermont, and baptized one infant in Massachusetts; and since my return to Mobile, have united in matrimony four couple, and baptized six infants. These are all the ministerial acts which I have performed; and as in all human probability this will be my last official communication to you, so I trust that a few remarks upon my views of "gospel truth and order," (suggested at your own request) may not be unacceptable on the present occasion. I am now, right reverend sir, standing, as it were, on the confines of two worlds; and as I look forward to the future, and backwards in review of my past ministerial life, I cannot but rejoice in those heart-cheering, life-giving truths or doctrines, which, when in health, it was my delight publicly to proclaim, and the preaching of which "most chiefly," I do not now regret. For, although I do not, by any means, lightly esteem what is called "the discipline of the church," i. e. her external organization, her rites and ceremonies, her sacraments, and ordinances; yet, in preaching, they should be made to keep their subordinate position—subordinate to the cardinal and fundamental doctrine of salvation by Christ alone. The mission of Jesus Christ into the world was "to save sinners," and which he mainly accomplished by his own death and resurrection. Hence, the burden of the apostles' preaching was, "Christ and him crucified."—Christ and the resurrection. And, for the purpose of making himself thus known, as the Saviour of the world, and to "gather into one" all who should believe in his name, he established a church, organized a ministry, and ordained sacraments and ordinances, which were to be perpetuated to the end of the world, as *means* to an *end*, namely, salvation for all who would place their entire trust in him. While, therefore, we teach that both doctrine and discipline are to revolve around Him, as the great and only centre of attraction to "lost men," and instruct them to

SEPTEMBER—1848.

look unto Jesus, as Moses did the Israelites to the brazen serpent, we may confidently believe that the Holy Spirit will accompany our instructions to the saving of the soul. But when, as it is to be feared, it is and has been too frequently the case, that the Church is exhibited rather than Christ as the source and reservoir of salvation, and her sacraments and ordinances unduly exalted into the room and place of faith alone in his blood—a faith engendered through the direct and continued agency of the Holy Ghost; then, I say, it is to be feared that the souls of men may perish everlastingly. O sir, as there is nothing which can save the soul but "the blood of Jesus," so there is no kind of preaching which so deeply interests the depraved and deceitful heart, and "pricks" the conscience of the most hardened infidel, as the simple story of the sufferings and death of the Son of God, for a self-ruined and guilty world; especially, when told by one who has experienced in his own bosom, their converting efficacy and renewing power. Let the church, then, be maintained in her complete integrity, her divinely instituted ordinances and sacraments set forth and exhibited in their full proportions and proper place, canons and rubrics regularly observed; but let them not be *substituted*, in part or in whole, for the faith of Christ, or "Justification by faith alone" in him for salvation—and that too, a faith which has been begotten and sustained by the Spirit of Christ. For "we are saved by faith alone, and not by works"—any works—in any sense, as the procuring cause. But, as the only sufficient and adequate evidence of the existence of such a faith, let "good works" be constantly enjoined, as *absolutely* necessary, and multiplied and maintained to any extent; for the commandment is "Be ye perfect, even as God is perfect." If, then, in a word, all who are "ambassadors for Christ" would refrain, in their preaching, from the enticing words of man's wisdom, and avoid all undue exaltation of the mere externals of our holy religion, and of our beloved church,

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and set forth primarily, and chiefly, "in demonstration of the Spirit, and with power," the "old fashioned" doctrines of our *early* reformers and Bible-martyrs, our church would arise at once from the dust of her present humiliation, and shine, with a true light, throughout the length and breadth of the land; and all men, wherever the Gospel is thus proclaimed, would seize "the skirts" of her ministers, and say, "we will go with you, for we have heard that God is with you."

And here, permit me humbly to bear my dying testimony to the truth and power of the Gospel, as sufficient to sustain the sinner in protracted sickness and pain, and in view of a speedy departure to the World of Spirits, from whence no one has ever yet returned to disclose to us the awful secrets of eternity. I do humbly "rejoice in hope of the glory of God," through faith alone in the atoning merits of our blessed Redeemer. And while I may, I trust, and do bless God for having permitted me, through his grace, to work many years in his vineyard; still, this and all other "works" for the saving of my soul, appear to me *now*, more than ever, as "filthy rags;" and yet, I may also, I trust, and do bless God for having inspired me

with the desire, and given me the ability, to "do what I could," for his glory. To these already extended remarks, I will only add, that the mysterious "power of the cross is to be learned under the cross." Most true have I found this declaration of the sainted Bishop Wilson to be in my own case, and with my whole heart and soul do I feel bound to thank God, that in all the troubles, trials, and afflictions, of which I have been called to partake, I have been enabled, through grace, ever cheerfully to resign *my* will to that of our once crucified but now exalted Saviour, and to know that "all things work together for good" to those who are "looking unto Jesus," and to whom, also, belong "all things," whether "present or to come." And most unwaveringly do I believe, that he, by whose grace "I am what I am," is able to keep that which I have committed unto him, and to bring me, at last, in safety, to that

"Land of pure delight,
Where saints immortal reign."

Truly, your sincere and affectionate friend,

SAM'L S. LEWIS.

To the Rt. Rev. N. H. COBBS, D.D.,
Bishop of the diocese of Alabama.

SCRIPTURE ILLUSTRATIONS.—No. V.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—GEN. ix. 3-6.

It is not enough for man to find himself a dweller on the earth, surrounded by an endless variety of visible things: and to claim to himself the right, as he feels he has the power, to do with them what he pleases. If we look into the population of some neighbouring countries, where the result of the Romish idola-

trous perversion of religion has been to generate among them the infidel philosopher and theorist, we find this assertion of an abstract right to act in every respect in this world as human wisdom suggests, and to throw aside everything which claims on any ground a right of control over them; and that such an opinion

leads to the formation of wild and unsubstantial theories, which are looked to as the sure panacea for all the ills of our lot below. It is necessary, then, to revert to the actual terms of our tenure here. We are, as it were, tenants under a lease, in which the great proprietor has distinctly specified the terms of covenant under which we hold. And, most certainly, man can only go on happily and prosperously by observing faithfully the appointed terms. The passage of Holy Writ quoted above, is one of the important features of our tenure; and one calling in an especial manner for our attention; as it is meant to regulate some very important features of our conduct. It is at once an authoritative permission and prohibition which ought to be seriously considered. And yet, too frequently, the permission is lost sight of by human ingratitude, and the prohibition either violated by human passion and injustice, or perverted by a false sentimentality; which would substitute its finespun theories in the place of the plain *dicta* of the Divine word. Let us bestow upon these several terms of our post-diluvial tenure, a little close and simple thought.

1. In the first place, the original grant, at the outset of the world, is extended from vegetable to animal life, and with the same fulness of permission. "Every moving thing that hath life shall be meat for you, even as (I have formerly given,) the green herb, have I given you all things." The eating of flesh is just as fully permitted and authorized as the eating of vegetables. The scrupulous mind may feel something gross in the custom, and may revolt from that strong habit or passion which Moses describes in the terms, "as thy soul desireth;" but subordinately to the law of proper temperance and self-denial in all things, there is just the same propriety in an animal as in a vegetable diet. Most probably the latter grant is necessary to sustain a fabric made weaker since the deluge than the original model. It is ascertained chemically that now certainly the ammoniacal principle is necessary to

human support; and that is obtained most directly and fully from flesh. It may be derived from milk: but how superabundant, and all-devouring, must be the milch herds which should prepare ammonia for the whole human race. The grant of animal food is a gracious provision for our necessities; and the laws of superstitious abstinence brought in by the Romanists are inconsistent with our physical circumstances, and an undue restriction of the liberty of our charter. Abstinence may be desirable at times even to fasting. Temperance is always desirable in respect to every kind of allowable indulgence; but "to command to abstain from meats which God has created to be received with thanksgiving," is an assumption of the power of the Lawgiver, and a restriction of human liberty, and a constituting sin where God has attached no blame: which is unwarrantable and criminal. When the apostate Romanist marks a line of distinction between animal food, and fish or eggs, he is to be met at once by the broad tenure of the charter: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." The proper abstinence is moderation in all things, not abhorrent abstinence from any one thing as evil essentially in itself. The law of Romish asceticism is antagonistic to the law of nature.

2. In the second place it may be observed, that, in the original grant, there is no limitation as to any class of animals. The distinction which afterwards obtained under the Levitical law, of clean and unclean beasts, is not noticed or prescribed. The grant extends to all. There is nothing, therefore, essentially unclean in that which is prohibited. It might be undesirable for special reasons, and, probably, in certain climates. The prohibitions, also, by which the Jews were surrounded had a view to their separation from the nations of the earth—the rest of mankind: whom, by an unfortunate and mystifying word, we call the heathen, or Gentiles. Restricted by certain habits which tested their obedience,

they had necessarily to walk in manifest separation from the rest of mankind; and consequently, for the accomplishment of the Divine purposes, the finger of mankind and the finger of God alike pointed to them as a people "separate from their brethren." But the liberty of "the children of the promise" was soon understood in the Christian Church; and even the Jewish Christians, who had been trained under the restrictions of the law, and had very probably imbibed strong prejudices, when called upon in conclave to decide on the liberty of converted Gentiles, could exact no other observance of the law, than that "they should abstain from meats offered to idols, and from things strangled, and from blood." The whole of the Mosaic law, as far as it was a formal addition to the moral law, has vanished away; and in respects to meats, leave us to the full liberty of choice "to eat what the soul desireth, even as the roebuck and the hart is eaten." Prejudices are even yet entertained by some men of scrupulous conscience, even as to the eating of swine's flesh; but experience has shown that, at all events, in northern climates, no possible evil arises from the practice. The prolific nature of the animal, and the easiness with which it is fatted for eating, and that upon inferior food, is a providential mercy. The restriction from it is only Levitical and formal; and the Christian may partake of it with the same zest with which the man of more delicate palate eats his venison—that standard of excellence in eating which even Scripture admits to be, in these matters, the chief object of desire. It is well to have broad and solid ground to stand upon, even in these lesser matters. "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." And—"Happy is he that condemneth not himself in that thing which he alloweth."

3. There is one limitation in the original grant, which of course still remains. "But flesh with the life thereof, which is the blood thereof, shall ye not eat," i. e., man is prohibited to eat the life-blood of the

edible animal with the flesh. He may not indulge a cruel and savage spirit by tearing the limb from the living animal and devouring it; nor may he so kill the animal intended to be eaten as that the life-blood shall remain coagulated in it. "He must abstain from things strangled." This is enlarged on in Deut. xii. 20, and Levit. xvii. The circulating fluid in the arteries and veins, appears to be the great means of sustaining life. The blood receives all that various material necessary to supply and maintain the different substances of the body; and carries it and deposits it with wondrous discrimination to each part where it is required. Probably, in honour of that mystery, the blood is not to be eaten with the flesh. Probably, also, in that crude state, it is not adapted to human digestion; and, still more probably, the object of the prohibition was to check the indulgence of a cruel and sanguinary spirit. The untutored savage seems to delight in blood: and, if we turn to a neighbouring country, where the restrictions of the Romish superstition have prevented the due influence of the word of truth upon the mind, we see the vindictive political vixen—the half-mad *poissarde* of Paris—tearing out the heart of her fellow-creature, and drinking down the vital current warm from its quivering vase! An awful proof of the need of the prohibition.

If any also should have a doubt as to the propriety of eating blood separately from the flesh—as it is sometimes eaten—they are not open, by such abstinence, to the censure of being over-scrupulous. It is very possible to feel thoroughly convinced that our liberty in this matter is restricted only to the exact amount of the original terms, "flesh *with* the life-blood;" but they who feel a difficulty respecting the eating of blood at all, have the opinion of the apostolic synod at Jerusalem unquestionably with them; and probably, also, the spirit, if not the very letter, of the original command. Circumstances, however, sometimes operate as an imperious necessity. A friend of the writer was cast, by the shipwreck of

the Winterton East Indiaman, with many others, on the coast of Africa. He was then a tall, thin, overgrown youth, under twenty years of age. Among the few things that came ashore was one live hog, which it became necessary to economize as far as possible. They began, therefore, by slaughtering it, and distributing a small cup of the blood to each, as a boon too precious to be wasted. One Portuguese gentleman could not overcome his prejudices; but claiming an absolute right over his almost invaluable share of the prize, he turned to the fainting youth, and gave it him; who, in after life, relating the circumstance, said, "I shall never forget the feeling of gratitude with which I received the gift!"

4. With the permission to kill animals, and eat them, is interlinked the solemn prohibition to shed human life-blood. It might be too easy to lose sight of the wide distinction between the irrational, and the rational and immortal being; and as man sank down into the ignorance consequent on alienation from God—the shedding human blood—the destroying of human life, and even the feasting on human flesh, might lose the horror properly attached to it by the very impulse of nature. Our gracious Creator has thrown his solemn protection around his weak and mortal creatures. On the first shedder of human blood he denounced a distinguishing curse; and when the murderer expressed a dread that a life justly forfeit might be taken, the Almighty spread over even him a shield of more solemn prohibition; so that probably till he sank in the diluvial waters, he might be an awful witness against the shedding of blood.

And the prohibition to destroy human life is enforced by a very solemn sanction. God declares that he will require it of the slayer, whether he be man or beast. The life of the beast that slays a man is consequently forfeit. The principle is recognized in the Mosaic code; and even in modern times it is acted on. An elephant was lately killed in Liverpool, in consequence of an

homicidal act; and, in our old law, the principle, under the term of deodand, has been extended even to the sacrifice of inanimate causes of the destruction of human life. Not long since a railway engine was condemned as a deodand to the crown, and only redeemed by the compromise of some hundreds of pounds.

But as the preservation of human life is protected by the authority to take the life of a homicidal animal, so also is it by a limitation of the prohibition to kill man. Generally man has no right—he is positively forbidden—to kill his fellow-man; and though there were many cases in the Mosaic law in which the punishment of death was enjoined; it may fairly be questioned now whether, as that Divine law has been abrogated, and the original rule only remains, the power to kill continues, except as it is distinctly specified. Adding to the original law of our tenure the influence of that gracious dispensation under which we are, in Christ Jesus, there does seem much reason to conclude, that the forfeiture of human life cannot properly be exacted, in all or any of those various instances of subordinate transgression, against individuals or the state, in respect to which it has been long so lavishly and almost wantonly required. The forfeiture is so fearfully great in a soul unprepared to die, that it cannot be brought into comparison with any injury to the individual or to the community, which is limited to this present transitory existence; especially as it is quite evident that punishments equally effective in the way of prevention of crime may easily be devised; and certainly the question as to the least troublesome and most economical way of dealing with offenders, should not be entertained. It is much to be feared that in only recent times, the frequent executions for injury done to person or property have left a sad stain upon our land.

5. When, however, we come to consider the mode of dealing with the murderer, the wilful shedder of human blood, the terms of the original law are unequivocally absolute. It is impossible to evade their force,

but by the most manifest subterfuge. The life of the irrational brute was forfeited if it killed a man; *a fortiori*, then, the life of the wilful manslayer, "I will require it at the hand of man." And even this is not sufficient; but in this case, the general prohibition to destroy human life is plainly abrogated, and the authority to kill judicially is in this instance given, "Whoso sheddeth man's blood, by man shall his blood be shed." And to meet the objections that might be raised on the score of a sentimental humanity, a reason is given founded in the majesty of God, "for in the image of God made he man." No man shall lift up his hand wilfully to destroy, and succeed in destroying, his fellow-creature made in the divine image—but, unfortunately, through sin mortal, and liable easily to be put out of life—without incurring the penalty of death for such an injury to man, and such a blasphemous insult to the image of God. It is on the principle of equity that this solemn decision proceeds; and it is needful as the protection of a possession so fleeting and perishable as human mortal life—that he who wilfully terminates a fellow-creature's existence here, should be unequivocally considered to have forfeited the remainder of his own; and to have brought down on his own head the utmost evil that his murderous hand may have inflicted upon another. Awful as the case may be, there is no alternative: no escape is allowed. He sends his victim into eternity. The time is come—he has brought it on—in defiance of well-known law—when, prepared or unprepared, he must enter that eternity himself.

In the Mosaic law there was a gracious provision in the city of refuge, for the manslayer who had killed his fellow *unawares*, that he might escape from the violence of vindictive and inconsiderate passion; but there was no shelter held forth to the wilful shedder of blood. The withholding of any such means of escape is an undoubted interpretation of the original law. It was reserved for the wicked Romish counterfeit of true and revealed religion, to throw

open the doors of her churches as a sanctuary of protection to the wilful murderer, and to gather in impious impunity round her idolatrous altars the men of blood, whose life the divine decree required. Such a mawkish tenderness, or rather interested and profitable protection shewn to men of lawless violence, is best interpreted and illustrated by the eager profusion with which the life blood of tens of thousands has been shed by her in the public square, or in the private dungeon, for mere difference of religious opinion! There is something fearful indeed in this antagonism of "the man of sin" to the mind of God; by which he violates the command to abstain from the destruction of human life, in any or every case *but that* in which the author of human life demands that it shall be forfeited. The innocent they will murder for an opinion; the murderer they screen for gain, from the demand of divine vengeance.

Doubtless in the scruples of fanciful philanthropists of the present day, there is a semblance of superior humanity in their morbid wish to save the wilful manslayer from death; but it is to be feared that the sentiment has its origin too much in scepticism as to the paramount authority of the written word of God: an unwillingness to peril the human lot of a man on the declaration of an ancient written document. If we admit, however, any force to such an objection, we must allow it to carry us infinitely further. It must sweep away our recorded hope for eternity. But if we are satisfied that the Holy Scriptures are divinely inspired, no ingenuity can fairly evade the force of this charter of our original tenure. We must bow to an absolute and unequivocal authority; and, having done so, we shall find on investigation, closely interwoven with the absolute terms of the decree, deep-seated and substantial reason to justify in these extreme and exclusive cases, the commanded severity. Let mercy reach subordinate crime in all its virulence and complication; but in the case where the words of divine truth have defined the sin and the punish-

ment so clearly, to pity and to palliate is infidelity, and on the broad ground of the interests of universal man, it is not even humanity.

There is an incident in the early history of our race which serves to illustrate the practical working of the law. When Rebekah, fearing the wrath of Esau, advises Jacob to go away, she says, "Wherefore should I be deprived of you both in one day?" she seems to imply that if Esau slew his brother, his own life would be instantly forfeited. There is an old law

in Scotland, of Gothic, i. e. of Eastern origin, that if a murderer was taken "*redhand*," that is, in the very act of murder, so that there could be no question about the guilt, he might be hung up summarily with the blood upon him. This seems to explain the expression of Rebekah's fear; and at the same time to shew that in days of early simplicity, when there were no courts, and no ingenious advocates, the summary infliction of vengeance on the murderer speedily followed the crime. LATIMER.

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"A foolish man, which built his house upon the sand."—CHAP. vii. 26.

AND what is *all* the worldling deems
On earth most fair and grand?
What are his brightest, happiest dreams,
But fabrics on the sand?

With hope and zeal his bosom burns,
He builds with toil and care;
Alas! too surely he returns
To find a ruin there!

And thus it is why earth's dark shore
Affords no happier scene,
We view it scattered o'er and o'er
With wrecks of what *have been*.

There stood a temple reared to Fame,
Where many an offering lay;
A ruin now—its very name
Has passed from earth away!

Genius and Wealth there once might own
Full many a glittering fane;
Sunk is their pride, their glory gone,
Their wrecks bestrew the plain—

Thus youthful Pleasure, Friendship, Love,
Each reared his temple high,
And thus alike in vain they strove
For immortality—

But say, will man thus build his hope
Of bliss beyond the grave?
Oh! will he rear *such* fabric up,
And deem it strong to save?

He will—and when in sorrow's night,
Or death's far gloomier hour,
His trembling spirit wings her flight
To seek her sheltering tower;

What wildering horror fills the gaze
That wanders far around,
Where, all uprooted from the base,
It crumbles on the ground!

The rain came down—the floods' rude swell
Descended on the strand,
They "beat upon that house—it fell,"
A ruin on the sand!

And is there, then, no surer base
On which to build for heaven?
Has no secure abiding-place
To mortal man been given?

Ah! yes—there stands a lonely rock
Far from that treacherous shore,
Formed to abide the deadliest shock
Of elemental war—

Its stately form no change can know,
No storms its breast have riven;
Its base securely fixed below,
Its summit reared to heaven—

Such to the eyes of faith and sense,
Is our incarnate Word;
Jesus, our shelter and defence,
Our rock, the Saviour God!

Lord, help us not alone to *hear*,
But *do* thy holy will;
Teach us thy glorious name to fear,
Thy sovereign word fulfil—

Grant us our meanest work to raise,
With reference, Lord, to thee;
And thus through all our earthly days
Build for eternity—

May we repose our hope of bliss
On Thee, and Thee alone;
And daily plead thy righteousness
Before th' eternal throne—

Then on that great and dreadful day
When storms of wrath arise,
When heaven and earth shall flee away
Before our wondering eyes;

May we with confidence look up,
And in thy presence stand,
Proving our bright, eternal hope,
No fabric on the sand!

L. N.

Review.

JOURNAL OF A RESIDENCE AT THE COLLEGE OF ST. COLUMBA, IN IRELAND. With a Preface. By the REV. W. SEWELL, B. D., Fellow and Tutor of Exeter College. Oxford. Parker.

THE object of this printed journal is to recommend to the public attention two educational efforts, the one begun sometime since in Ireland, the other lately established near Oxford. They are both established on the same model; and they are put forward to the public on the strength of the names of Mr. Sewell and the Bishop of Oxford. What part Dr. Wilberforce may actually have in the management of St. Peter's, beyond the almost nominal office of visitor, we know not; and whether his lordship, as visitor, views it with "admiration" or suspicion, we know not; but certainly the vacillation both of the bishop and Mr. Sewell, in respect to Tractarianism, and their known want of doctrinal soundness in respect to the heresy of baptismal regeneration; which Mr. Sewell's favourite organ, the "British Critic," declared to be the foundation-stone of their "catholic" system, would throw considerable doubt, *in limine*, on any object of their especial patronage; and it would require much openness and straightforward dealing in both, to quiet the suspicion, which, in respect to such an educational establishment, must attach to them in this partnership concern.

The work before us is composed of a preface, apologetic of the principles of the two institutions, and deprecatory of those judgments which from its first aspect, men of simple minds would be apt to form; a letter explanatory of the principles of the institution; an address delivered at the opening of the college of St. Columba, in 1843, which is put forward as "expressing the spirit, object, and principles of that system of education intended to be pursued at St. Peter's;" and a journal, or some extracts from a journal, of Mr. Sewell's residence at St. Columba—a rich specimen of a mind of some original ability, caught in the magic bondage of an ideal theory.

Here seems at the outset a sufficiently elaborate apparatus of explanation; and unless there exists much of the *ars est celare artem*, one would conceive it difficult not to arrive, from such *data*, at the real object of the founders. Assuredly there is, notwithstanding, a great deal of reserve, and of cunning and clever fencing; there is much of an undercurrent of suspicion lest something should be discovered; a dread that strict observers should see more than appears on the forehead of the institution. There is much of the external garb of innocent, and all but infantine, simplicity, calculated to throw men off their guard; but we are greatly mistaken, if there is not in the real objects of this institution, more than at once meets the eye; much that demands the severe scrutinizing of a truly Scriptural mind—of a true friend to the church of the Reformation; and much that lies considerably deeper than its apparently amiable ostensibilities.

The journal, which with a measure of caution admits us to a limited inspection of the interior of St. Columba, is on the whole rather a silly affair. It is difficult to determine how it should be handled most profitably. Often it is found that evils of this class are best corrected by a good-natured banter. Some of our worthy contemporaries, like the "Christian Observer," seem to think that the evil is best met by an extreme tenderness, making great allowances for the habit and temperament and educational prejudices of men, assuming largely their godly sincerity, and hoping that in return for such benevolence, they will speedily eschew their Romish peculiarities, and fall in cordially and sincerely with the active phalanx of true and sincere men, now working for the advancement of Scriptural religion in the Church of England. We are disposed

to view the work before us and its adjuncts in a much more serious light. In the scheme before us there is no trifling; and there are no small and unimportant errors manifest in its dealing with men's souls; and we believe that any approach to the spirit and character of the great Romish apostacy, and its modes of operation, is to be watched with ever wakeful jealousy and suspicion.

Now a serious weighing of the whole evidence before us—the preface, the address, the journal, &c., leads us to conclude, in sober sadness, that the whole movement here advocated, savours of a morbid and foolish preference for Romish, and especially Jesuitical mode of action; and if this is so, then neither are we disposed to treat so serious an evil with the levity of ridicule, or with that tenderness which almost amounts to a compromise of essential truth; but to deal with the evil as an evil, as a mischievous attempt, however sincerely mistaken, (and even on this point we would not pronounce hastily) a mischievous attempt to sap the foundations of our ecclesiastical edifice, and to alter the character of our youth by assimilating their education to a well known system which has deservedly called down European reprobation.

In the journal before us, there is a strange mixture of childish simplicity and inexperience, in the matter of practical education, which would make an experienced Sunday-school teacher smile, united with an avowed reception of and acting upon the characteristic principle of Jesuit training, calculated to create alarm; and which we believe from a half suppressed, half admitted statement of diocesan interference and correction, did cause alarm in respect to the college of St. Columba; and led to the removal or resignation of the warden, on the ground that in the face of such vigilance he was not likely to carry out his favourite plans to their full and intended result.

Among the indications of puerility we may quote the following:

"The warden and two of the fellows made tea for the boys, taking

care, of course, not to make it too strong; and as the boys brought up their cups and saucers for each other, I was delighted to see them come up to the warden without the least fear, each with a smile on his countenance."

"We were amused to hear an occasional admonition, now from one fellow, and now from another, to the boys' tables, implying that the education was not confined to Greek and Latin. '—, you are eating too fast.' '—, you are not sitting like a gentleman.' '—, you are talking with your mouth full.'"

"At a quarter to eight the bell began to toll, like the bell of a cathedral, it was so deep, and full, and sweet! We half doubted, at one time, the prudence of having any thing of the kind so grand in an infant establishment, but he (the warden) has been most desirous to begin *well*, and on a scale in some degree befitting the magnitude of the work; and the bell of the college is its public tongue, telling its hours of prayer to the whole country round; and if I may judge by myself, the effect of ours is *beyond all price* in calling up, even now, venerable and touching associations round this new place." How strangely with all this puerile trash there should evidently be mixed up the deep consciousness that they are restoring the association of the convent bell for matins and vespers!

Of the chapel the journalist reports, "it was a reformed coachhouse." "It was about fifty feet long, with an open timber roof, *happily high-pitched*!" "Some *irregular* windows had been pierced." "The old oak stalls which I had picked up for them were ranged on each side, as in other college chapels." "All bore a genuine antique and ecclesiastical character, relieved a little by the beautiful gilt sconces which I had picked out in Birmingham." "A small oak eagle supplies the place of *one more splendid*, which is to be hereafter. At the west end was a gallery for the organ, a beautiful instrument given us by the warden, at the cost of £600." Think of such an expenditure for an organ, in a "transmogrified" coachhouse, for

the education of twenty-five wild Irish boys! The object of such silly excess is but too evident. We read afterwards that the gifts of this same warden, who was at length baffled and hounded, amounted to about £1500. It were worth while to know really who he is, and what are the sources of this his munificent liberality. Again, "It was a fast of the church, and accordingly by the rules of the college, no butter or eggs were served to the fellows for breakfast." "About one, some bread, and butter, and water was placed on the table in the common room for the fellows." They might eat butter at one, by statute, but not at eight!

"I was pleased to find the boys petitioning the same evening, that they might be allowed to chaunt the responses to the commandments, on Monday, which was a Saint's day." "Perhaps it will be desirable for the whole body to meet in the hall and library, and walk from thence together into the chapel, instead of straggling in." Still method in the madness! With all this incidental *naïveté*, it is the restoration of the monkish procession. It is coming into fashion in certain quarters, as well as St. Columba. In the training school at St. Mark's, Chelsea, it is reported that the students walk to chapel in procession with lighted wax tapers. The excuse given for it was that the evening was dark, and they could not see their way very cleverly without. "Within the last three days, we have introduced regularly the monotone chanting of our ordinary grace. We have composed also for them a dulce domum: we wanted something joyous and inspiring, something to combine fondness both for their homes and their college

"Cantum sodales tollite
Cantum Columbae liberi
Jubar—

I cannot recollect it now, but will put it down to-morrow."

Again—"We took all the boys that could walk to see a singular remnant of Irish antiquity, about seven miles off." This might be innocent enough; but mark the deep undercurrent again. The antiquity turns

out to be a "relic;" and thus the walk assumes importance. "We ourselves have become possessed of a genuine authenticated relic of St. Columba himself, which used to be carried before the Irish kings. It is the metal cover of his calendar; and two other *relics* are known to exist!"

And then follows "one reason for familiarizing the boys with genuine Irish antiquities (the word *relics* is here somewhat astutely supplied by a substitute) is, that these associations with the name of their country may be withdrawn from the period *since* Henry II. (ultimately the Protestant period), which presents scarcely any thing but misery and crime; and may be fixed on the really bright period when Ireland, under our own Columba was the source of light and knowledge to Europe." Here then we have brought forward evidently already, as important features of the new education, the convent bell, the monkish procession, and the relic. It would not be easy to mistake the system. It creeps in with all the apparent harmlessness of the dove, but with all the stealthiness of the serpent. We ask openly and fearlessly, what possible advantage can be derived towards a sound rational Protestant's education, from any one of the three; or rather whether it is not the recon-dite intention of "the warden" and his panegyrist, to impart a new tone and tendency to the education of our youth—the monotone of Rome?

But we must turn aside from the abundant instances of an almost fatuitous silliness which almost every page of the journal supplies, and which would make one laugh, if it did not supply a more serious cause for mourning; to shew that the principle on which this system of education is to proceed, is not only questionable but essentially wrong. It is precisely the principle of Jesuitism, which has been so extensively carried out by the disciples of Loyola. It is a deep-laid scheme to subdue the natural and proper independence of the spirit by the omnipresent and incessant control of an external rule. The great object of education should be, while teaching submission in every

thing to the express rule of revealed authority, to cherish that intelligent independence which is *αυταρχία*, adequate to itself in all the relations and contingencies in which the soul is called to act. "Prove all things, hold fast that which is good." Such a habit of mind rightly disciplined and rightly submissive to divine authority distinctly expressed, is the true temper to pass safely and usefully through these scenes of contingent trial. It is the honest exercise of the individual judgment, in humble reliance on the supplied means of grace, without which nothing can be done rationally, or fully and entirely to the glory of God. A being so trained puts honour upon that infinite intelligence from which it springs, by the right exercise of its own subordinate intellectual and moral power. It is love abounding more and more in knowledge and in all judgment. Before the scrutiny of such a mind some things may not maintain their ancient prestige; and the empty pretensions of some men and some traditions may fail to sway; but everything that is sound and ought to last will endure the investigation, and will stand more firmly at last, when its foundation is seen to be "sure."

But if an undue and unscriptural authority is to be given to men or to customs—if the abettors of a religious system are themselves doubtful, as to its truth or power, and fear that it needs the foreign aid of mystic pretension—then it may be well to resort to the subduing discipline which is so artfully and with so much prudent attempt at reserve, recommended in Mr. Sewell's monastic scheme; but which is, alas! at almost every turn—notwithstanding the characteristic caution—so blunderingly and absurdly betrayed.

The plan proposed in both these institutions is to take the Prayer-book, not as a manual of common prayer selected and recommended by our reformers; but as an absolute and strict rule of life enjoined on the authority of the church, and to be implicitly observed on that account; so that disobedience to that authority shall involve in guilt. The principle is

avowed of making this rule and authority final, in the same way as the rule of St. Francis or of Ignatius Loyola. "No-where for Englishmen is such an external authority definitely established as in the Prayer-Book. Round this we may rally; and on this we may rest (blessed be the spirit that inspired it,) as on a rock." (Preface ix.) "The battle of the Church has resolved itself into a struggle to maintain and hold fast an external rule over ourselves."—(Ibid.) On this ground all the fasts and festivities of the Church were to be made compulsory, and observed uniformly; and this involved a system of compulsory fasting, which was of course of private authority—"an interference," as Mr. Sewell admits it to be, "with free discretion and voluntary practice." Mr. Sewell assumes, in the first place, in a most unwarrantable manner, that "the Church, in appointing her fast days, enjoins their observance." And then he dictates, on the ground of his own private authority, the extent to which that fasting is to be carried. It is true that he takes great pains to shew that the bearing of the warden's requisitions was "not to compel the weak to undue severities, but to prohibit them, to press on them the duty of relaxation," &c. But any one may see the line of policy here adopted. The claim to enjoin a rigid rule is equally advanced by the assumption of the power to relax it. The fetter is a fetter still, though in the hands of one who ostentatiously demonstrates that he does not as yet "put on the screw." And there is a feature here of some importance to guide us to a right judgment of these and similar institutions. Mr. Sewell has shewn very elaborately that sovereign and absolute control was necessary to carry out his system. He does not propose the formation of a collegiate institution—call a number of friends to the measure together—unite in the subscription of funds, and in the arrangement of the fundamental principles on which it is to proceed. No such thing. He frames his rule first. He is the Ignatius of the party. He dictates the foundation

principles of his monastery; and then having settled all this between himself and the warden, he proceeds to ask subscription and submission to his plan; and he is somewhat over-precise in shewing that by this method *only* could he expect to gain his object. We object to his system *in limine*, and on this ground—that every institution which makes application for public money should place itself under effective public control. There may be men weak enough to subscribe to St. Columba or St. Peter's; but no wise man will give his money for an object in respect to which he has no voice and no control. As far as Mr. Sewell is successful in obtaining money on such grounds, he is working a private authority against the Church.

Mr. Sewell, however, having at length succeeded in getting into existence an assemblage of nominally Protestant celibates, bound by an ascetic rule of self-denial, remonstrates most furiously at the idea of calling it a monastery. He says, "I wish to warn them very earnestly, for the sake of their own souls, not to apply to such a system the word 'monastery.' Monachism is a hard word—it conjures up a thousand dark images, vague and undefined, but repulsive and alarming." And so it is; and it will not be easy, by any sophistical argument of either the warden or the founder, to persuade us, that either St. Columba or St. Peter's is intended to be anything but a monastery. He takes the monasteries, "the old religious houses," the establishments of the Jesuits as his model; and he thought it "of importance to shew that the Prayer-Book (as he used it, *i. e.*, as a compulsory rule,) would teach us how to organize bodies for education not less efficient, though with less pretension, than the monastic orders for which enthusiastic minds were sighing." And the whole affair is nothing more or less than an attempt to graft a monastic institution on a false reading of our Book of Common Prayer, in the very spirit in which Mr. Newman tried to affix a non-natural sense upon our Thirty-nine Articles. Cer-

tainly the "enthusiastic minds" that are sighing for the hair shirts and the cord may find this a very desirable "half-way house" for the present; but Mr. Sewell may rest assured that men of upright and straightforward mind will not allow themselves to be driven, by his threatened curse, from calling Radley Hall by its right name.

What has been done there yet towards the effective establishment of the system we know not, nor are we likely to know; as admission within its precincts is limited to those "who are interested in it." And anything short of this is called "idle curiosity;" but if we are to judge of St. Peter's by the system recorded in respect to St. Columba, as it appears on the face of this journal—the system with which the bishop found it necessary to interfere—which ended in the discomfiture of the warden and the founder—and their return to the mother country, and to the more fostering wing of Bishop Wilberforce—it is a system proceeding on the principle of the strong coercion of the natural liberty and elasticity of the human mind, and the moulding it by the constant agency of an external rule into a superstitious form.

All independent thought is discouraged; all scientific inquiry prevented. The mind is to be drilled only in a certain round of heathen literature and rubrical performances; and theology, confined to little more than ritual observances, and a terrific dread of the authority of "Mother Church."

There is one curious instance of the application of the screw, which indicates the true spirit of the old system. Some fault had occurred, and the real culprit could not be found—"no boy came to *confess*," "upon this the warden laid the whole body under an interdict. He told them that during the interdict none of the boys should go to chapel—the chapel bell should not ring! Of course there would be no music in the chapel," &c. This is severity of entirely a wrong kind. It savours vastly of the superstition from which we have escaped; and the issue of the affair no less so. "When the interdict was removed,

the boys were for giving a good cheer," but, says Mr. S., "we stopped it at once. Boys should never be allowed to applaud, any more than to hiss, their masters. Praise cannot come properly from an inferior." Comparatively trifling as the instance is, it is an exhibition of the true spirit of the system which Mr. Sewell is setting to work. It has been said lately, and well, "The centre of all the hopes of the Roman Church is the reducing of men to a blind and absolute submission to her decrees; and who does not see that this idea of Christianity is identical with the Jesuitical principle? Rome and Jesuitism would be at the summit of their wishes, if human nature were a body of which they were the life and soul." Now, however, Mr. Sewell may try a variety of schemes to make the essence of this system palatable, by drawing off attention from its leading characteristics, and surrounding and masking them with the romance and poetry, the architecture and the harmony of the external worship—the real object yet appears. The plan is to govern the mind by enslaving it; to shackle its independence by an habitual—a kind, but a rigid control; to make it the subject of a customary influence, which has a superstitious hold on the conscience and imagination; and through that instrumentality to rule paramount in the soul. Whoever reads Mr. Sewell's book attentively, with this idea as a key to it, will understand all its seeming silliness, and all its recondite depth. If they walk through Stonyhurst or La Trappe, they will find in those more distinguished and excessive instances of the agency, the identical principle, meeting them at every turn. In proportion as they examine closely all these institutions, they will find the real object, the cloven foot peeping out. Rome and all its abettors—and by that we mean not merely those visibly identified with the outward system, but all who are hostile to the sovereign dominion of the God of grace, in the hearts of his rational creatures, working there by the spiritual application of the written

word—Rome and all its abettors, aim at the subjection of the mind to a human authority that apes the ubiquity and the absolutism of God. Trace this to its really abstract idea, and it is, in fact, the antagonistic principle to godly influence; it is the rebellious usurpation of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Come in what shape it may, the amiable, the romantic, the musical, the rubrical, the architectural, the educational—the Jesuitical or the diabolical—it must be alike resisted. It is all one. It is essentially disobedient. It is ungodly.

We believe, however, that in our own country, at least, Mr. Sewell has set out on a quixotic expedition. With the human mind, in its present state, he may as well expect to restore the ancient order and influence of chivalry. That was an expedient to maintain order in the lawlessness of the dark ages; but we have shot past the possibility of its return; and a return, to any great extent, to the absolutism of Jesuit rule is alike impossible. It can only succeed extensively in a state of abject ignorance, such as the priesthood have, for that purpose, maintained in Ireland; and in a country where equal law and constitutional liberty do not exist. In fact, only in proportion as human nature is morally and politically cadaverous, can a human ecclesiastical authority become its absolute and sole moving power. But we are in phase of mental progress to the race generally, which resists any such attempt, and makes it manifestly futile. On every side, in every clime, the Jesuit teacher—the thorough adept at this plan of mental slavery, finds the ardent human mind breaking the shackles of this bondage. This is so in Romish countries now, notwithstanding the hereditary influence of ages. And if we go to New Zealand, where the recent cannibal, grovelling in passion and blood, has heard the call of the word of life, and stood up erect and unshackled, as morally and spiritually free, rejoicing in his freedom, and not using it as a cloke of licentiousness, we shall find him

throwing off from him, with contemptuous indifference, any such attempt to renew his bondage.

And if this is the general aspect of things, how surely will the Church of England teacher lose his labour, who is so far behind the spirit of the age, and so far a recreant to the true principles of holy liberty in the Church of the Reformation, as to wish to work with the rusty handcuffs, that have been smitten from the Jesuit taskmaster to the ground, by the rising indignation of the multitude! Mind is springing past him at a railroad pace, or rather with the swiftness of the electric telegraph. And here among ourselves most assuredly, the spider threads of Jesuitism will never hold it. Mr. Sewell has set his hand to a failing scheme. By his own historical experience, the sturdy refusal of one fellow of St. Columba to bow to the real presence on the altar, was enough to upset the whole machine. And so it will be again. Radley Hall may be very pretty play for a time; but let any one of his boys feel it desirable to have a will of his own—and in this land of liberty and light, he feels that he has one—and he will use it; let the string only be tightened one incautious degree, and it will break, and the whole contents of the college will go off, like a swarm of capricious bees, and leave the worthy warden and the amiable founder gazing with mute astonishment at the empty hive and at each other.

We sorrow by anticipation for these two gentlemen. They must be disappointed. But we should grieve much more if the Bishop of Oxford should be "carried away by this dissimulation." We would hope that

the bishop is on his guard. He has already made more than one unhappy step, which has somewhat shaken the confidence of his friends. His manifest leaning to the baptismal regeneration heresy—which Mr. Sewell admits to be "the fundamental doctrine of all their education scheme"—gives reason to view with anxiety his assumed connexion with Radley Hall as its visitor. We venture most respectfully to warn him; to suggest the necessity of a thorough scrutiny, of not taking it for granted that all is necessarily right and safe. The incongruity of these schemes, with the true spirit of the Church of England, will be quite evident to impartial and strict investigation; and it would be matter of deep regret if Dr. Wilberforce should inconsiderately give to them his seeming approbation. His position in the public mind is not a fixed one. The Christian world respects his talent and venerates his name with hereditary reverence; but the opinion of his doctrinal worth and consistency hangs at least in *equilibrio*; and another false step would land many in the conclusion that he is untrustworthy. We know the earnestness with which he seeks golden opinions. Let him win them on this occasion. If he shall sift thoroughly the principles and the working of this scheme; if he shall shew them up in their true colour; if he shall quietly and resolutely meet as the Irish prelates did, the evils which it endeavours to patronize, and make it a truly Protestant nursery for a Protestant church, he will do good service to our communion, and gather additional honour around the sainted name of Wilberforce.

NOTES OF A JOURNEY IN THE HOLY LAND.

CHAPTER III.

(Continued from page 370.)

WADI SHEIKH.

February 16.

We left the convent at half-past six this morning; the monks grumbling at our dragoman, whom they declared had stolen a towel of theirs. The two parties certainly were never on good terms with each other; he for some reason or other exceedingly dislikes the "monkies," as he calls them. Our good sheikh, we found was too unwell to accompany us, so he gave the command of the escort to his brother Taiemmi, as good a fellow as himself. His Bedouin doctress had, we heard, killed a sheep, and put him into its warm skin. It was not a bad idea, and might probably relieve him for the time; but his ailment was far too deeply seated to be removed by such mild and external applications as this. I am afraid he would never get round again; he was very ill. They kindly sent us a leg of the sheep in the evening, which kindness we returned by a suitable present of coffee and tobacco.

Our way onward, led through Wadi Sheikh; and in about an hour's time we came to the tomb of Sheikh Saleh, the ancestor of the Sawalilah Arabs. It is a mere rude white hut, with a conical roof. Some of our Arabs went to pray in it. Inside are some rude attempts at funeral ornaments. In the month of June, there are great fêtes here: camel races, and dances, and all manner of festivities take place. It is one of the places most revered by the Bedouins. Saleh, according to the Mahomedans, lived before the time Abraham, and may, perhaps, be really the original Peleg. He was, they say, sent on a missionary expedition to these parts, and the people requiring a miracle as an evidence of his authority, he brought out of a rock, close by, a full grown camel! The truth of this is attested by the fact of the gap, out of which the ani-

mal came, being still to be seen. We continued along Wadi Sheikh the whole of the day, and it was only in the evening, that we turned up a small valley to the north. Our course during the day was nearly north west; and when we stopped, we were nearly north of Jebel Serbal, having come considerably round to the west. Had we proceeded along Wadi Sheikh, we should have come again into Wadi Feiran, into which it leads. This is the longer but better route from Feiran to Mount Sinai, which I mentioned before, we might have taken on Saturday. It was, in all probability, the route which the Israelites took; and some think that in it was Rephidim, where Moses struck the rock. We passed the place about noon. It is thought that Moses, when he performed this miracle, was in advance of the people; and that the water, which flowed down Wadi Sheikh, and through the whole length of Wadi Feiran, and finally into the sea, supplied the great body of them, for many weeks below. There is some probability in this; and when we consider the many allusions in Scripture to the miracle, we must think that there probably was a great body of water supplied for the Israelites.

It threatened very much to rain to-day, and a few drops fell. In the evening, just as our tents were pitched, we had a very heavy shower, with thunder that sounded most grandly amongst the distant hills.

WADI RAMANAH, &c.

February 17.

This morning we moved from our encampment, up the dry, narrow course of a stream. We then turned over the hills down into vallies, whose waters, when they do flow, flow towards the west. Our course, all to-day, was about a point off north. A broad valley, strewed with the finest

sand, and beautifully even, gradually led us upwards a long distance, till, by the splendid view that we had of the Sinai range, it was evident that we had attained a great height. We thought that this was to be the last view that we were to have of Jebel Musa, and Jebel Catharine, but we afterwards found ourselves mistaken. The valley was very full of the tarfa bushes—the broom or juniper of Elijah, that I have mentioned before—under the shade of which, Bedouin women were tending their flocks of goats and kids. They seemed greatly alarmed at our approach, hiding themselves, and calling their timid charge also out of danger. From the roots of the tarfa bush, the Arabs make a great quantity of charcoal, which is brought to the Cairo market. In David's time, they seem to have been used for the same purpose: "Coals of juniper." (Ps. cxx. 4.) And Job mentions the fact of their being *eaten* in his early days, as they often are now, I find, by the Arabs, when they are in want of better food. "For want and famine they were solitary; fleeing into the wilderness: and cut up juniper roots for their meat." (Job xxx. 3, 4.) This valley, our Bedouins called Wadi Ramanah, and the upper part of it Wadi Barka. We passed over the apex, and began to descend a very bad pass, which was nothing more than the dry bed of an impetuous torrent.

It must be borne in mind, that when I talk of routes and roads, I mean nothing more than those that the camels and men are accustomed to make themselves by constant treading, and which, so far from agreeing with our ideas of roads, are, at the best, mere footpaths—more generally only tracks—whose course you can only just discover; and very often you have to find your way many a mile, over, the rough stones rolled down by the stream, or through the trackless sand, entirely devoid of any trace of men or animals whatever. Many of these tracks would be quite impassable for horses, and it is the camel only that can go over them.

The valley gradually widened; and further on, we found many acacia trees. On the leaves of these, the Bedouins feed their camels; cutting them off, together with the small twigs of the previous year's growth, and thus making the tree have the appearance of a pollard, and more bushy than it naturally is. In many of the Wadis, where several branch vallies strike off, making it difficult for people to find their way—destitute of any track—we observed small conical heaps of stones piled up, for the purpose of direction. May not the passage in Isaiah lxii. 10. refer to this: "Cast up, cast up the highway; gather out the stones; lift up a standard for the people"? We encamped, for the night, half way up a Wadi, inclining up towards the north, and covered with deep, loose sand.

JEBEL TIH, &C.

February 18.

Our route this morning continued up this Wadi; and the walking was very heavy and difficult through the sand. We usually walked quite as much as we rode, as it seemed perfectly necessary to our keeping in health; added to which, it is exceedingly fatiguing to remain many hours on the slowly-jolting back of a camel, without any support for the back. When we reached the top of this Wadi, we found ourselves on the summit of a ridge of hills, from which we had a very splendid view before us, toward the north, of the noble white range of Jebel Tih, in the distance, and the extensive plain of Wadi Ramlah between. We seemed to be leaving the dark granite rocks of the Sinaitic range, and to be coming to a tract of country of quite a different character. A long gradual descent of heavy sand brought us to the bottom of the valley, where are the relics of many a winter's storm. About half way down, a track turns off to Cairo, which joins the route we took from Suez, near the upper end of Wadi Taibah. This road seems to be generally taken by those, who do not care to pass through

Wadi Mokatteb and Wadi Feiran, being probably more direct and more practicable. We picked up several small flowers on the sand of this barren valley—a waste, dreary scene for them to appear in! I think it was Park, the traveller, who, when in the midst of a desert like this, and falling to the ground overcome with heat and fatigue, despairing of ever surviving it all, was called to his reason by such a flower as one of these, growing so solitarily near him. “If God can support this here, he can support me,” he said; and he went on his journey revived and refreshed with the recollection of so consoling a truth. If you go along under the range of the Tih towards the east, you eventually come to Wadi el Haderah, a plain somewhat more extensive than Wadi Ramlah. This plain is, with some degree of certainty, identified with the ancient Hazeroth; and it was probably where the Israelites made some stay after their departure from Sinai, and where Miriam became leprous on account of her opposition to Moses. Between Wadi Ramlah, and Wadi el Haderah, occurs Wadi Amhalik, whose name is so similar to that of the ancient nation of *Amalek*, who, no doubt, had their dwelling-places some where about here, that we may almost suppose it has really some connection with it. When we had crossed the valley, Jebel Tih stood right in front of us, almost perpendicularly, and apparently forbidding our advance: yet it was evident we had to scale its heights, as the range ran as far as we could see, on both sides of us towards the east and west, retaining all along its level height. It rises from the plain 1,500 feet, and is above the sea about 5,000 feet. It took us nearly three hours to ascend, and the path was rough, steep, and exceedingly difficult. The top of the mountain seemed to rise almost perpendicularly straight above us, and not to be much more than a stone's throw off. The path, in consequence, wound backward and forward—now turning up a torrent bed, through a labyrinth of huge boulders,

SEPTEMBER—1848.

and now running along the edge of a most frightful precipice, where the consequence of a false step was most fearful to contemplate. We found a number of fossil shells about, in a capital state of preservation; and a great quantity of a mineral, which was sometimes of a beautiful clear white, like a piece of pure ice, and sometimes richly coloured with a brilliant vermilion. It was laid in layers; I do not know what it is. The whole range presents to you, as I have seen it elsewhere observed, the section of a desert forty to fifty miles in extent, to the depth of fifteen hundred feet. At the base of it is the variegated sandstone; and other strata, in order, rise one upon the other till you get to the top, which is tertiary sand and gravel strewn with large flints. The mountain appears to be supported by a series of huge buttresses, which rest against its side as far as the eye can reach. Their intervening spaces are deepened by the rains, and they seem gradually to stand out further from the base of the mountain, as they approach the foundations: the lowest, sixty or a hundred feet, are of a deep purple colour. The view that you get from the top, shews you all the Sinai Mountains, — Jebel Serbal, to the south, and Jebel Musa and Jebel Catherine, to the south-east. Their dark granite peaks look very black, compared with this mountain range, which is of a dazzling white. To the south-west is the Red Sea, and Jebel Zafferanah on the African coast beyond. Boundless deserts skirt the range itself. Though the valley below was intensely hot, without a breath of air, there was a strong wind blowing up here. We found a great many flints upon the ground, but none worth picking up. Most of them were broken; and this we have observed generally of the flints and agates that strew the Nubian, Egyptian and Arabian deserts—from what does it arise? We wandered gradually down a tortuous and narrow ravine, and pitched for the night in a place which the Bedouins call El Rejum.

2 D

EL REJUM.

February 19.

On the summit of Jebel Tih.—We have found water here; it seems to be what has been left by the rains in the bed of the stream; perfectly good, and not brackish; it is the first water we have met with since Sinai. A few bushes are about, and many marks on the sand we have observed, of the footsteps of wild animals, which come down to the water in the night-time. They seldom or never shew themselves in the day; but in the night they all sally forth on their various occupations:—the lions roam about, the jackals howl in concert, and the serpents and reptiles crawl down to the edge of the water, leaving their tortuous and slimy tracks on the sand. How descriptive is the 104th Psalm: "Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay themselves down in their dens. . . . He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. . . . These wait all upon thee; that thou mayest give them their meat in due season. . . . O Lord, how manifold are thy works! in wisdom hast thou made them all!" A great number of the camels of the Bedouins are destroyed by some of these animals, probably the panther or leopard, as far as I can tell from the description I have of them. The course of the stream began to deepen in the limestone rock, and a few miles further on, we passed along the edge of it, now a deep narrow chasm, a hundred feet in depth, with water at the bottom. The whole country here, being one smooth plain of white chalk, is exceedingly glaring; a veil, or some protection for the eyes, is most necessary. Those who travel in these countries, will find a veil better than spectacles, which get heated with the sun, and inflame the eyes. Many beds of flints we found on the plain,

and some ante-diluvian oyster shells, which were so remarkably perfect, that they seemed but to have been brought here yesterday.

We presently entered a large wadi, along which we continued for the rest of the day. It was at first deep and narrow, and was apparently formed by many small branch streams, some of which began their course from under ground. The banks gradually became lower, and the bed of the stream broader, till it appeared almost to lose itself in the plain, sometimes half-a-mile broad. We met some Bedouins feeding their flocks on the bushes which grow in its bed, and which seem more frequent and luxuriant than usual. We started many hares, but they were too wild to come within shot. There are also "gazelles" about here; and it is thought that these animals must have helped to afford sustenance to the Israelites when in the desert. For in Deut. xii. 15, and again, ch. xv. 22, the people have permission given them to eat of other animals, in the same manner as they ate "the roe-buck" and "the hart;" as if they were *accustomed* to eat these animals in the desert. The "hart," (Ps. xlii. 1.) "wild-roe," (2 Sam. ii. 18.) the "hind," (Job xxxix. 1.) the "roe-buck," are all one and the same animal—the nimble "gazelle," which you still see bounding in every direction over "Judah's hills." It seems to be a peculiarity of these flat stream courses, that the descent of them greatly puzzles the eye. Again and again we appeared to be rising, and it was only the wreck forced up against obstructions, and the bent bushes, which shewed the real direction of the stream. It was an optical illusion I could not account for. This wadi is the Wadi El Arish, which runs west and north-west into the Mediterranean, at El Arish, the ancient Rhinocalura. As far as I can guess, from its position and its course, it is the "River of Egypt" mentioned in Scripture, the southern boundary of the Holy Land. It is quite a mistake to suppose, that by the "River of Egypt" the Nile is intended, though I have seen some travellers state it.

It is dry the greater part of the year, though deluged with water in the rainy season. There is probably a great deal of standing water about here at this time, for the whole ground for many miles round bears the appearance of having been under water. Our consul at Jaffa has lately submitted a scheme to our government, for having our Indian traffic conveyed direct across this desert, from El Arish to Suez. The country is, I believe, as practicable for wheel-carriages, as that between Cairo and Suez. It is not much more than a hundred miles across, and though about thirty miles longer than the journey between Cairo and Suez, it would save all the trouble and expense of the changing conveyances twice between Alexandria and Cairo. It well deserves consideration; the great difficulty would be, in getting the Egyptian government to agree to any thing of the kind, as it would deprive the Pacha of a good deal of trade and bustle.

We saw the mirage most admirably this afternoon—the first time that we have observed it since we were on the desert of Suez. It looked like the sea; the water was blue, and perfectly motionless. Within two or three hundred yards, appeared an inlet running sharp up into the land; and surrounding an extensive bay in the distance, appeared high white cliffs running down steeply into the water, and shooting out to sea until they were lost in the haze. Rising ground here and there, formed islands; and a projecting bush or two further carried out the illusion, by presenting the appearance of sails. It was altogether most complete, and there was nothing whatever to make one think it was not a reality, but the fact of our being too well aware, that it was all a barren and thirsty land, in which no water is. When we advanced a few hundred yards, all disappeared. Compare Jer. xv. 18: may not this refer to the mirage?

During the latter part of our day's journey we passed alongside a ridge of hills, somewhat resembling the range of Jebel Tih; the Arabs named

them Jebel Ajmah. We pitched within a mile of them.

TO NAKHL,

February 20.

We were up at half-past four this morning, expecting to have a long day's journey to Nakhli. It was most intensely cold; every man and every animal seemed benumbed, so that we were a much longer time preparing for our move than usual. And yet in the day time we are as much, or more, overcome by the excessive heat. This wonderful variation of temperature seems to be almost peculiar to the desert, and it is singular how the constitution accommodates itself to it. It is probably a difference between 35° and above a 100°, Fahrenheit! Jacob used to experience the same in the large tracts of country towards Mesopotamia, and makes it appear to Laban, to have been one of the greatest hardships that he had endured in his service: "Thus I was; in the day the drought consumed me, and the frost by night." (Gen. xxxi. 40.) The effect it had upon *him*, was to deprive him of sleep; I suppose our exertions and fatigues counteracted this. The driver of my camel, I found, was obliged to stop short here, as he dare not proceed to Nakhli, or his life would have been in danger. His brother had, a short time ago, killed a man of the tribe of Tiyahah, and, amongst our Arabs, the principle of blood revenge is carried out to its fullest extent.

An uninteresting day's journey, over broad flats of glaring chalk, and along the bed of the dry Wadi El Arish, brought us, at four P. M., to Nakhli sooner than we expected. Nakhli stands in the centre of the great desert, and is merely a stone fort, manned by a body of the Pacha's troops, under the command of a governor. On one side of it is a well of brackish water: on the other side are the miserable huts of the soldiers, about as wretched as their barracks at Alexandria, which really looked more like pig-sties than the habitations of human beings. Nakhli is on

the confines of the Pacha's territory, and when you have passed it you are in Syria. Immediately on our arrival, we were surrounded by the inhabitants of the place, who quietly squatted themselves down on the ground around us, in a circle, and for the next two hours, discussed our operations of pitching tents, and preparing dinner. We were very anxious to take on our Towarah Arabs, as we were so thoroughly satisfied with them in every way. But we were disappointed in finding that the Sheikh here was provided with camels ready to take us on, and as it was his beat northwards of the place, our Bedouins could not proceed without his permission. We contrived to take one dromedary and its owner, Taiemmi, of our Towarah Arabs, both of which had distinguished themselves by their good tempers.

Though there is a well here, the water is so brackish and bad, that it is hardly drinkable. Nevertheless, a party who came after us, across from Suez straight through Nakhl to Akabah, were compelled to fill their water-skins with this. We, fortunately, had provided ourselves with water casks, which needed only refilling once during our whole month's journey through the desert. They contained our drinking water; these brackish wells supplied water for all kitchen and washing purposes. We found the zamzummiya the most useful thing. It is the skin of a kid tied up, in the form of a bag, with the exception of its two front paws, which are left open, and make the spouts of the jug, stopped with wooden plugs, when not wanted. We sling them beside us on the camels, and they are always at hand when we want to drink—which is not seldom. And such is the effect of the evaporation, that though exposed to the full power of the sun, the water within is always cool. I know not what the derivation of the name zamzummiya is, but it reminds one strongly of a nation that used to inhabit these very parts once upon a time. (Deut. ii. 20.) Leathern bottles are still used very much in the East; in ancient times, as everybody knows, no other kind of

bottle was ever in use. It was not a prudent thing to put new wine into old bottles, (Matt. ix. 17.) for the leather being no longer flexible, and the wine being apt to ferment, the gas, if it had no other outlet, would burst the bottles at once; new ones it might only distend. When David likened himself to a bottle in the smoke, (Ps. cxix. 83.) he referred to his condition, being poor and humble; as different from a proud, high, and self-righteous bearing, as a leathern bottle hung up in a poor Arab tent, and exposed to all the smoke which covers it with soot and blackness—is, from the gold and silver vessels which grace a king's table.

NAKHL, ONWARDS.

February 21.

All the morning was employed in preparing the camels, and arranging the contract with the governor of the place. We understood, that we were very fortunate in falling into good hands, as regards both the governor and our new Sheikh, who rejoiced in the name of Juman Abousagool. The governor came, in the course of the morning, on purpose to salute us, and brought his pipe and his son with him; and it was well he did bring his own company, for the conversation did not go on very brilliantly. A few remarks on the state of Arab things in general, including the weather, which seemed to look rather threatening, began, continued, and finished the interview.

We parted from our Towarah Arabs with mutual regrets; our poor little friend Ali, son of Sheik Saleh Amr, could not restrain his feelings, but gave vent to them in a violent fit of sobbing, declaring that it was "moosh taib," not good, that he should leave the howajah. This is the name we always go by, and the name by which Franks are always called; it properly means a "merchant," and was originally a term of reproach for us infidels. Our Towarah are all of them the most kind-hearted, honest, best set of fellows I have ever seen, and as a further proof of their good qualities,

they were perfectly satisfied with the "baksheesh" that we gave them.

We were off at noon. The wind was blowing high, and heavy black clouds were floating about in all directions, (1 Kings xviii. 45.) They continued to keep clear of us all the afternoon, though in the distance we saw them letting fall their contents, sweeping along the ground. We saw before us also, what we had not yet observed in the desert, the whirlwind of sand. It rises in one large white column, fifty or a hundred feet high in the air, and moving slowly along with the wind, covers every thing over which it passes thick with sand. If men or animals happen to be caught by it, it is most difficult to escape instant suffocation; the whole caravan instantly throw themselves to the ground, and allow it to pass over, maintaining their inspiration as they best can, by covering their faces. To this refers very likely, the passage in Deuteronomy—the curse pronounced upon the Israelites; "The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." (Deut. xxviii. 24., Prov. i. 27.) The caravan route between Cairo and Mecca passes through Nakhl; it left our route at Suez, and cuts right across the upper end of the peninsula to Akabah. The bleached bones of camels and horses marked its course.

NAKHL TO BEERSHEBA.

Feb. 23.

Yesterday was a most dreary route over a most dreary country. All to-day, we rode over arid plains, with the cloudless sun burning above us, and the wind, though light, intensely hot. It appeared a kind of Khamseen or Sirocco, though it is rather too early for this wind, which occurs a little later in the year. It is most exceedingly painful; you turn your face towards it, and it seems to refresh you, yet it only scorches your cheeks, and parches your lips; your eyes seem to be rolling in hot sand, and your throat and tongue, dried up, long for water. How wretched must it be for whole caravans, which

have to endure this for days together! Numbers of them sink under it. It is not unlikely that this was the means that God employed to destroy the whole army of the Assyrians. Talking of Sennacherib, the Almighty says, "Behold, I will send a blast upon him;" . . . "then the angel of the Lord went forth, and smote in the camp of the Assyrians, a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." (Is. xxxvii. 7, 36.) Compare also the "destroying wind" of Babylon. (Jer. li. 1, and Jer. iv. 11.) We may not wonder if this be the wind referred to here and elsewhere in Scripture, as it is such an important feature in the Eastern climate.

In the evening we entered a wadi, and at last rejoiced to see a few blades of grass springing up here and there very sparingly. An abundance of caterpillars seemed determined to destroy even this. We found some Bedouins about, and were able to get a lamb, and eat the first piece of fresh meat that we had tasted, since we left Cairo. We heard there was water higher up, at the head of the valley, and towards it we hastened, in order to get supplies, but night came on, and we were obliged to stop short of it. About midnight the wind changed from the south, and blew most furiously from the north-west, bringing with it clouds of sand. Our tent was nearly blown over twice, and everything within was covered with sand and fine chalk dust.

NAKHL TO BEERSHEBA.

February 24.

The country still continued to shew gradual signs of improvement. Patches of grass became more frequent at the bottom of the wadis, and bushes now often dotted the hills. We had observed, during the course of the morning, occasional traces of buildings, and, in the afternoon, came to the site of what had evidently been an ancient town, but nothing remained now but the foundation of the walls, and the marks of the streets.

About half-a-mile further on, were the gardens and fields belonging to the town; their landmarks were still visible, and many flowers were still growing, no doubt the relics of what once filled the place. In sight from this situation, about three miles to the west, and on a commanding eminence, are some extensive ruins of a castellated building, which were probably connected with the ruins on which we were now standing. I have been unable to find out from any book of travels what this town has been, but no doubt it has been Roman, from the character of the masonry. Our Arabs have a tradition that it was once a place of great importance, and call it Kurbah: it is close to Wadi Birein.

BIR-ES-SEBA.

February, 25.

This morning the country began to look more alive, as we passed several Bedouin encampments. At noon, some ruins, similar in character to those which we had seen the day before, took our notice. Here and there, the ground bore evident marks of cultivation. Land was ploughed, grain was springing up, and a few lines of small dead bushes shewed attempts at a division of property. These, or a line of loose stones, which we have seen elsewhere, were probably the only kind of landmarks that were ever in use in ancient times. We read so much of "removing" them, that we can hardly suppose them to have been permanent, like our hedges or ditches. (Prov. xxii. 28.) The bees began to appear flying about, having something to support them; and the grasshopper to enliven the surface of the ground, which was quite covered with a species of them, of an enormous size. (Nahum iii. 17.) Very gradual was the transition from the desert to the field; and yet it was curious to observe it, as every little fresh sign of animal and vegetable life shewed us, that we were at length leaving the wilderness. A very heavy shower of rain, which sadly wetted our baggage, suddenly turned the air very

cold; heavy rain clouds continued to float about. We pitched about half an hour short of Bir-es-seba.

February 26.

There was heavy rain the greater part of the night, but thanks to the goodness of our tent, we were not much the worse.

A gloomy, rainy morning succeeded; and we set out on our way to walk to the wells of Bir-es-seba, which lie a little to the left of the usual camel track. Our Sheikh conducted us, whilst our camels went straight on; and half an hour's walking, over a bleak moor, brought us to them. We were very anxious to see this interesting spot, which, it seems, is, no doubt, the ancient Beersheba, or "Well of the Oath," though the Arabs now call it "the Well of the Lion." After crossing the bed of a rapid and broad stream, we came to the first well, which is surrounded with six troughs, roughly hewn out of large stones. The use of troughs around wells, is of very ancient origin. We find Rebekah "drawing water for the camels, and emptying her pitcher into the trough." (Gen. xxiv. 20.)—These troughs remind me of "mangers;" and a thing to be observed is, that you never now find mangers in the East—the Arabs always use as a substitute, hair bags, which, filled with barley or beans, are suspended round the mouths of their animals. It is doubtful from this, whether mangers were ever used, even in ancient times, here: for though we read of our Saviour being laid in a "manger," yet the Greek word *φάρυγ*, which our translators render "manger," may just as well be rendered "stall" or "stable;" and it seems much more likely, as there is a better contradiction between a stable and an inn, than between a manger and an inn. "They laid Him in the stable, because there was no room for Him in the inn." (Luke ii. 7.)—The well itself is lined with stonemasonry down to the bottom, and appeared to be about ten feet broad and forty deep. The second well was larger in diameter, though perhaps of

the same depth; the lowest seven or eight feet was cut out of the solid rock. A third was about the same size of the first one, but had evidently been filled up: both of the others had a few feet of water in them. The casing-stones of all of them, which are partly of fine sandstone and partly of a beautifully figured flint, are well fitted together without mortar, and many of them are deeply furrowed by the friction of the ropes. On one of the stones of the well, which was dry, we traced some marks, which, whether an inscription or not, I cannot tell, but I have not seen them noticed yet by any other traveller. We took them down out of curiosity:—

A little further on, are the remains of a very old town, distinguishable only by the foundations. These wells are exceedingly ancient, and are very likely to have existed in the time of Abraham; for this was the very spot where he and Isaac spent a great part of their lives. The name of Beersheba was given to it by Abraham himself, on the occasion of an agreement with Abimelech about the wells: and it was very likely the place from which Isaac was taken to be offered on Mount Moriah, as it took him three days to make the journey to Jerusalem, which is just about the time it takes now. (Gen. xxii. 4.) Here it was that Jacob fraudulently obtained his father's blessing: and over the moors that we had passed the day before, no doubt, Esau hunted to find the gazelle venison for his father. I think, also, that we must have passed, within the last few days, near the well of Lahai-roi, whither Hagar fled, on her first escape from her mistress, and near where Isaac lived previous to his marriage. What an interesting country it is in all its associations!

After leaving Beersheba, we went over some very high ground, in a course nearly due north. The country, cold and bleak, was, indeed, a change from the desert; and it bore a great resemblance to some of our English moors. The grass is short, and no trees are visible in any direc-

tion: the ground high, and gently undulating—intersected here and there by ravines, with deep mud banks.

This was the country whither fled all the disaffected in times of old. David and his body of men, "that were in distress, or in debt, or discontented," probably used to haunt these moors. (1 Samuel xxii. 2. and Acts xxi. 38.)

Heavy showers, coming over from the Mediterranean, were falling all around us, but with our usual good fortune we kept clear of all. The rain seems always to have come chiefly from the west. (Luke xii. 54.) Towards evening we left the plain, and entered deep glens, which gave real signs of a civilized country. Their sides were deeply green, with rocks protruding here and there from the surface of the ground; often they were covered with small low prickly bushes, having the appearance of heath; clear water was running down the bottom of the glen, and the evening sun sparkled in it as it bubbled over the pebbles; flocks of goats were browsing on the hills, tended by Syrian children: how it all told us that we were in the wilderness no more!

At Dhahariah we arrived at four in the afternoon, and our first salutations were from a *garde de santé*, who presently informed us that we were in quarantine, and would have to continue in that agreeable state for the next seven days! This was disappointing news enough, for it so materially disarranged our plans; still, there was no help for it, and the only thing to be done, was to bear it as philosophically as we could. Until lately, no quarantine at all was exacted from travellers entering Syria by the desert. It was only within the last few weeks that it had been established: we were, I think, the first travellers caught. Unfortunately, the people that we were now with, had a very bad name; and the idea of having to remain in their hands for a week, was anything but pleasant. We thought of pushing on at once to Hebron, but our Arabs hesitated to go on so late in the evening, as the road was bad and dangerous; so we

settled to stay here for the night, and the Bedouins promised to take us on in the morning. The only thing to be done now, was to take care of ourselves and our baggage over the night. Half the village was collected, squatting round our encampment; and a worse set of fellows I never saw—dirty, badly clad, and bad looking. Our Bedouins having now taken us to the end of the journey, were no more responsible for our safety; indeed, they could not, being now beyond their own territories; and though they might have watched for us, we could not entirely depend upon them. At length it occurred to us to resort to the expedient of engaging some of the villagers to watch for us, though it did seem rather like setting a thief to catch a thief. But we plainly let them know, that if they watched, we should hold them responsible for anything that was missed in the morning, as they must be accessory to the stealing; and that we should in this case, take them directly before the nearest Turkish governor, to be well bastinadoed. At the same time, we warned them, and all the others, to keep their distance, as we should certainly fire upon any person we saw approaching too near our tents after night-fall. They were themselves only too glad to enter into the engagement, for the sake of the “baksheesh” we promised them. Our plan succeeded: all was safe the first night.

February 27th.

This morning, our Bedouins refused to go on with us. They said they were afraid of the people of the village, who threatened them, if they interfered with their business of taking travellers on from Dhahariyah to Hebron; and nothing would persuade them to alter their determination. They were probably sincere in what they said, for I could give the people of the place credit for doing any amount of wickedness. They sent their camels early across the mountains, in the direction of Beersheba; and they themselves, as soon as they had received their pay, went off also, with their loaded matchlocks over

their shoulders. In taking all these precautions, they probably anticipated danger; and they were right in their suspicions, for not very long after they were off, several Turkish horsemen rode up to the village after them; and when they found they were fled, galloped off in the direction they had gone. But the wily Arabs were not so easily caught: they had taken some straight out-of-the-way course on foot over the mountains, inaccessible to horses, and their camels were by this time far enough away. Even, in case of an attack, they would be a match for many soldiers—strong, resolute men, as they are—and would not let themselves be taken without a struggle.

Having gone in this manner, we were left the whole day without any means of getting to Hebron, but with the aid of the Dhahariyah people, and so were entirely in their hands. However, we could not move, till we heard from Hebron what the quarantine authorities wished us to do, which they let us know in the evening. The Dhahariyah men were to convey us to Hebron the following day, as our Bedouins had gone: they had wished the latter to have taken us, and this was why they had sent after them. We accordingly made arrangements for being provided with camels, and the rogues had the impudence to insist on our taking six camels, though we had only need of four, and to ask two dollars for each of them. We contrived subsequently to lower their demands, but still they were exorbitant, and we had no power to right them, as we were completely in their hands, and could not move without their help.

February 28.

This morning, whilst loading our camels, we found that some of our camel-ropes had been stolen. So, immediately, upon our guardias coming for their pay, we laid hold of them, and detained them till they prevailed upon their friends to bring the missing things. This was not effected without plenty of noise, in which the entreaties of the captives, who were evidently afraid of the bastinado, were

as loud as the declaration of their friends that they knew nothing at all about our property. At last we prepared to be off from this wretched place, and we were heartily glad to leave it. It is a collection of mud and stone hovels, placed on the side of a hill; in front of them is a large pond, formed by the rains; and on rising ground, on the other side, was our quarantine place, amongst a few trees. Many ancient foundations we observed about. The place was probably one of those mentioned (Josh. xv.) as being in the south of Judah; but the original name has been lost. We observed many small subterranean chambers about on the hills, some of them lined and arched with masonry, and others merely excavated out of the soil. They are used, we understand, for preserving their fruits in the autumn from the sun. The town seemed very populous, and swarming with children; numbers of dogs were continually upon the offal-heaps outside the town, devouring what they could find in the shape of decayed vegetables, and dead animals, dogs, and donkeys. They kept up such a howling all night, in concert with the yelling of the jackalls, that it was difficult to get any sleep.

It took us six hours going to Hebron, over the Hills of Judah. The country is one mass of little hills and vallies, and the road consequently is never level for any distance, but continually up and down; and what road there is, is merely, what we should term in England, a bridle-road, and that a very bad one. We were not distant half an hour from Dhahariyah, when the two men who accompanied us as camel-drivers, on some pretence or other, delayed behind, and then suddenly disappeared altogether. They were probably afraid of proceeding to Hebron, lest they should be put in quarantine, along with us. We had thus the whole string of camels to manage ourselves, for a long distance, till we impressed into our service an old man whom we found on the road. The loading contrivances were so bad, and the road so steep and rugged, that it required the greatest care to prevent repeated catastrophes.

When about two-thirds of our way, we passed by a large tank of water, fed by a little rill; it bore the marks of great antiquity. Some way further, we came to a subterranean water chamber, hewn out of the solid rock, and supported by two rude square columns, headed with two more rudely formed capitals. Its size was about twenty feet square and eight feet high. The water was what was collected from the winter rains, and was rather muddy. Might not this, possibly, or the tank just mentioned, be either the upper or the nether springs which Caleb gave his daughter? for they would be somewhere in this direction. I could not make out that the country people gave any name to either of them.

The country reminded us much of that, in the vicinity, south of the English Lakes; the ground being very undulating, and covered with projecting limestone rocks, out of which grow stunted bushes of the prickly oak, the holly, and the pine. The soil is frequently of a red-colour, shewing the presence of iron; and it is ploughed and cultivated, but to such a small extent, and so carelessly, that it strikes you as being most dreadfully neglected, and as not producing a tenth part of what it might. No doubt it was once in a much better state of cultivation, as the remains of *terraces* shew, which were used to bank up the earth on the sides of the hills to a series of narrow levels, and thus to make use of ground that would otherwise be useless. The bottoms of the vallies, with the same idea of economy, were made level. For many centuries, during which time, the country has been in such a neglected and degraded state, these terraces have been allowed to become destroyed, and so the rains have washed the greater part of the soil which was upon them down into the vallies, and have left the hills bare. And this, no doubt, is the way to account for the former extraordinary fertility, and the present barrenness of a country which would appear now, at first sight, to have been at no time exceedingly rich, being so hilly. As we proceeded, we passed over a carpet

of flowers; and the emerald green of the grass, painted as it was by rich scarlet anemones and other wild flowers, was a most pleasant relief to our eyes, after a month's sojourn in the glaring barren desert.

We first caught sight of Hebron as we came to the edge of the heights which overtop the valley in which it nestles. It lies down here, buried in olive trees, with its Mosque raising its minarets to the sky, and its numberless white-domed houses, all glittering in the sun—the ancient city of the patriarchs. Part of the way down the hill, a large lazaretto is being built; the present one being in the town, is very small and disagreeable. Accordingly, we obtained permission to make our own quarantine ground outside, and we pitched our tents on the grassy side of the hill which slopes downwards towards the town, on the north; with a most lovely view of the city and the surrounding hills before us. A French physician, who was attached to the quarantine establishment, we found very civil and obliging; he informed us that we need only be stationary here three days, as the day of our arrival at Dhahariyah, and the day of our departure from Hebron, would both be reckoned in our seven days of detention. We were also told, that had our Bedouins brought us, they would not have been compelled to have performed quarantine; but that since the people of Dhahariyah had prevented them from proceeding with us, their camels should be detained seven days, and the men who had left us should be sent after, seized, and also forced to perform quarantine, and pay their own expenses. Whether all this was done, or whether it was only talk on the part of our worthy Frenchman, I don't know. The whole arrangements of the quarantine were most absurd. What with the donkeys, and horses, and dogs, running all about our tents, and the inquisitive townspeople coming frequently into close contact with them also, if we had had any plague about us, it would have been disseminated all over the town, within a very few hours after our arrival. It was an extraor-

dinary thing, too, that we should be subject to the same number of days' quarantine as those coming straight from Egypt by Gaza, though they are only eight days, and we twenty-eight on our journey.

February 29.

Three days were we pitched before Hebron, the ancient Hebron. What a rush of associations burst upon one's mind! The city of the patriarchs—so old—"built seven years before Zoan, in Egypt"—where Abraham lived so long, and Isaac and Jacob also, and where they were all buried! The city, too, where David dwelt, and where he reigned seven years before he went to Jerusalem; and in the hills all about us, he, no doubt, used to have his haunts, during the time of Saul's persecution. Long after this, Elisabeth, the mother of John the Baptist, lived here, and here came the Virgin Mary to salute her, when she sang that memorable song of hers: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." We walked up to the top of a hill to the east of the town, and enjoyed a most extensive and interesting view. This hill was very likely that on which Abraham stood when he interceded for Sodom, and from which he afterwards beheld the smoke of it rising up as the smoke of a furnace. The valley, and the hills beyond it, are distinctly visible, though not the water of the Dead Sea itself. Abraham probably could not see the cities or the plain, but only the smoke arising from them. From this hill you may see the direction of Carmel, where Nadab and Abigail lived, and where Agag met with his fearful end. Hebron is a very clean-looking town from a distance, being built of stone entirely; and most of the houses are supplied with glass windows, a most rare thing in the East; but there are glass-manufactories in the place, from which most of the towns of Syria procure their glass.

The great object of interest here, is of course, the Mosque, in which are the tombs of the patriarchs. Unfortunately, Mussulman bigotry forbids

any Christian or Jew to enter; and I believe that we are indebted entirely to Ali Bey, the Spanish traveller, for a description of the interior; he entered in the disguise of a Mohamedan devotee. He says, that the Mosque was originally a Greek church, but it is more probably of the time of the crusades. The ascent to it, is by a large and fine staircase, leading to a long gallery, the entrance to which is by a small court. Towards the left is a portico resting upon square pillars. The vestibule of the temple contains two rooms, one of which is called the tomb of Abraham, and the other that of Sarah. In the body of the church, between two large pillars on the right, is seen a small recess, in which is the sepulchre of Isaac; and in a similar one upon the left is that of his wife. On the opposite side of the court is another vestibule, which has also two rooms, respectively called the tombs of Jacob and his wife. At the extremity of the portico, on the right hand, is a door leading to a sort of long gallery, which still serves for a mosque; and passing from thence is observed another room, said to contain the ashes of Joseph. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in a like manner. The sultans of Constantinople furnish these carpets from time to time. The entrance to the rooms is guarded by iron gates, and wooden doors plated with silver, having bolts and padlocks of the same metal. More than a hundred people are employed in the service of the Mosque.

Within the town is the pool where David caused the murderers of Ish-bosheth to be slain, and where Joab also slew Abner. It is a large square basin, walled in with stones, and supplied by a small stream. We rambled about the country a good deal, though we were obliged to be attended by a guardia the whole time, that we might not come in contact with the people of the place.

As we used to sit at the door of our tents in the heat of the day, enjoying the breeze that was wafted over from

the surrounding hills, and gazing on the ancient town just before us, amongst other things, we were much interested in the proceedings at a Turkish burial-ground, about two hundred yards below our tents. Here began, early in the morning, to assemble various groups of women, all dressed in their curious Oriental costumes—their long flowing robes, and white head-dresses. Here they sat in knots, around some particular tombs, where perhaps lay some dear departed friends; and as they were here all day, from morning to evening, slaves were continually bringing them coffee and refreshments. But they were seldom long in one place: when a lady began to be tired of her society, she saluted her tedious friends, and moved off to another knot, where new gossip and fresh coffee beguiled another hour, and then she would move off again somewhere else. At a distance, the scene was touching and thoughtful: like the Jews of old, they appeared to be at the graves of their friends, to weep there. But a telescope destroyed the delusion; and bringing us within a few feet of these groups, by their gestures and demeanour we made out, that so far from their being mourning parties, they came out here merely to gossip and pass away the day: mirth and laughter were visible in all directions. Mourning may, nevertheless, be the ostensible cause of their visiting the ground of the dead, for it is otherwise no pleasant place to spend whole days in; and it was, doubtless, an old custom of the Jews, as we see John xi. 31.

It seems to have been a custom also formerly, as now, for the women to have all the mourning to themselves, as appears from Zechariah xii. 14. They always used to bury their dead outside their cities, and now you invariably find the graves just out of the city gates. The early Christians used to observe this custom also. It is only an introduction of comparatively late date—the burying within the walls. It is to be hoped that we are now returning to the better custom of primitive antiquity.

The Arabs now mourn seven days for their friends. The Jews used to mourn thirty days. (Num. xx. 29.) The ancient Egyptians used also to mourn seven days. (Gen. l. 10.)

We witnessed, one morning, rather an interesting scene—the departure of a small caravan of merchants for Cairo. They started early with their laden camels, accompanied a few miles on their way by several of their friends and relations—men, women, and children—many of whom were evidently very anxious about the journey across the desert, as appeared from their pale and care-worn looks. This accompanying of friends, at the commencement of their journey, seems to be a very old custom. We find that St. Paul was constantly treated in this way by his friends, and it appears to have been a mark of great respect, as well as of affectionate regard and attention. (Acts xv. 3. Rom. xv. 24.)

March 4.

This morning we were in *pratique* at sunrise; and immediately this was known, we were surrounded by numbers of the inquisitive towns-people, who had been, till now, frightened away from us by the threats, and the stone-throwings, of our guardia. As soon as we could, we repaired to the house of the French physician, to arrange for the expenses of the quarantine; and from him we also took a certificate of our having performed it. His coadjutor in office was a little Turkish officer, called Hassan Effendi, who seemed to be capable of doing nothing else than writing Turkish for the Frenchman, who on all other points joined with his little Italian wife in laughing at him. Having sent on the camels, with our baggage, before us, guarded by a Turkish dragoon, we ourselves followed after. We left the town by a valley running northwards, to the west of it, which is usually thought to be the vale of Eshcol. Vines still grow here in large quantities, and very good wine is made from them by the Jews of the place, who have the trade all to themselves, inasmuch as the Mohamedans of course will have nothing to do with it. The

country is much of the same character as that between Dhahariyah and Hebron, only perhaps more cultivated. We frequently passed ancient ruins, and ancient wells, but it is impossible to identify them. The road was exceedingly rough all the way, being chiefly formed of the displaced remains of an old Roman road. No doubt in the time of the Romans, all the roads in the country were good enough; but now for centuries the misgovernment of the country has prevented any kind of improvements in this, or indeed in any other way. Tekoa, now called Tekua, once celebrated for its wise woman, we passed on the right. The road we were now taking to Jerusalem, did not go through Bethlehem, but avoiding it on the right, came past El Burak, or what are generally called Solomon's pools. We came up to them about noon. They are splendid tanks of immense size, and three in number. The lowest one is the largest, and is 582 feet long, 200 broad, and 50 feet deep. They appear to have been cut out of the bottom of the valley to some extent, and possibly have been quarries originally. They are supplied by a powerful spring, which pours its waters into them on the west side, and they were used more to regulate the supply of water running into Jerusalem than to preserve it. A conduit takes the water all the way from the pools to the city; and though it is covered, it is not a *close* pipe as some travellers have supposed, rising and falling with the ground; but it falls with a very gradual descent the whole way, winding along the sides of the vallies, and finally emptying itself into the enclosure of the Turkish Mosque of Omar. It must be an optical illusion that makes people suppose that it rises and falls with the ground, occasioned no doubt by the very irregularities of the ground. We can hardly suppose, that the hydrostatic principle of water rising to its own level, was known to the world in the days of Solomon, when we know it was not known in the days of the Romans. These pools are always considered to be of the age of Solomon, and indeed they appear of very great antiquity.

Many alterations, however, have evidently been made at various times subsequently, and a circular stone arch, at the lower end of one of them, shews that a considerable part is of a much later date. The water which gushes out in great quantities from underground close by the neighbouring Khan, is most delicious to taste. While my friend and myself were wandering about this place, some distance from the road, we saw our dragoman and some soldiers of the Turkish guard stationed here, making their way towards us at a great pace. On coming up, we found them in a great state of excitement, entreating us to return, and informing us that the day before, a stranger pilgrim being about here by himself, was attacked by some armed robbers from the neighbouring mountains, and robbed and most dangerously wounded. He was lying then in the Khan with a bullet wound, and several sword cuts, in a most hopeless state. This shews the state of the country, and how unsafe it is to venture any distance from the towns or villages either unarmed or without a guard.

Soon after we left these pools, we came in sight of Bethlehem, beautifully situated on rising ground, to our right. Some miles further, our path took us through a grove of olive trees; and to our left, about two miles distant, lay a village, we were told, called Beit-jelah, probably the ancient Zelzah. It is most prettily placed on the sloping side of a hill, which is dotted about with olive trees, giving it quite a parkish appearance. At four P. M. we began to wind our way up the hill, on the top of which is situated the convent of Elias. Numbers of pilgrims of all countries, sizes, and sexes, were wending their way up or down as their journey led them; and pleasant it was to receive their variously tongued salutations, and once more to be in company with those of our own faith. From this height, if you turn and look back, you get a most lovely view of Bethlehem, the mountains about it, and the *Dead Sea valley*, though the water is still hid, so deep is the depression.

Seldom do you see so fair a view,

embracing so much in variety of scenery, and in variety of interest and association.

Proceeding, and passing the well of the magi, where the star is erroneously supposed to have appeared to these wise men—a few hundred yards further, and another scene bursts upon you—Jerusalem in full view. We could not but get off from our horses, and walk thoughtfully onwards towards the city; our minds overwhelmed with associations—the holy city continually before us, with its domes and minarets glistening in the evening sun. The peacefulness of the evening lent its aid to our contemplations; as we passed over in our minds its long history from the time of David, how he lived and reigned here; how Solomon judged here; how it then proudly raised its head above all other cities in the world. Then the separation of the kingdoms, and their falling away from the true God, and their captivities in consequence. But especially the time when it was the scene of our Lord's sojourn—the city which he wept over, the city which crucified him—and then the terrible times of the siege, and its dreadful destruction. Finally, the re-appearance of Christianity in it—the crusades, and its reverses then! What interest! What place in the world possessed of such interest! The city, as you view it from a distance on this side, does not look to good advantage, it is not till you approach nearer the walls, that you are struck with its position. The country all around is of the same character as that we had lately passed through, rocky, and barely fertile, but wanting the romantic appearance arising from the undulating ground, vallies, and hills; here it all looks flat, devoid of trees, and of a most desolate appearance. We probably indeed saw it to the best advantage, when all the corn fields are green; but when the grain is gathered in, and the summer's sun has scorched up the grass, nothing can exceed the scene of desolation but the actual desert. "How doth the city sit solitary that was full of people! how hath she become as a widow, she that was great among the

nations, and princess among the provinces! she dwelleth among the heathen, and findeth no rest. The ways of Zion do mourn; all her gates are desolate; her children are gone into captivity before the enemy; from the daughter of Zion all her beauty is departed."

We came towards the town up the side of the deep valley of Hinnom, to

the Jaffa gate, and were in Jerusalem. How envied a situation by how many thousands! We took up our quarters at the house of a converted Jew, Meshullum by name, who had been recommended to us by our friends at Cairo. English news, and a comfortable room made us enjoy an evening, as we had not done for many a long day.

(To be continued)

Intelligence.

HOME.

IRELAND.—All public feeling of anxiety and perplexity seems at the present moment to be concentrated in poor unhappy Ireland. It is not that we contemplate any extensive mischief from revolutionary efforts: they have been too feebly directed and organized, and too early arrested to admit of much serious apprehension: while the outbreak, it is hoped, may induce the adoption of more stringent and effectual measures on the part of the ruling powers, to the want of which may be attributed very much of the evil that is progressing.

But the spectacle of anxiety and perplexity which Ireland at present exhibits is just this: There is the certainty of a renewal of the destitution and disease of 1846, with, super-added to it, the rebellious and discontented spirit of the people, the insolvency of poor-law unions, the growing impoverishment of the higher classes, the alienated sympathies of England.

Under the most favourable circumstances, it would not be easy to expect that this country should do for Ireland, what she did before. "Be not weary in well-doing," is the Scripture injunction; but there are limits to patient continuance in this hallowed course; and, indeed, the resources of the willing and untiring are not now in many instances what they were then.

Here is our most formidable national plague spot. We cannot shake off our identity with Ireland: she

cannot cease to be a part and parcel of ourselves, a member of the same body: but her case is altogether anomalous and impracticable; and if any thing were wanting to drain the last drops of our charity and sympathy, it is the desponding hopelessness of our efforts, the utter inability to see through any scheme whereby that unhappy country can be regenerated, and a brighter prospect be indulged of some adequate return for an enormous outlay.

Yet, as obedient children, we have only to seek to obey our Father's will, and to do his work, and to follow his example. When are his bowels of compassion shut up against his always needing family! What would become of us if these compassions *ever* failed! He has told us, that "if our enemy hunger, we must feed him; if he thirst, we must give him drink." *Our enemy!* Let this thought abide with us: let it suppress the risings of displeasure and apathy. We gave cheerfully to suffering Ireland amidst her blessings and acknowledgments; let us take care that we do not neglect her in her ingratitude and rebellion.

But if, amidst the judgments abroad in the earth calling us to learn righteousness, the case of Ireland stands pre-eminent, we cannot but be struck with the thought, that we are suffering as a people in that very spot where we have most sinned.

A blind and demented worldly policy has induced our rulers for

some time past to aim many a heavy and discouraging blow against Protestantism, and to cherish Popery, the sworn enemy of God and man. The cry of the dismantled and impoverished Irish Church proves this, as well as the educational proceedings in Ireland. The maintenance of Popish Colleges, the truckling to Ireland's greatest curse, O'Connell, the measures contemplated for the endowment of the Romish priesthood—every thing proves the wholesale system on which Protestantism has been, discouraged, and Popery succoured in Ireland; and now it would seem that a jealous God would teach us the utter helplessness of our carnal policy; the entire abortiveness of our unhallowed alliances; the inextricable straits and irremediable difficulties into which they plunge themselves who abandon the polar star of Scriptural truth, and trust themselves to the innocuousness of that spirit of antichrist which has never failed to damage and uproot the glory of the Redeemer and the best interests of man. *Hinc illæ lacrymæ*. Repentance must lie where our sin is placed. It is no light offence to take part with antichrist—no trifle to shut our eyes to Scriptural and historical truth.

We are apt to say—"How well our national matters would progress if there were no Ireland." But misrule has been chiefly instrumental in making Ireland what she really is to us—a millstone about our necks. Misrule is fearfully driving even honest Protestants in Ireland into the advocacy of Repeal, with the reckless and desponding feeling that any change or experiment is better than the wretched system which has latterly prevailed. Here, then, we must take our stand in national repentance and reformation, if we wish to keep from us impending judgments. God is a jealous God. He will not suffer his people to forget their national privileges, so far as to be aiding and abetting superstition and error. And if, as every thing indicates, the work of upholding Popery is to be advanced in Ireland, we may rest assured that God will

leave us to find in Ireland our increasing depths of inextricable difficulties.

May the prayers of a repenting and mourning people avert the evils we have so much merited; and may God yet work a way for the manifestation of his tender mercy, and spare our land and pity his people!

EMIGRATION.—The following letter, which we have lately received, cannot fail to impress our readers with the vast importance of extended efforts on behalf of emigrants on their embarking:

St. Mary's, Devonport,
26th July, 1848.

MY DEAR FRIEND,—Knowing that you feel an intense interest in the spiritual welfare of the young, as well as the emigrants, I think an account of my last week's labours may not be unacceptable.

You know that I was expecting a large party of young Irish girls. These arrived at Plymouth by the steamer, on Monday the 17th instant, and I watched them narrowly, until they went on board, which was on the Tuesday evening. I went on board the ship in which they were to sail, *The Roman Emperor* with the doctor, Dr. Eades, on the Tuesday afternoon.

On the Wednesday morning, although the weather was so rough that none of the emigration officers would go into the Sound, yet I determined to go on board, knowing that no time could be lost, as I had four ships to visit that week, and the very unfavourableness of the weather would be the only means of enabling me to complete my work. On my getting on board I found the greatest disorder prevailing. The young people were unaccustomed to their new position, and the matrons who had charge of them, finding it almost impossible to keep them in order, were in the greatest distress. I went amongst them and endeavoured to quiet them a little; after which I went down between decks, and endeavoured to animate the matrons. Accompanied with the doctor and matrons, I then went to the fore part of the ship, and got the young people to sit down while I addressed them. Through God's grace it became effectual in quieting them. I then gathered another party in the midships, and another at the stern. Having got them a little into order, and restored animation to those in authority, I then began with them in order, speaking to each individually. I gave to each a copy of the "Memoirs of Servants," you sent me, with which they were highly pleased. Taking a list of all their names, I then ascertained their religion, where they

came from, and whether they could read or not. Thus for instance, I call up Eliza Donelly, and ask her, "Can you read?" "No, your reverence." "Do you know any one on board who can?" "Yes, your reverence, Jane M'Clumore." "Go, and fetch her." She then goes to hunt for this girl, and comes to me. I then talk to them both, exhorting the one to learn and the other to teach, and put into their hands a little easy book, "Child's Tales," First Part, and say, "Now, you two sit down here together, and begin." They then commence, and I pass on to the rest; thus linking them together, and giving them the means of occupying their time, and drawing off their attention from themselves, and the wearisomeness of having nothing to do. This labour occupied me the whole day.

Thursday morning, it was more rough than even on the day previous, but still I was compelled to go, if I wished to visit all the ships. There were then four, having on board altogether about 1,000 souls. I put off, though many tried to dissuade me; still I had confidence in my boatman. The sea ran very high; and although mackintoshed from head to foot, I was completely drenched with the seas that broke over my head and drove down the back of my neck. We were unable to fetch the *Roman Emperor*, so I made for the *Poictiers*, which lay nearer in. I spent the day in going through this ship, and in the evening closed with prayers and a sermon.

Friday morning, I went off early again by myself, as I found that my worthy lay agent was unable to endure so much work. This day, though the wind was not stormy in the morning, yet it rained in torrents. I went on board the *Roman Emperor*, where I again went through the whole ship, and gave to each young person a copy of Hymns and Collects. I spoke also a kind word to each, and provided the matrons with books for a library, and a copy of "Family Prayers." They told me the girls were now a different set of creatures, and were quite tractable. They were all most delighted to see me. Several Church of England girls came, and requested me to administer the Lord's Supper to them: many of them brought satisfactory testimonials from their clergy. My boatman got very fidgety, and was

continually urging me to leave the ship, as he was afraid that it was coming on to blow, (as they term it.) I promised them that I would come out again, and have service with them; after which I would administer the Lord's Supper to those who were willing to receive it. I then left the ship, and went on board the *Dadalus*, which lay in the Cutwater, and which was to take out emigrants to America; where I remained till the evening.

Saturday, I was off again early to go to the *Roman Emperor*, to see the young people. They were delighted to see me. We had a most interesting and touching service, and I felt my heart drawn towards them, and trust that the Lord was with us of a truth. My chief point was in my discourse on their giving themselves to God. The sobs and tears almost overcame me. Afterwards we had one part of the ship cleared, when all who were anxious to partake of the Lord's Supper withdrew there. Dr. Eades, his wife, and three of the matrons attended: we numbered in all upwards of fifty, and never did I witness a more interesting sight. I examined them all prior to our celebration of the Holy Ordinance.

I was with these young people till late. After we had finished, we shook hands, and I wished them all "good bye."

On the Sunday morning I was off again early, to have service on board the *Emperor*. I preached to the people on the poop, after which they passed me one by one, and shook hands, with a hearty good bye, and God bless you.

From the *Emperor* I went to the *Poictiers*, where I had another service, and from thence to the *Dadalus*, where I held another service, and then returned home to take my own duty in the evening.

I have thus given you a brief outline of my last week's work. I trust that God will bless and own it.

I expect another party of young people here in about a month. I have expended the stock of "Memoirs of Servants" which you so kindly sent. Have you any "Advice to Servants"?

I thought the young Irish Protestant girls put to blush many of our English ones—when we consider that almost all of them on board attended the Lord's Supper.

Yours affectionately,

T. C. CHILDS.

NOTICE TO CORRESPONDENTS.

The tract on Punctuality may be had in a separate form on applying to the Rev. W. Morgan, Bradford, Yorkshire.

Received: "U. S."—"Nemo"—"X. Y."—"R."

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

OCTOBER, 1848.

THE TWO SISTERS.

No. I.

THE two sisters who form the subjects of the following memorials were the only daughters of Mr. T—, a respectable farmer near W—, in the county of N—. They and their brother were the children of pious parents, who early dedicated them to God in baptism, and constantly and prayerfully sought divine aid in training these young immortals for immortality. Their childhood and early years were passed at home, and in embracing those early educational opportunities, which, in the retirement of a country abode, are seldom within immediate reach. There was little in their deportment, either at school or at home, which furnished much cause for censure. They were usually tractable and docile, kind and obedient. S. A. T., the elder sister, and the subject of the present memoir, was born in January, 1824. When she was fourteen years of age, an opportunity offered for her removal into Y., by which, in the house of her clerical uncle, she had the advantage of continuing her education with the young members of his family. Prior to this period her mother had a good hope of the pious tendency of her mind. She trusted her dear girl was seeking the "one thing needful." Her Bible was read

OCTOBER—1848.

much in private, and she was frequently in the habit of retiring to her chamber for secret devotion. She went to her uncle's in the summer of 1838, and never was a more docile, pleasing inmate received into a family. Much as she valued the instruction which she received, she more especially delighted in the Christian privileges and public ordinances with which she was favoured. Though rather older than her cousins, she always repeated with them her hymn every Sunday evening, and, in their enlarged family worship, always gave a compact outline of the sermons which she had just heard. Her industry and memory were active in the improvement of her high advantages. As her leading object in future life was to impart instruction to others, so she was anxious to be well qualified for such an important position. After residing in her uncle's family about three years, she went to a lady's boarding-school in that neighbourhood, at which school her eldest cousin, soon after, became her companion. Prior to their companionship at school, and when it pleased God that one of her dear cousins was fast approaching the heavenly kingdom, the state of S. A.'s Christian feelings may be gathered from a note to her female cousin :

"November, 1841.

"Another year has rolled round, and the anniversary of your birthday is again returned. Accept my best wishes that you may see many, many happy returns of it. And though this day will be one of grief rather than of joy, yet I trust it will not pass without leaving some good impressions on your mind. May you and I, my dear Cousin, be warned by the trying affliction with which your dear brother is now visited, to be also ready. We may very soon, perhaps before another birthday returns, be called to pass through similar trials. O! that we may now, while in the enjoyment of youth and health, seek an interest in the atoning blood of Christ, and then, when we are placed in such circumstances as he is, we shall possess the same blessed consolations and hopes as are now his support in his dying hour.

"Accept, dear M. A., the love of your affectionate cousin,

"S. A. T."

The Christian principles which influenced the conduct and marked the character of S. A., were strongly developed in the situation in which she was now placed. She never retired to rest, which was frequently after her schoolfellows, without reading, and meditating on, the Word of God. Her Sabbath privileges were great, and she had also the opportunity of frequenting "the House of Prayer" every alternate Thursday evening. Her integrity was trusted, and it was rightly so. She was consistent in her high standard of Christian conduct. She was faithful to the confidence reposed in her, while she was greatly beloved by the worthy family with whom she was educated, and whose kindness and affection towards her continued unabated to the last moment of her existence. Her health had hitherto been good, and promised, to short-sighted mortals, a length of days to come.

During the summer of 1842, she visited the scenes of her childhood, and spent a happy season in the bosom of her own family, and in the society of many dear friends from whom she had, for a long season, been separated.

Her cousin from Y—— had also joined her, and shared her social enjoyments. In the ensuing Christmas, during her temporary stay at her uncle's, a situation was proposed to her, which finally met her acceptance. Her aunt, in allusion to this period, says, in a letter written after her decease, "I will mention a trait in S. A.'s character, which peculiarly struck me when she was staying with us. She was, generally, the first riser in her chamber in a morning, and I found that she rose sooner than had been her wonted custom, for the purpose of securing more time for private devotion and religious exercises. In these she spent much time, and I have no doubt of the earnestness, devotion, and importunity of her petitions. Little did I then think that her communion with her heavenly Father was so quickly ripening her for those blissful enjoyments of which she is now so richly partaking. Little did I then think that the voice of prayer would so soon be exchanged for the song of immortal praise." There was much in S. A.'s mind that was humble and retired. Her fears lest she should, at any time, say more than she felt, often, very often, prevented the expression of her Christian experience in its fullest extent. She was afraid of substituting *feeling* for *possession*—the *shadow* for the *substance*—the *approval* of things that are excellent, for *vital, heartfelt* godliness. During her stay at school she had been confirmed, and had become a communicant. She prayed that she might, by divine grace, be enabled to walk worthy of her high calling and exalted privileges. With such feelings she formed an engagement which promised much comfort, in a worthy pious family in an adjoining parish. In the January of 1843, her uncle and aunt accompanied her to H—— House, her new abode. On their ride thither, they had much interesting conversation with the dear girl. She enlarged upon the goodness of God in casting her lot amongst them; she spoke of the happy privileges she had so long enjoyed under their roof as well as from her uncle's public ministrations.

Much and tenderly as she was attached to her own beloved family, she spoke with great gratitude for the solid advantages which had resulted from her removal into Y——, and which had imparted a lasting benefit to her. As she passed B—— church, (the church in which she had worshipped when at school,) she said, "I do hope I shall be permitted some time to worship again there,"—"very often has my Saviour met me there—the Word has come home to me with power and with the Holy Ghost. I may trace the way my Saviour hath hitherto led me." "Oh! how thankful I am that I am going into a pious Church family, and that I shall hear an excellent clergyman on a Sunday, and take some part in the Sunday-school." Her engagement was a short, but a happy one. A month had just expired from her entrance upon her duties as preceptress to the young children in this family, when it pleased God to send an affliction as sudden as it was unexpected. She had had a severe cough and cold for more than a fortnight, which had met with due attention. One evening, while putting one of her little pupils to bed, her cough slightly returned, but it produced a sudden and copious hæmorrhage from the lungs. Medical aid was soon at hand, and her relatives were sent for early the next morning. She was most kindly and affectionately nursed by the family during the period which elapsed before her medical attendant allowed her to be removed to her uncle's. Indeed her Christian deportment, and amiable disposition, had gained for her the affections of her new friends and of her youthful charge.

One day, during her illness at H—— House, her aunt took her a pocket Testament, which had been the constant pocket companion of a dear, departed cousin, and she often dwelt upon its sacred pages with prayer and praise. Blasted as her hopes were for a season, of actively pursuing the duties of a situation which was already dear to her mind and taste, she never expressed a murmur at the interruption which her illness caused, while she hoped it

would be transient in its duration. She viewed the attack as sent from God—sent in much love and mercy. Her prayer was that she might experience its sanctifying use. When her relatives saw her the morning after the attack, and indeed at each succeeding visit, she said, her leading desire was that she might attain to greater degrees of holiness under the visitation of her heavenly Father. "It is," said she one day with much earnestness, "good for me that I have been afflicted." "My hopes of earthly comforts had been greatly raised, and I had not reflected, as I ought to have done, how very soon they might be blighted. I trust I shall recover, but, if so, that I shall live far nearer to God than I have hitherto done. Nothing gives me so much comfort in this affliction as meditation on the word and the promises of God." At other times she expressed her deep concern that worldly projects had so occupied her mind—she felt that divine grace alone could spiritualize her heart—and that a simple dependence on the atonement and merits of Christ Jesus were her only hope of acceptance and salvation. Her filial love was such that she wished her parents not to be immediately informed of her attack, though, unknown to her, they had early information respecting it, and she afterwards was glad at the step which had been taken. A fortnight after the attack she sat up and wrote to her aunt, "I do indeed think it a great mercy that I am so much better. I trust the little prospect and hope which I now have of being again restored to health will not make me too much elated, nor lead me to think less of that *one thing* which is needful."

In a letter written at this time to her dear parents and relatives, dated February 20, 1843, she says, "As I am now so much better as to be able to sit up several hours during the day, I thought it would be a sort of pleasure or satisfaction to you to receive a line or two from me, though my kind uncle and aunt have, I doubt not, informed you of everything concerning my sudden illness. It was

indeed sudden, and I supposed myself immediately at the gates of death. But God, in his great mercy, has been pleased hitherto to bless the means which have been used for my recovery, and I am now, as my medical man says, 'wonderfully better.' I hope your fears and apprehensions on my account are now somewhat subsided. I am, indeed, in the hands of a gracious God, who will deal with me as he sees best. I desire to feel myself always under His special care and protection, and readily to acquiesce in His holy will, whether it be for life or death. I do sometimes feel a great desire to live, for several reasons, and then, that is, at those times, I am ready to fear that if an early death should be my lot, I should, at the last, fall from God. But again, I feel assured that grace and strength will be given me in my time of need."

The rupture on the lungs seemed healed, and her medical man permitted her, early in March, to be removed in a close carriage to her uncle's house, four miles distant. She was in a state of extreme languor, and felt so much exhausted with her ride as to be obliged to be carried from the carriage to the house—a house from which she was never again permitted to go till her beloved remains were borne to "the house appointed for all living. For some weeks her health seemed to be gradually improving, and the hopes of her recovery brightened. Her mind, during this period, was in a waiting, quiescent frame, and seemed unwilling to choose between life and death. She trusted and believed that she was resigned, on Scriptural grounds, to the will of her heavenly Father, and she felt confident that *that Saviour* in whom she had believed would still guide her with His counsel, and afterwards receive her to glory. Her wishes for her recovery were blended with a desire to return to a situation, in which the kind family would not place any other individual so long as any hope of her recovery remained. Her favourable symptoms seemed progressing, when suddenly, one morning in April, she had another very distressing attack

of hæmorrhage. Her medical attendant had now a very unfavourable opinion of her ultimate recovery, her lungs bearing indications of increased disease. On the evening prior to this attack, she had been unusually cheerful and animated, and expressed herself as feeling considerably better. She spoke of her mind as being deeply affected with the mercy of God in permitting her affliction to be so unaccompanied with pain—in sending so *gentle* a stroke to assure her of the uncertainty of life, and her need of a preparation through divine grace, for "the inheritance of the saints in light." The frequent visits of her friends, and especially of those ladies with whom her education had been completed, had been peculiarly cheering to her; and she this evening abounded in enquiries about her late school-fellows, and her endeared connexions at school. Her anticipations of her recovery were much raised—yet her Bible was no less her companion than before, nor were her aspirations after holiness and growth in grace to fit her soul for heaven less deep and fervent. She was very often deeply engaged in private prayer. Family worship, which had been conducted in her chamber, was to her, as she would say, "an invaluable season." But the following morning checked every hope. The day was one of painful apprehension to her friends, and of deep oppression to the dear invalid.

In the evening of this distressing day, when able, for the first time, to speak a few words, she said, "Aunt, I am now persuaded that I shall never recover." Her aunt, unwilling to remove an impression which had rested on her own mind from the commencement of S. A.'s illness, urged her to commit her *all* to God. The dear girl said she was sure that "in His gracious hands all would be safe and well"—she wanted more holiness, more sanctification of heart, but she trusted they would be granted according to her need. Her dear mother was promptly sent for, and she hastened into Y—, where she remained with her sinking child till

the ties of nature were dissolved. The symptoms of the dear invalid called for much stillness and tranquillity, and it was feared that the first interview between these dear relatives would have excited emotions injurious to her bodily frame. But she received her mother with great composure. The parent and the child seemed to hear a voice saying, "Be still, and know that I am God." "In very faithfulness I have afflicted." As her bodily weakness increased, so her mind was strengthened in the divine life. She longed for more spirituality—more realizing views of her probably near approach to the confines of eternity, and the necessity of being unclothed of self and of sin, and of being clothed upon with the Redeemer's righteousness. The continued kind attentions of her numerous friends at times almost overwhelmed her feelings—indeed there was a rich combination of affection manifested towards her. During the succeeding nine weeks of her existence, she was sat up with each night, and many and unwearied were the attentions of others to relieve her more immediate relatives. Happily the bleeding, though constantly apprehended, never returned. The symptoms of her disorder were unchanged, but they became increasingly discouraging as her weakness increased. She loved to hear a portion of the Bible every morning, and, generally, a section or paraphrase on some verse of the 119th Psalm, from the Rev. Mr. Bridges' admirable exposition of that Psalm—a book in which she found a rich treasury. She often expressed her thankfulness for the early religious education she had received at home. "When I was very young," she one day said, "I sometimes thought my parents were too strict with us, especially on a Sunday evening, but now I do feel the value of that religious instruction I then received. Oh how thankful should I be for the many pious, parental prayers which have been offered on my behalf! I have much to be thankful for, and much to answer for—my privileges have been great indeed." At another time she

said, "My religious advantages since I came into Y— have much increased. I hope I shall never forget the Christian instruction I have received in this house." Speaking, as she was often wont to do, of her spiritual advantages, she one day said to her aunt, "If I may mention some of my most precious seasons of instruction, they have been those of the Sabbath, and the Sabbath evenings, when my uncle so instructed us. I liked much to repeat a hymn with my cousins to you on a Sunday evening. The last I said on the Sunday before I left you at Christmas, was one of Mr. Newton's hymns, beginning

'Now let us join with hearts and tongues,
And emulate the angels' songs,' &c.

I little then thought that I should repeat no more hymns to you on those occasions." S. A. expressed a strong desire to receive the Holy Communion on Easter Day, but the expected visit of her clerical cousin led to the united wish of her friends to delay the participation of the sacred solemnity till his arrival. This was about a week afterwards, when her dear companion and cousin, still at school, joined all the relative circle in partaking of this affecting ordinance. Her subsequent exhaustion was very great. Speaking of the feelings which accompanied her participation of this holy sacrament, next day, she said, "Aunt, my mind was greatly strengthened and supported when partaking of the Holy Communion yesterday. I felt my increasing need of my Saviour's presence and grace, and they were manifested to me. I would resign myself wholly into his hands. I know *all* will be well, if I am there. What a mercy that my cough was less violent at the time." Her thankfulness for the many tokens of affectionate kindness from her friends was always expressed with much feeling. One day, when her former preceptress had left her chamber, she said, "How I love to hear Miss C.'s voice. You little know the affection I feel for her and her mother and sisters. I cannot think what could have led them to manifest such kindness, there was nothing in me to deserve it. But," added she,

"It is God who has raised up such friends for me. I have to thank him for you all—for Miss W. and all the love she has shewn me. I have to thank him for the many comforts I enjoy." Another day, the Rev. Mr. H., the vicar of the parish, whose church she had attended when at school, paid her a visit. He found her so very feeble and unable to converse much, that he shortened his visit to the sick chamber. When he had left her room, she said she almost wished she had told him how much she had, when at school, enjoyed the services at his church. "But," said she, "turning to her aunt, *'you can tell him.'*" It was proposed that he should return to her chamber, and hear, from her own lips, so encouraging a testimony to his public ministrations. After a little hesitation, arising from a fear of giving him trouble, she yielded to the wishes of her friends, requesting that one of them would help her to speak, as her cough was so troublesome. Mr. H. re-entered her chamber. She said, at intervals, "I should like, Sir, to tell you how much—how *very* much, I have enjoyed the worship at B— church. I have *felt* the services—I have often been so strengthened—so refreshed by them—and also by your ministry—when I have partaken of the Holy Communion there, my mind has often been in a happy frame. When I lately went to my new situation, as I passed your church, I hoped and prayed that my seasons of worship, in that house of prayer, might sometime return. Now I do not think I shall ever worship there again; but I hope I was training there for worship in heaven above." Mr. H. assured her that this was, without doubt, God's merciful design towards her, and that these seasons were happy foretastes of the more ennobled worship of saints and angels in glory. He thanked her for the encouraging testimony she had given him, and took his leave of her with much feeling. He saw her again at a later period of her illness, but it was when her powers of connected conversation had almost failed her. Indeed, her cough was often so harassing, as to

prevent her holding with her friends that converse she so much desired. Her love for the Sabbath was truly great. She was concerned to keep any members of the family from the house of God, and often wished that, even in her enfeebled state, she could be conveyed thither. "O!" said she one day, "should I ever again be privileged to worship God in public with you, how much should I enjoy it! Ah! how often have my thoughts been wandering, and my poor heart been going after vain things, when in God's house. If my time had to come over again, I trust, through divine grace, I should worship God with more sincerity, fervour, and love. May He pardon all my past negligences for Christ's sake!" One night, when her aunt was leaving her, she repeated the hymn of Cowper's, beginning

"Hark, my soul it is the Lord," &c.

as a subject of meditation for S. A. for the night. In the morning she said "how much, in the wakeful hours of the night, have I dwelt upon the two last lines—

'Yet I love thee and adore—
O! for grace to love thee more!'

Another night the encouraging promise, "I will never leave thee nor forsake thee," afforded her strong consolation. She had usually a particular portion of Scripture for her night's meditation, and very often, in the day time, she dwelt much on some select passage in God's holy word. One day she requested to hear "one of her favourite chapters" read to her, and she selected the fifth chapter of 2nd Corinthians as peculiarly suited to her present state and circumstances. Prior to this period she wished to be prayed for in the congregation, and said how much she needed the prayers of her Christian friends that strength and patience might be given to her equal to her day. Often did she express a deep anxiety for the spiritual welfare of her brother and sister, of whom, though separated by the providence of God, she often heard with peculiar gratification. Much as she wished

to see her dear Father and them, she ever traced the hand of her gracious heavenly Father in determining the bounds of her habitation. Her cough and expectation were very oppressive, which, as her weakness increased, brought increasing exhaustion of her mental and bodily powers. Her perspirations too were very great, yet never was a murmur or complaint heard to escape her lips. She had hoped to have written to some of her dear friends, especially to her immediate relatives, but the posture in writing was a dangerous, and, therefore, a forbidden one. Her debility also was unequal to the undertaking. It soon became weekly, if not daily, more evident that dear S. A. was fast hastening to the world of spirits. Her frame wasted—her hours of sitting in a chair were diminished—her sleep fled unless artificially produced—and her appetite began to fail. In short, every symptom attendant on her complaint too plainly indicated that the time of her departure could not be far distant. Of this, though she said little, she was fully aware. Her natural timidity, and, as has been observed, a fear lest she should utter even one word more than she experienced, led her, perhaps too much, into a contrary extreme. Yet her affections were increasingly set upon things above, and she watched over the workings of her heart with a godly jealousy. "I have very often," said she one day, "given myself credit for acting from better motives than those which, I fear, were really in operation. I was very desirous, when at school, to discharge my duty conscientiously to Miss C., and I often mentioned things to her which occurred in the school, regardless of the impression which my companions might receive respecting my conduct. Now, on my sick bed, I have examined into my *motives*, and I fear that a wish to gain *her* approval, rather than the approval of my heart to God, might be my leading motive. It is indeed a difficult thing to know one's heart, and we never can know it till our hearts are under the teaching of God's Holy Spirit." Whatever weaknesses and failings accom-

panied her discharge of duty, the Word of God was the standard from whence she sought to derive her principles of conduct. A desire to do her "duty in that state of life" into which God's providence had called her, led her to activity and exertion. She often spoke with pleasure of the last Sunday she was permitted to worship at church, on which, though her cough was very troublesome, and her breathing very oppressed, she had been teaching twice in the Sunday-school prior to the public services, both of which she attended. S. A. wished to see her wardrobe, and, at different times, as her strength permitted, she arranged and disposed of its contents with the utmost composure. Her books, also, and other small tokens of remembrance, she selected for, and apportioned to, her various friends, by name. She spoke to her dear mother of her funeral, and made many arrangements respecting it with uncommon calmness. Her mind was, indeed, kept "in perfect peace, stayed upon God." She was mercifully preserved from the attacks of her spiritual enemy; no weapon formed against her was permitted to prosper. In this happy state of mind—with this unchanged hope—she contemplated her removal from this lower world. She would say, "surely *all* is well; yet I have no conflicts, no doubts like many—Christ is *all* my hope, and *all* my dependence. I am indeed a great sinner; but His blood cleanseth from all sin, and I can plead *His* merits." She frequently spoke of her exemption from pain, and would contrast her state and illness with those of a dear Christian cousin, who from the same chamber and bed, had, through much bodily suffering, entered into eternal rest about a year-and-a-half before. She also saw much mercy in the expectation of an early departure from a world of sin and sorrow. "What a mercy," said she one day, "that God sees good to remove me in early life, and to remove me *now*. There never was a period in my life when I had begun, as lately, to form plans for the future. I had thought, 'if I live, I will do this or that,' and I did not think suf-

Scientifically how short my time might be. I am persuaded, had I lived, I should have been too much attached to my dear friends, and to things below. I had hoped to be useful to my dear parents and sister, and to have made some return of gratitude to my other dear relatives and friends for all their affection and kindness. They must now accept all I can offer, and that is, my grateful love and thanks for *all* they have done for me." She endeavoured to cheer the dejected countenances of her dear friends by the assurance that "all would be and *was* well." When family worship on a Sunday could not be conducted in her chamber, which, owing to the attendance of a few young persons on those evenings, would have then been too oppressive for her feelings, she loved to listen to the singing, and joined in heart, if not in voice, in the songs of prayer and praise. She loved, too, to know the subjects of her uncle's discourses, and valued his information before he went to church, as she then could join more fully in that part of the service. The liturgical services for the Sabbath were always conducted in her chamber by those friends who remained with her, as much as possible at the time when the congregation was uniting in the same petitions. Her last earthly Sabbath was Whitsunday, the 4th of June. She urged her two dear attendants who had remained the morning with her, to leave her with the servant for the short season of the celebration of the holy communion. During the reading of the afternoon service in her chamber, she was seated in her chair, but was so much overpowered with drowsiness as to be greatly distressed at this interruption of her devotions. In the evening of that hallowed Sabbath, she again, and for the last time, partook of the pledges of her Saviour's love, to her "great and endless comfort." Her state was so enfeebled that she had tried to obtain some sleep prior to the celebration of this holy Sacrament, to recruit her exhausted strength. The next day she said to her aunt, "I felt very feeble last evening, but my soul was greatly strengthened and refreshed

by the peculiar presence of Jehovah in the holy ordinance. The Comforter was with me!" Our dear relative now seemed to be, as it were, on the banks of Jordan, waiting for an embassy to conduct her through its peaceful waters. She was unable to speak much, her debility was so great, and her cough and increased expectoration interrupted her attempts to converse. Her faculties remained unimpaired. She knew all her dear friends, and by looks, when words failed her, she assured them of the unshaken confidence of her soul upon the atonement of her Saviour—when she could speak, she loved to bear testimony to that grace which she had received, and which, as an anchor to her soul, was firm and unchanging.

On the Thursday before her removal, her medical man discovered symptoms indicative of her short continuance on earth. This was, according to her frequent request, gently communicated to her. She seemed prepared for the information, and calmly enquired, "Does Mr. M. think that I am dying, or that death is *near* at hand?" She was told that it was not *near*, yet *approaching*. "O! I trust and pray," said she, "for dying grace in a dying hour." Her mind rambled much during that night, yet at times she seemed to be communing with her God and Saviour. When a dear relative approached her bed the next morning, she said that her night had been one of much feebleness, yet of much mercy—that her divine support had been, and continued to be, full of consolation and peace, though her strength was prostrated and her perspirations had been most oppressive. On asking her after breakfast what should be read to her, she fixed upon the 103rd Psalm. She endeavoured, though with much difficulty, to keep up her attention to what was read, and some of the verses she repeated and joined in with much fervour. "I feel much comfort from that precious Psalm," said she, "now that I am approaching eternity." The 14th chapter of St. John was afterwards read to her, and, during the morning, the Exposition of the 50th

verse of the 119th Psalm, by the Rev. C. Bridges. "This is," said she, "my comfort in my affliction—do give me the book." It was placed in her hands, but she could not see to read. At her request, the passage, so truly appropriate to a state like hers, was again read to her. The day closed. Her friends knew not, whether, ere the dawn of another, the happy waiting soul would have entered upon that day of bliss which knows no end. No alarm disturbed her tranquil mind, which unceasingly rested upon the rod and staff of Jehovah for support "through the valley of the shadow of death." She had taken an affecting leave of each dear relative and attendant, when they left her for the night. Her uncle and a kind friend sat up with her during its early hours, when they were relieved by her dear mother and Miss W. Delirium and incoherent expressions had been prevalent during the whole night, scarcely interrupted by one lucid interval. It was extremely difficult to make her conscious when any cordial was applied to her lips: much more was it to try to arrest the mind while tabernacled in its shattered frame. About five o'clock, as these dear friends were raising her up in bed, she looked at them with indescribable feelings, and with a countenance beaming with more than mortal animation. Then she suddenly exclaimed, "I am a poor, simple child—but I love my Saviour! O! I do love my Saviour—I am a poor child." Turning her eyes upward, she beat her breast as if endeavouring to give utterance to feelings which she was unable to describe. Her look was more than mortal. Miss W. said it was such a scene as she shall never forget, and she longed that each dear relative had

witnessed it. The above were the last connected words which this dear young saint ever uttered—they were the language of humility, of faith, and of love. They testified of Christ, and his presence was with her. Her cough and expectoration ceased—nature was exhausted, and she sank into a slumber. In this composed, tranquil state she remained all the day on Saturday, and, happily for those around her, in a state apparently free from pain. The sleep of death had now commenced. Her friends surrounded the dying bed in silence, fearing to disturb the tranquillity of her mind, which seemed lost in heavenly contemplations. Her dear uncle commended her departing soul to God in prayer, but her friends knew not to what extent she was conscious of this devout exercise. In a little time he used the sweet commendatory prayer contained in our Service for the Sick. All was still. The presence of Jehovah reigned around. The world receded from her view, and the heavenly prospect seemed to be opening. The dear dying saint appeared to be beholding that glory which awaited her—that heavenly land which was not afar off—that inheritance which her Saviour had purchased for his redeemed servant. Presently her breathing became shorter and quicker—a few gentle heavings succeeded—and her happy soul, freed from mortality, was conducted by appointed angels to the mansions of eternal glory. About seven o'clock on Saturday evening, the 10th June, 1843, this dear young Christian entered into the joy of her Lord. May we follow them who are gone before, and who, through faith and patience, inherit the promises!

S. A. had entered her twentieth year in the preceding January.

THE CRUCIFIX.

A FACT recently communicated to the writer. The struggle alluded to in the poem was described as painful to a degree that a person who has never been in the trammels of Romanism, can scarcely imagine.

In ivory and ebony, a cunning hand had wrought
The likeness of the Holy One, whose glory passeth thought;
The twisted thorn, the rending nail—you saw them piercing deep,
So deftly had the chisel toiled, the cold were fain to weep;

Yes—it was goodly imag'ry, an idol of the past
And treasured in a widow's home, of all her hoards the last;
The ruby, and the chain of gold, the pearl and em'rald stone
One after one had gone for bread, and this was left alone.

Ah wherefore?—when for many a-year her heart had turned away
From relique and from rosary, and crosses lone and grey,
Had turned to read the earnest word of God's unaltered truth—
To pray to him with simple tones she used not in her youth.

So was it, yet the mourner's eye, in many a lonely hour
Would seek that pale, majestic face of agony and power
So fairly chiselled, yet so cold, as if before her then
That Holy One was manifest, who bore the griefs of men.

There came an aged man to pray within her dreary room,
Beside that woman's couch of pain, and faintly through the gloom,
The pale-faced silent idol shewed, he marked it where it stood,
And bade her cast it from its place—iv'ry and ebon wood.

The brand flamed redly on the hearth, he bade her cast it there,
To crumble into ashes grey, ere yet he bowed in prayer
To Him who is the jealous God, and with a piercing eye
Sees in the dim heart's darkest shrine its last idolatry.

It was a struggle keen and long, although the truth was dear—
In many an hour of joy and weal, in many a troubled year,
It had been with her, pale and cold, yet beautiful to see,
When she had deemed herself with God alone on bended knee.

She knew not till that bitter hour, how much that ebon rood,
A stumbling-block upon the way that leads to God, had stood;
She knew not, but she felt it then, and gave it to the flame,
Then bowed her in her agony, in Christ's prevailing name.

They rent the precious ebon wood, they rent the iv'ry white,
Above, the flame leaped redly up, and filled the house with light—
The idol perished from her sight—perished for evermore,
And from her heart the prayer gushed forth, as ne'er it gushed before.

And smilest thou at the simple tale, who ne'er hast bowed the knee
To molten gold or iv'ry carved, in false idolatry?
Take heed that in thine inner heart no image has been set,
Silent and deaf, as ebon rood, vainer and feebler yet:

A shadow in thine hours of pray'r between thy Lord and thee,
Standing in many a holy place where only God should be,
The latest shrined, the longest loved of all thy worldly store;
Call not thy falt'ring neighbour weak, for sin is at thy door.

R. E.

DETACHED THOUGHTS.

"And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Eeek: because they *strove* with him. And they digged another well, and strove for that also, and he called the name of it Sitnah [opposition]. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth [room]; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land."—GEN. xxvi. 19—22.

MAY we not find in this simple narrative too clear an illustration of the professing Church in its intercourse, not with enemies, but with fellow-travellers to the New Jerusalem? Whilst *strife* and *opposition* are the temper of any party, there can be no security in the possession, nor any continued enjoyment of their privileges. It is only when each party discovers that there is *room* enough for all in the land, that Christian charity can prove its fruitfulness, and that a supply of that "living water" of which our blessed Saviour spake to the woman of Samaria, (John iv. 10.) can be expected. The servants of the patriarch were not doing wrong in digging their various wells, (because these would contribute to the *fertility* of the country); but the evil arose, from the want of discernment by all parties that there was "*room*" sufficient for all. And why should not *Christians prove* this truth to the world, by their devoted labours, each in his own sphere, and according to the degree of light possessed by him?

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."
—ZEPH. iii. 17.

WHAT is here so forcibly promised to the children of Israel when brought back to their own land, is also the privilege of God's spiritual Israel whilst journeying in the wilderness, if only it be realized by faith in his promises to them. By his emphatic title the "Lord of Hosts" he ensures it to them continually; and by the

consoling, and at times by the rejoicing influences of the Holy Spirit he brings it home to their experience. "*He will rest in his love,*" seems to be the climax of spiritual felicity to the Christian whilst he is on earth. Its *durability* and its *security* constitute its worth. Nothing but "*His own love,*" which is so irrespective of our worthiness, could bestow such a blessing.

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"Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."—JOHN iv. 6.

ALTHOUGH our blessed Saviour, by taking upon him our nature, was subject to all the *common* occurrences of life, yet we cannot but see that he met them in *no common* way, nor did he permit them to pass away as men in general would do. What a lesson should this teach his followers, of the value even of trying circumstances to themselves, when improved for the good of others. The weariness of body which caused Jesus to rest, did not interfere with his ministerial energy, it only afforded an opportunity for its exercise. Bishop Horsley has well remarked, "That the *actions* of Jesus, as recorded by the Evangelists, are no less instructive than his *solemn discourses*. I speak not now of the instruction conveyed by the general example of his holy life, or in particular actions done upon certain occasions for the express purpose of enforcing particular precepts by the authority of his example; but of particular lessons to be drawn from the peculiar manner of his conduct, upon those common occasions of action which occur in every man's daily life, when the manner of the thing done or spoken seems less to proceed from a *deliberate purpose* of the will, than from the *habitual predominance of the ruling principle*." His ruling principle was—the glory of God in the salvation of man, and this was to be effected by his *Holy life*, and *vicarious death*. Whilst employed in a prayerful study of the Gospels, we may well say:

"Here we survey that love
Which spoke in every breath;
Which crown'd each action of his life,
And triumphed in his death."

DEACONESSES, OR PROTESTANT SISTERHOODS ON THE CONTINENT.

THE first place in order of importance must be assigned to the Paris Institution.

The Institute of Deaconesses (according to the 1st Article of its Statutes, the words of which we quote,) "is a free association, having for its object the instructing and directing, in the practice of active charity, such Protestant women as shall devote themselves within its bosom to the relief of bodily and spiritual misery, and particularly to the care of the sick, the young, and the poor." Its existence dates from the year 1841, and it has since grown up under the joint and harmonious patronage of the two Established Protestant Churches of France (represented in its Council, the one by its president and founder, M. Vermeil, the other by a vice-president, M. Vallette); swelling from a mere house to a vast establishment, and from a Refuge for Female Penitents to a complete Normal School of Female Charity, which embraces at once the three great works of education, physical relief, and moral amelioration. The present buildings occupied by the deaconesses are extensive; a good frontage on the street, two long wings, and a large garden behind. To the façade and wings correspond respectively, more or less exactly, the three great divisions of the Institute—the hospital, the school, and the penitentiary. To the left stands the school, which, together with the *Crèche*, its adjunct, provides for the early care and education of infants of both sexes, and for the complete education and training of girls until the age of eighteen. The *Crèche* is small; the Infant School, on the other hand, numbers 200 children of both sexes. Next comes the Upper School, for girls only, on the monitorial system, comprising about ninety pupils. Here education is carried on, as far as is practicable; and not only the general principles of religion, but the distinctive doctrines of Protestant Chris-

tianity begin to be taught. Nevertheless, many Roman Catholic mothers have been so struck with the advantages which their children have derived from the Infant School, that they have solicited their admission to the Upper School; which implies as many conversions from Romanism, not made by any proselyting spirit, but through the mere influence of a good and holy example. No child is admitted to either of these schools, the Infant or the Upper, without the written consent of its parents; if Roman Catholics, testifying that they are aware of the Protestant character of the Institute. And yet, of the infant pupils, upwards of three-fourths belong to Roman Catholic families.

Beyond the Upper School is the *Ouvroir*, or *Atelier d'Apprentissage*, for girls only, who are trained up in it from the age of thirteen to eighteen, either as servants or as work-women, their intellectual and religious education keeping pace with their apprenticeship to labour. A link between the school and the hospital is provided by the infirmary for scrofulous children. The effects produced in this department by pure air, wholesome and abundant food, and kind attention, are perfectly marvellous. Next comes a small hospital occupying the street frontage. It contains separate wards for men, women, and children; 115 patients were admitted to it in 1846—7, besides the dispensing of gratuitous advice to outdoor patients, and the vaccination of children. The hospital is not entirely gratuitous, but the poor are admitted at reduced prices.

Passing through a pleasant little chapel, where divine service is performed every Sunday, and a Sunday-school is held, you enter the Penitentiary, if we may so call it, which is divided into three entirely distinct parts—the Refuge, the Retreat (*Retenue*), and the School of Discipline (*Disciplinaire*). The former, containing twenty-five cells, is destined

for penitent females of the Protestant persuasion on their dismissal from prison, or who, desirous of themselves to abandon the path of prostitution, are admitted on payment of a yearly sum of 300f. (£12.) The second branch is that of the *Retenue*, intended for girls under age, confined judicially (according to a peculiar provision of the French law,) on their parents' demand. The *Disciplinaire*, again, is intended to receive twenty-five girls, of from seven to fifteen years of age, of vicious or stubborn dispositions. This is found to be the most toilsome and unattractive department in the Institute.

It is almost incredible; but the whole of these various functions are performed by a *personnel* of eighteen sisters, of whom six are only candidates or *aspirantes*. And what, with a staff so limited, seems still more wonderful, the Institute has already sent forth deaconesses, from time to time, to superintend charitable institutions in the provinces. The sisters belong to all ranks of society; there are farm-servants and teachers, shepherd-girls and ladies.

The general administration of the Institute is vested in a directing council, composed of two ministers of either church (Lutheran and Reformed,) of the directing sister, and of from four to six ladies; and it is itself superintended by a *Comité de surveillance*, composed of from three to five lay members. Subordinate to this central government, the three great branches of the institution form, as it were, so many federate states, each directed by a separate committee of ladies.

The directing sister constitutes, so to speak, the executive power: to this extent she represents the association, and obedience is due to her from the other sisters. The sisters are admitted between the ages of twenty-one and thirty-five, and must, in all cases, be free from special family duties. On their admission, they are first received as candidates (*aspirantes*), then as assistants (*adjoinies*), the period of probation lasting eighteen months. Every sister must in turn go through all the various func-

tions of the establishment, from the kitchen upwards; but after her final reception as a deaconess, she devotes herself to the branch for which she feels the most decided vocation. During the eighteen months of their noviciate, the sisters pay a yearly sum of 400f., besides bringing with them a *trousseau*; but, in exceptional cases, gratuitous, or semi-gratuitous admissions may be granted (funds permitting,) by the directing council. After her admission as a deaconess, every sister is maintained in health and in sickness during her years of service, and afterwards in her old age, by the association, at the cost of 300f. a-year. All that she may make in the way of profit, by her labour, belongs to the association—whatever fortune she may possess remains with herself. There are provisions for indemnifying deaconesses who are dismissed by the Council, or who may withdraw from the association, for reasons to be approved of by them, (marriage being one of these,) after four years' service at the least. All are free to leave at any time.

The Paris Institute of Deaconesses is the most complete and systematically organized institution of the kind anywhere to be seen. It may be said, "Why pursue so many objects at once? Why join in one so many different branches of charity? There surely must be confusion, conflict of wants and interests, charitable bickerings and jealousies." In answer to this apprehension we might reply, that nothing of the sort has as yet appeared, after six years' trial, every year almost bringing with it a new foundation. But the very raising of the objection implies a misconception of the purposes for which the Institute exists. It is not a hospital, nor a seminary, nor a penitentiary, but a great Normal School of Female Charity. Neither the good education afforded within its bosom to the young, nor the care to the sick, nor the wise discipline to the vicious, can ever constitute its real end, its essential perfection; but the full development and wise training of all the impulses of the female mind, which may best serve to promote and fulfil

those several aims. Variety of occupation is an indispensable condition to its due existence.

The Institute is thoroughly Protestant. No vows, no poverty, no monastic obedience, no celibacy, no engagements—even temporary—no claustral seclusion, no vain practices, no domination over conscience, no tyranny over the will—such are the “fundamental principles” which, with appropriate developments, stand at the head of its statutes.

The establishment of deaconesses, founded by M. Vermeil, is not the only one in France. At Strasburg, the Rev. M. Härter has presided over a similar institute since October, 1842. In 1845, it already numbered twenty-four sisters. It confines itself as yet, to the two branches of education and physical relief, and devotes separate premises to each. Its hospital received in 1844—5, sixty patients, while its school, divided into an infant school for either sex, and a lower and superior girls’ school, numbered, in these different divisions, eighty, sixty, and thirty scholars respectively. Besides the sisters in the institution at Strasburg, others connected with the establishment are in active service elsewhere.

In Switzerland, there are several Deaconesses’ Institutes. One at Echallens, in the Canton de Vaud, founded by M. Germond; another at Boudry, in Neuchâtel, founded by M. Bovet, and we believe others. That at Echallens acquires a melancholy interest from the recent arbitrary banishment of its founder from the scene of his philanthropic labours by the Council of State of the canton, and it is still uncertain whether this circumstance may not necessitate the removal of the establishment to another part of the canton. Perhaps none of the institutions we are now considering are so dependent upon the personal exertions of the individuals by whom they are superintended, as this of Echallens. There is no internal hierarchy among the sisters, who are placed under the authority of the worthy minister and his wife, as directors. A committee has been named, but we believe that

its only duties are to examine the accounts, and provide for the maintenance of the establishment, in the event of the founder’s death.

The Echallens Institute is confined strictly to the training of nurses for the sick. M. Baup speaks of it in the following terms:

“Since my stay at Echallens, I have become acquainted with an institution, modest, indeed, in its pretensions, but worthy in every respect of the attention of the friends of the Gospel. I refer to the Deaconesses’ Hospital, founded in December, 1842, by the excellent Pastor Germond, with the view of training sick-nurses, competent to fulfil, in Protestant hospitals, the duties which the Roman Church devolves on its *Sisters of Charity*. As the establishment is founded upon thoroughly evangelical principles, vows, or engagements for life are here out of the question. It is a free corporation, whose members devote themselves, for the Saviour’s love, to the service of the unfortunate, and especially of the sick. None are admitted as deaconesses but persons of sincere piety, who, being free from every other engagement, are desirous of devoting themselves to this self-denying work. Received into the association after a period of trial of at least three months, a deaconess may at any time withdraw from it. But while she continues a member of the association, she remains under the authority of the director and directress of the establishment, who may send her to attend upon the sick in private houses, in hospitals, or in other charitable establishments. The deaconesses receive no pecuniary compensation for their labour; but they are wholly supported by the establishment, which also offers them a retreat when aged, sick, or infirm. An infirmary, which will accommodate about twenty patients, is attached to the establishment of Echallens. Here, under the excellent religious and moral superintendence of Mons. and Madame Germond, and under the direction of experienced physicians, the sisters are trained for the performance of their difficult and self-denying duties. They are now,

eighteen in number, all in active service, some at Echallens, others in various places: in the Protestant infirmary of Lyons; at La Tour, in the valleys of Piedmont; in the cantonal hospital of Geneva; at Neuchâtel; at Loche; at Chaun de Fonds; at an establishment for infant cretins, in the canton of Berne; at the Chalet de Bessinge, where Colonel Tronchin, one of the most active members of the Evangelical Society of Geneva, receives poor sick persons; and at Silly, in a similar establishment, founded by Madame Eynard. Rich blessings have rested upon the labours of these sisters, and the hospital of Echallens has become a Pool of Siloam, where not a few invalids, besides the relief of their physical maladies (the poor receive medical attendance and board, free of charge), have found that peace and consolation which was needed by their souls. However, notwithstanding the blessings which it has diffused over the entire country, it has had to undergo its share of the sufferings which have been endured by all our evangelical institutions. In 1846 it was obliged to be closed for six months, in consequence of a violent attack upon the little chapel which adjoins the house. But it has since been re-opened; the sisters, who were obliged for a while to separate, have been able to resume their humble and benevolent occupation, and the house now contains as many sick persons as it will accommodate. Since I have been here, I have had the opportunity, in the absence of M. Germond, of daily proclaiming God's word to an audience well prepared to receive the consolations of Christ. But the painful circumstances through which we are now passing, have prevented donations from flowing in with sufficient abundance to furnish means of support to this poor family of invalids. I therefore take the liberty of recommending this charitable institution to those of your readers who feel an interest in our canton. Besides the current expenses, which, with the strictest economy, amount to from 6,000 to 7,000 francs (*Suisse*) per annum, there are the aged and infirm

deaconesses to be thought of, to whom the director wishes to be enabled to offer a retreat, which they have so well deserved after a life of devotedness. The building occupied as an infirmary being hired only, it is of importance that it should be purchased, in order to give to the establishment suitable development. Such is the desire of M. Germond; if it is agreeable to the will of God, he will incline the hearts of those who possess the ability to give in favour of a work so worthy of all support."

We now come to the oldest and most considerable of existing Deaconesses' Institutes, that of Kaiserwerth, on the Rhine, founded by Count von de Recke and the Rev. T. Flidner. It numbers no less than 101 sisters, of whom sixty-seven are consecrated deaconesses, and thirty-four candidate sisters. Their labours are distributed among public institutions, the service of particular communes, the care of the sick in private houses, and the various departments of the main establishment at Kaiserwerth. One of the most interesting features of the labours of the German deaconesses is the recently developed one of parochial service. It is designed to be the reproduction of the functions of the early Christian deaconesses, or servants of the Church, of whom Phœbe of Cenchrea is, by name at least, the apostolical type. The parish, or rather commune, deaconess has to visit the poor and sick at their homes; to procure for them, as far as possible, work and clothing; to work for them at her needle, instruct poor children in sewing and knitting, either singly, or in classes where practicable, giving a regular account of her labours to the clergyman, the diaconate, and the Ladies' Charitable Society, where such exists.

"The institution is divided into four branches, all managed by deaconesses, and in each of which the candidates for that office are trained, —1st, a public hospital; 2nd, an infant school; 3rd, an asylum for female orphans of all ages, who are educated gratuitously, and allowed to remain until provided with situations;

4th, a house of refuge for discharged female convicts, who have shown signs of contrition and of desire for reformation. These having no means of gaining an honest livelihood, are glad to place themselves under tuition, and to pass through a period of voluntary probation, in order to be received into the domestic service of charitable persons.

"The deaconesses are engaged for a period of five years, but are allowed to withdraw at any moment, if they can plead a sufficient reason; for it is not thought desirable to bind them down in body to a calling from which they have broken loose in spirit. Many thought this latitude would be detrimental, but the founders considered that where the Spirit of the Lord is, there should be liberty, and that the example of the apostles and the primitive Church was against every unnecessary yoke and burden. The result has justified their determination. Of the first twenty-six deaconesses who were engaged, only two chose to retire, and one was dismissed. Their whole time is devoted to works of charity; they are distinguished by a peculiar dress, consisting of a dark blue gown, a white tippet, and a neat little white cap, setting close to the face."

The hospital at Kaiserwerth is on an extensive scale, and received in 1845-6, 568 patients, being an increase of 147 on the preceding year. They were, for the most part, men of all religious persuasions—Protestants, Roman Catholics, and Jews. The number of children patients is about 100 a year. After the hospital comes the Normal School for female teachers, of whom upwards of fifty are sent out every year. Different in this from the other institutions which we have as yet examined, the institute of Kaiserwerth has scarcely so wide a home field for practical teaching, as might at first sight be expected from its general dimensions. Thus, its infant-school only numbers forty children; its hospital-school, we presume, contains but a comparatively small proportion of the hundred juvenile patients; and its orphan-house, intended for the

orphan daughters of clergymen, teachers, and others of the educated classes, and for the daughters of missionaries absent in foreign countries, reckons about twenty inmates.

The material magnitude of the Kaiserwerth establishment is, of course, considerable. It has several gardens, an ice cellar, a bakehouse, a laboratory, baths on the Rhine, two large bleaching grounds, a dairy with cows, &c. It has to provide daily food for 300 persons. Its income in 1845-6 was 17,303 ths. (under £2,524), less by upwards of 2,000 ths. than its expenditure; with a debt of upwards of 6,000 ths., £875. Its influence has been most extensive. Not only have similar institutions, either off-sets from it, or framed upon its pattern, sprung up in divers parts of Germany—at Dresden, at Berlin, and elsewhere—but it has sent deaconesses to German Switzerland, to St. Petersburg, to London, and in the course of next spring its director intends crossing the Atlantic, with several sisters, to found a new Kaiserwerth, among the German colonists of Pennsylvania. Several sisters are already in London, in charge of the German hospital at Dalston, founded in 1845. The number of deaconesses in this establishment is now five, of whom one has been appointed matron, and has the superintendence of the others.

The objection has been raised, that the Protestant order of deaconesses is but a copy of the Romish order of Sisters of Charity. This, however, is incorrect. It would be easy to show, that in that particular branch which it has shot forth as yet in Germany alone—the parish deaconess—it reproduces, as we have already stated, the deaconess or "servant of the church," of the earliest times, an institution which seems to have subsisted, in the Eastern Church at least, till the eleventh century. Whereas, in its more general form, of an association of females for all purposes of charity, it is not only not Roman Catholic, but historically Protestant in its origin. It was a Protestant Prince, Henry Robert de la Marck, Sovereign Prince of Sédan,

who, in 1560, instituted in his dominions a society of *Demoiselles de Charité* (Ladies of Charity), for assisting, in their own homes, the poor, the aged, and infirm, and supplied to it the needful fund, for rendering it permanently sufficient. The mission of these new servants of the Church was one wholly of free-will; they pronounced no vows, and were chosen from among those persons who were free from the marriage-tie, and the duties which it entails. The only engagement which they took was that of devoting themselves to works of mercy. It was only after the lapse of eighty years, that in the Romish Church, where the influence of one Reformation was already bearing fruit, St. Vincent de Paule instituted the "Filles" or "Sœurs de Charité" (Sisters of Charity). But the work was disfigured in his hands by the addition of the monastic rule,

perpetual vows, vain observances, and more especially by the anti-evangelical doctrine of salvation by works. In the meanwhile persecution had soon stifled among French Protestants the work attempted at Sedan by Henry Robert de la Marck.

It was stated by M. Vermeil, at the last annual meeting of the Paris Institute, that "the Christians of England were seriously contemplating the formation of an establishment of deaconesses." This statement has reference, we presume, to a "Training Establishment for Nurses for Hospitals, Families, and the Poor," a prospectus of which has lately been issued. It is to be founded on an analogous principle to the Kaiserwerth Institute. Mrs. Fry had attempted something of the sort before. But the establishment now proposed is to be in connexion with the Church of England.

NOTES OF A JOURNEY IN THE HOLY LAND.

CHAPTER IV.

(Continued from page 430.)

PREVIOUSLY to entering upon an account of Jerusalem, I would say something about the general character of the country of Syria, as regards its government, population, and extent, as I have not yet had an opportunity of doing this. Syria is at present under the government of the Turks, and the Porte directs its power in the country through its Pachas, of whom there are three or four who each have a large district or pachalik under them. Thus, there are the Pachas of Damascus, Jerusalem, Acre, &c. The Pachas have their authority supported by bodies of Turkish soldiers, horse and foot. In each village of any consequence there is a governor, who administers justice, or rather, more frequently, injustice, under the terror of the bastinado. At any time, their opinion and

decisions, may be biassed by a sufficient number of piastres; so that, in a general way, Europeans have a great chance of their assistance in any matter which is brought before them, being usually thought to have purses of unlimited depth. These governors are exceedingly tyrannical and overbearing to the poor inhabitants, grinding them down with oppression, and squeezing every piastre that is possible to be got from them. In a similar manner, the Pachas who have been generally favourites at the Porte, spend the few years of power that they have in the country, not in improving it, and the condition of the people, but in aggrandizing themselves; and thus they return to Constantinople, laden richly with the spoils of the land, which is left behind them (if such a

thing be possible) in a worse state than that in which they found it. No encouragement is given the people in agriculture or manufactures; no protection from the predatory Arabs afforded them; people get on just as they can without protection, without education, without money, roads, or anything, in fact, like good government.

The Syrians, or inhabitants of Syria, though somewhat similar in look to the Bedouin Arabs, are quite a distinct race. They mostly speak Arabic, but their stature is taller, and complexion lighter than that of the Bedouins; and besides, their features are more sharp, and their hair and beard full and long, compared with the short black hair of the Arab. They are either Christians or Mahomedans, and in both religions they are divided into many sects.

The Jews are seldom to be met with, but in the vicinity of the five holy cities, Jerusalem, Tabarieh, Safet, Nablous, and Hebron.

The whole length of Syria, from El Arish to the Gulf of Iskenderoon, and the confines of Arabia Minor, is about 450 miles; and the breadth, from the Mediterranean to the Jordan, averages fifty miles. How much further beyond to the East of the Jordan, Syria extends into the Hauran and the Syrian desert, it is difficult for geographers to determine,—perhaps another fifty or sixty miles. It is estimated that it contains about 50,000 square miles, with an average of forty inhabitants to the square mile; but this is merely conjecture—it is impossible to tell with certainty, as the Turks were never guilty of such a thing as taking a census.

We are told by David, that “the mountains are round about Jerusalem;” but it is not every body that understands from this the exact position of Jerusalem. It is not in a low situation, enclosed by lofty mountains; it is, in fact, very elevated. And yet its elevation is not observable, for the whole country about it is high ground; Jerusalem is built upon a range of mountains, varying from 2,000 to 4,000 feet above the level of the sea; and the city is up-

wards of 3,000 feet above the sea. The country immediately surrounding it, is nearly of the same level, except the Mount of Olives, which rises a few hundred feet higher. So that when you see the city from most points at a distance, it appears almost in a plain; it is only when you get near it that you discover its real position. It is really situated on a hill, which, though level almost with the country around, is separated from it by a narrow and deep valley, nearly three parts of its circumference. So, when you are in the valley, and look up at the city, its position strikes you as admirable and imposing; when you are within the city, and look down upon the valley, you seem to be elevated to a great height. But if you look over the valley, and on to the country beyond (though there is much uneven ground on many sides), yet you seem only to be about as high as the greatest part of it. Towards the Jordan and the Dead Sea, the country is exceedingly broken up into deep valleys and ravines, which drain the water from off the high lands down in this direction. The city being thus placed, as I have said, on this hill, three sides of which are surrounded by deep valleys, its situation is remarkably good for defence; and it was this, no doubt, that made David so anxious to take possession of it, and also, probably, why the Jebusites held out against the Israelites for such a long time. Also, it was on this account, that Titus was so long in besieging the place; the walls of the city above the valleys were almost impregnable, and the only naturally unprotected side, which had not these valleys below it, was defended by a triple wall. Jerusalem is still a fortified city, and the fortifications are kept in very good order by the Turks. Every night, at six o'clock, the gates are shut to, and no going in or out is allowed on any consideration. This is on account of the Arabs. But a very small part of these fortifications are of the date of the ancient city, as we shall afterwards see; they are chiefly of the time of the Saracens and Crusaders, with, of course,

plenty of alterations and repairs. I can hardly say what was the size of Jerusalem in the time of our Saviour, compared with what it is now; but it must have been a very great deal longer, and must have covered the hill much more completely than it does at present. The population now is estimated at 24,000, formerly it was very much greater by many thousands.

A walk round on the outside the city, even if only taken for the purpose of getting different views of it and its fortifications, is an exceedingly interesting thing. The interior of the town, excepting the places of association, has little to attract or interest. The streets are so narrow, that two laden mules can barely pass; and so badly paved, that it is not only dangerous to ride (a thing we never dare attempt, always dismounting from our horses), but it is positively dangerous to walk in them. The houses are of the character of most other Oriental towns, built of stones, with flat or domed roofs (fortimber is but little used, being scarce), and projecting in any irregular way into the street. The gutters run down the middle of the streets, and into them everything is thrown, and probably taken away by no other scavengers than the dogs. There was more going on in Jerusalem than I expected. Though none of the shops have any attempt at show, like those at Cairo and Damascus, yet there are plenty of them; and the bazaars are neither small nor bad. The street in which the country people come to expose their fruits and vegetables, presents a very amusing spectacle in the mornings, from the bustle, and variety of figures and costumes moving about in it. Diving about among the crowd, you see the sleek and swarthy Arab, with his simple blue dress over his shoulders, and his knife in his girdle. They always seem to gain respect from the townspeople, who have a real fear and dread of them; not, indeed, when they are in the towns, but when in their own plains; for, as sure as an unprotected individual or party present themselves to the Bedouins, so

sure are they to be attached and robbed of everything belonging to them; and though lives are never taken except on resistance, yet the being left in the middle of a desert, some days' journey from any assistance, without food or clothes, is almost worse than immediate death, and under the influence of excitement. The scorching sun, and the pangs of hunger and thirst, only prolong what you would ardently wish for. Europeans, who are resident in Jerusalem, never venture outside the wall, any distance, without a guard. The climate of Syria varies so much according to the features of the country, that it is impossible, in a general description, to give an accurate account of it. In the table-land, and the country in the neighbourhood of Jerusalem, there are two rainy seasons. The former of these sets in about the beginning of November, and lasts for six or eight weeks; and the Mediterranean Sea being in such close vicinity, an immense quantity of rain falls at this time, which, indeed, almost supplies the country with water for the rest of the year, being preserved in tanks. Frost and snow are not uncommon in the winter; the snow is often deep. Winter, with its associated cold and rain, is not well over before March, when the latter rains fall, and continue for another few weeks. These are not like the former rains, cold and unproductive, but alternating with bright and hot sunshine; they fall like our occasional April showers, on the warm ground, and wonderfully soon their effect is seen, by the springing up of the green vegetation. Indeed, these latter rains are of much more importance than the former rains, as we observe was the case in ancient as well as the present times. The only fear is, lest they should not fall heavily enough, as Job represents the ground opening its mouth for them; parched up with the spring sun. Solomon also compares the gratefulness of a cloud of the latter rain to the king's favour. (See also Deut. xii. 14, and Jer. ii. 3). The fear respecting the former rains is, that they should come too heavily,

washing down the soil (which the peasants used much more frequently than in these days, to lay on the sides of the hills,) into the vallies below. And thus it is a blessing if they fall moderately, (Joel ii. 23.)

To proceed with the description of Jerusalem, I will begin with those parts of the city on the inside, which have the name of being of an ancient date. I have already said that all the wall is comparatively modern, and so it is. Titus is said (in wonderful fulfilment of prophecy) to have most completely destroyed it, and not to have left one stone one above another. And yet there seems to have been one exception to this in the *tower of Hippicus*, which was part of the ancient wall, no doubt. He is said to have left this for the very purpose of letting succeeding generations know what a place he had to reduce; and it bears its memorial well. The lower part of the tower, to the height of thirty cubits, is of solid masonry, twenty-five cubits square; and on the top of this was formerly a huge reservoir for water. This tower was built by Herod for his friend Hippicus. Besides this, there is the *spring of an arch*, in the vicinity of the sight of the temple, which has puzzled many an antiquarian, and has only been discovered of late years. Some say, that it belongs only to the vaults of a church of the time of Justinian; but it seems of too great a size for anything of this kind. Others say, that part of it being imbedded in the walls of the ancient temple, it points to a much earlier date—of the time of Solomon. But I believe, that it is not proved sufficiently that it is so attached to these walls; whereas, it is proved almost satisfactorily, that the principle of the arch was not known in Judea in the days of Solomon. In Egypt it certainly was; but at that time, they only used it in brick structure, and never in stone: besides, this country was far advanced before Judea in the arts and sciences. The arch is much more probably of the time of Herod, and belongs to a bridge, which Josephus tells us, joined the hill on which the temple

stands, to Mount Zion; and which is just its direction.

The most ancient place of all in Jerusalem, is the remains of a *wall of the original temple of Solomon*. It forms at present part of the wall of the enclosure of the Haram,—the site of the ancient temple. The lower stones, to the height of ten or twelve feet, are of immense size—some of them twenty-six feet long, and of proportional breadth. They are of that character of masonry, which antiquarians have always assigned to the age of Solomon; and there are some ruins at Baalbec, whose stones are similar to these, and which they have generally supposed to belong to the house which Solomon built for his queen, amongst the mountains of Lebanon. All the Jews have a tradition, that this was a wall of their ancient temple; and here they come every Friday in crowds, to lament and bewail their present condition. It is a most touching sight to see them all assembling here weeping, and beating their breasts, and howling their prayers into the crevices of the stones; for through these only, they think, that any prayers must ascend to God. One poor woman I saw lying prostrate on the ground, with her face close up against the wall, and in this position she remained for more than half an hour, uttering her cries into the holes. What a strange fanaticism, how strong, and how lasting! When other nations have, one after the other, lost their nationality,—some being submerged into those which have been greater; some destroyed and disappeared altogether,—here the Jews remain yet a distinct people: with a full remembrance of their ancient origin; with as strong an enthusiasm as ever for their ancient religion; with their nationality unhurt by time, persecution, or exile! There is something so extraordinary in this, that it cannot but lead any thinking man to look for a solution of the problem, why it is so? And then, really, you can come to no other conclusion, than that such a peculiar state of things must be under a peculiar influence,—and that an extraordinary, divine influence. It stands

out prominently and distinctly in the history of nations from the earliest ages: we know of nothing else like it. A full solution of the difficulty is found in our scriptures, sufficient to satisfy any reasonable man. There are some huge stones, similar to these in this place, low down at the foundations of the city wall, near the Damascus gate. They may, very likely, be the foundations of the wall of David's city, or Solomon's: for though Titus razed the superstructure to the foundation, we cannot suppose that he would take the useless trouble to uproot the foundations themselves; so that there may be, for what we know, at the present time, far underneath the ground, and the accumulations of centuries of delapidations, many a record of the glory of Jerusalem in the days of its first kings. Of the remains of what existed in our Saviour's time, there are few that can be recognized with any degree of certainty. For Monkish traditions are anything but to be depended on, not only from the character of the supporters, but on account of the character of some of the traditions themselves, which make you decidedly in doubt as to the others. Who, for instance, will believe that *Pilate's house* is still standing; and that the window still looks upon the street, out of which Pilate exclaimed to the assembled multitude,—*Ecce homo!*—Behold the man! Who can think that the stone which is pointed out to them, is the identical one on which the cock crew when Peter uttered his oaths and curses! The *via dolorosa*, as being the course of the street along which our Saviour passed, bearing his cross, is a pleasant idea, and there may be some truth in it. But it is these *particularities*, about which, there is no certainty. The grand features of the country you cannot mistake; Jerusalem itself, and its four hills, and its vallies and mountains about, and other places prominently marked,—there may be a great deal of truth in their identity. Buildings fall to the ground, and walls are easily razed; but hills and vallies, and deep pools, and wells especially, are much more likely to

retain their ancient character. There are the remains of two pools in Jerusalem, which claim an ancient origin. One is the *pool of Bethesda*, not far from the temple, and near the gate of St. Stephen. It is believed by all the Christian inhabitants in the city, to be the original pool, and, from its situation, may possibly be. It is now still deep, but perfectly dry, and only used as a receptacle for rubbish and filth. It is mentioned John v. ii. The other pool is at the north side of the town, within the walls, and has the reputation of being the pool which Hezekiah made, which was supplied with water by a conduit from without the walls, (2 Kings xx. 20.) Now, the pool is of a large size, and still exists, and is used for holding water, to supply the baths in the vicinity. In the wet season it is filled with water, which runs through an ancient conduit, from the upper pool of Gihon. On one of the days on which we were taking our rounds within the city, we came to what is said to be one of the oldest houses—that, of St. Mark. It is now occupied by the Syrian Christians, and part of it is converted into a church or monastery.

But of all the places of interest, none surpasses the *Church of the Holy Sepulchre*. For though there be a doubt as to its covering the true locality, still, this doubt leaves some room for hoping that it does; and as you enter its sacred precincts, you cannot bear to think otherwise, than that you are on the very spot where all those wonderful things, connected with man's redemption, took place. The only external part of it which is visible, is that which faces a considerably-sized square. There are some rich remains of door-ways and windows still existing, of Saracenic architecture, and of very early date. The square in front is constantly filled with knots of people, exposing on the ground for sale, their wares, which consist of beads, rosaries, crucifixes, and other curiosities, manufactured out of wood, olive-stones, bitumen, and other substances peculiar to the country. The door of the church is ~~not always kept open~~,

but is closed at certain times, when the pilgrims who are inside, or outside, as it may be, have to wait for their exit or entrance. We happened to enter at a very propitious time, one Saturday afternoon, which being the eve of a saint's day, every thing was being shewn off to the greatest advantage, both as far as the church and the pilgrims were concerned. Entering the door which leads out of the above-mentioned square, you first come in contact with a Turkish sentinel, who generally expects something given him. Proceeding a little further, you come at once to a place of deep interest. A canopy stands in the middle of a kind of anti-chapel, surrounded with black hangings, and under it is the stone on which our Lord is said to have been anointed after his crucifixion. It is called the *stone of unction*. Near it, are the tombs of some of the Christian kings of Jerusalem, Godfrey and Baldwin; and amongst them, that of an earlier king—Melchisedec! On entering the main body of the church, a splendid sight presented itself: in the centre of the circular building, was the canopy over *our Lord's tomb*, splendidly illuminated with hundreds of lamps and candles. Around the narrow entrance to it, was a crowd of pilgrims, each anxiously waiting their turn to be admitted. When we went in, we passed through a small chamber, where we met two women coming out, who were horrified at the idea of the attendant at the place allowing us to enter with our boots on. In the inner chamber, lit up with lamps, is the holy place, in the form of an oblong trough, now covered with marble, polished, and worn away by the kisses of the many thousand pilgrims who have visited it. Behind this building enclosing the tomb, is a small chapel, which belongs to the Copts; but it is so diminutive as scarcely to admit of more than two persons. In the main body of the building, and behind the *Coptic Church*, is the tomb of Joseph of Arimathea, and some other tombs cut out of the rock, and which look of an ancient date. The part of the church, where all these places are, is

circular, and surrounded by square columns let into the wall, and intervening with arches, supporting the dome above. From one side of it, you ascend a flight of steps, to the place, where tradition says the crucifixion took place,—*Mount Calvary*. And here you are shewn the holes in the ground, where the three crosses were fixed, now lined with marble and silver; close by, is a rent in the rock, said to be produced by the earthquake at the time of the crucifixion; and near, is the stone on which our Lord's mother stood during the agonizing scene. In this chamber were numerous persons, some kneeling at one holy place, and others praying and kissing at another. A body of Latin monks were rapidly chanting on the spot where the Virgin stood. Descending again into the body of the church, and going down still lower below ground, you arrive at a cavern brilliantly lit up with lamps, where the three crosses are said to have been found. After Helena discovered the place where they had been buried, it was still necessary to identify our Lord's cross; which was effected, it is said, by applying each cross separately to the person of a sick man, who was immediately restored on touching that which had borne our Lord. Subsequently, this true cross has been, we know, dispersed in minute pieces over the whole world; and such has been its miraculous power, that it has produced as much wood as would build a moderately-sized man-of-war!—A sad and standing instance of priestly deception and popular superstition. Ascending again, you are shewn several places of interest, such as the pillar to which our Lord was bound when he was scourged; and a number of small chapels surrounding the aisle are dedicated to various things connected with our Lord's sufferings; his crown of thorns, &c.: and each chapel belongs to a separate body of Christians. The *Greek Church* is a lofty oblong building, opening out of the circular part, which belongs to the Latins, like the nave of one of our cathedrals. Its walls are covered with

paintings and gildings, which, to our eyes, perhaps accustomed to the delapidated mosques of Egypt, looked to greater advantage than they ought. The general effect, illuminated as every thing was so splendidly, appeared very imposing, but close observation showed the coarse and gaudy particulars which made up the whole scene. It is in this building, that occurs every Easter, the astounding deception of the *Greek fire*. Early in the morning, assemble multitudes in the church, of pilgrims of almost every sect and every nation. Their first business is to parade round and round the Latin circular church, as fast they can, making as many circuits as possible in the shortest time. In this way they employ themselves—of course, in the greatest confusion, meeting and jostling against each other, till the commencement of the miracle is announced. Then, all rush in the direction of the Greek church, where is the Greek Archbishop and all his hierarchy, ready to produce the miraculous fire. The scene, at this time, I am told, is beyond description: the confusion, the fights, the scuffling, the screeching, and howling of the victorious or the wounded parties, who raised up to the highest pitch of excitement, abuse each other most unmercifully, both with language and blows. And all this is in their anxiety to get the most forward place in the scene: and all this is happening in the most holy places on earth, on the most holy day of the year! Suddenly, the archbishop declares the miracle to have been performed; the fire has descended from heaven, and has lit the lamp, which is then delivered over to the assembled crowd, who eagerly apply their candles, with which they are provided, and get a part of the miraculous and holy fire. Now, this is the most gross deception that was ever practised. A friend of mine, a lady, who once obtained admittance into a privileged place in the church, when this scene was going on, as a Coptic Christian, told me, that she herself saw, one of the priests handing a lighted candle through a little

window, which lit this wonderful lamp! And yet it is pawned upon the people as fire directly from heaven! and they believe it most entirely! Such an instance of superstition, in this age of the world, is hardly credible. Some years ago, this trick was in the hands of the Latins, who, beginning to think it rather too evident, handed it over to the Greeks, who were only too glad to have it in their hands, though now they are despised on account of it by the Latins, as much as the Latins were by them before. One is certainly overwhelmed with a variety of thoughts and emotions, whilst within this sacred building. The consciousness that it may really be built over the very places which are so holy in the association of all Christians, predisposes one's mind to a kind of religious enthusiasm. And then the scene which is going on while you are slowly pacing up and down the pavement. The whole church seems to be in a blaze of light; thousands of lamps and candles are glittering and shining all over, causing the masses of gilt ornaments to glisten with their collected radiance. Hundreds of people are in the church, of every possible religion, sect, colour, and costume; a motley multitude. Some are walking up and down, with looks of curiosity; others are more devotionally engaged with kissing, kneeling, or burning candles. Many are collected in small knots, men and women, laughing and gossiping, and some smoking; so various are the objects for which people come. Whilst the Turkish soldier on guard, is lounging in different parts of the church, with his long pipe in his mouth, and his match-lock standing by his side, ready to interfere on the first appearance of any disturbance; for fearful scenes are continually happening. Such an idea most Mussulmen have of Christianity! During all this time, you hear the distant peals of the organ, and the shrill voices of the chanting priests echoing from the vaulted dome. But here stay: view every thing at a distance; consider not the misdirected devotion of the pilgrims;

look upon the building in its real character—as containing the most holy spots; approach not too near the gaudy decorations; listen not too attentively to the music; let your mind be only impressed with an overwhelming idea of the sanctity of the place; and let the *seeming* devotion of others, and the inspiring effect of the soft strains, just help you to raise one thankful thought of gratitude to heaven, for what once took place here,—and you will not have seen the church of the holy sepulchre in vain.

I have said that there are doubts raised as to the fact of this church being built over the real sepulchre of our Lord. And they are chiefly grounded upon this: that the site of the present church, as now existing, must have been originally within the walls, judging from the present appearance of the place, and the position of the ancient town. For, they say, that the ancient wall of the city, which they pretend to trace with some exactness, must have made a very singular and unlikely bend, if the site of the church of the holy sepulchre were ever without the walls. This is a question of considerable doubt, and hardly to be settled, indeed, when so many excellent authorities argue on both sides. But that the real site of our Lord's tomb, and Calvary, must have been without the walls, is evident from scripture. They also doubt the truth of the traditions, which have always asserted this to be the veritable spot. Inasmuch, as in the wars and confusion which preceded and followed the destruction of Jerusalem, the true place might easily have been lost to the early Christians, who, certainly, had something else to do, than to keep up the memory of all the exact places connected with our Lord's ministry or death. All this may or may not be. I confess, I was rather affected in my opinion about the matter (and every body may be allowed to have his own), by what I was told by an English gentleman resident at Jerusalem. He informed me, that he was assured by an old man, intelligent, and by no means likely to have any reason for saying otherwise than

what was true, that in 1802, when the church was almost in ruins, from the effects of a disastrous fire, he saw himself underneath the marble casing (which only is what is usually seen)—the remains of a very ancient trough cut out of the rock. This is by no means conclusive, but every little evidence helps, one way or another; and, I daresay, it is not every body that knows there is even *this* beneath the modern marble which he kisses. So much for the church of the holy sepulchre.

There are many remains of Saracenic architecture in Jerusalem, and some of them are exceedingly beautiful; and so exactly resembling our Gothic, that a hasty glance makes you almost fancy it is just what you see every day in our English cathedrals. This shews the intimate connection between Saracenic and Gothic architecture, and how evidently we must have borrowed all our beautiful ideas from the East originally. It seems extraordinary that there should have been such doubt upon this subject for so long a time. The idea, that the Gothic should have sprung out of the intersections of circular Norman arches, when it was, to all intents and purposes, adorning many a fair mosque in the East long before! If the Crusaders never did any other good, they did us the benefit of supplying us with ideas, that have adorned our country in a degree, to which no other country can come up. I would put York cathedral, and even a Turkish mosque before many a Grecian and Roman building, for overpowering elegance of imagination. Jerusalem has, once upon a time, like most other Eastern towns, been well supplied with water, and there are many remains of fountains still existing. But it is only the ornamental stone part which you now see; the water has long since ceased to flow. The designs of one or two of them struck me as being particularly beautiful. One day, as we were stopping to admire one, we were surprised by a man, who was passing by at the time, also stopping and admiring *us*, or at least, looking very attentively at us; and, after he

had done, he walked away, muttering aloud something unintelligible. I was anxious to know what his observations were, and on enquiring of our dragoman, I was told, that the man expressed himself interested in our undertaking, and was only sorry he could not stay to see the result of our explorations under this old fountain! He, in common with all his countrymen, could not understand how we could care about a mere piece of stone: it never, in fact, entered his mind that we *did*,—there was treasure—treasure underneath, that we had our eye upon. So they think in Egypt, when you undertake any excavation; and it has been actually necessary, previously to hide some money in the place where it was expected to be found, in order to satisfy the expectations of the natives, who would otherwise, of course, think you had stolen it all yourself. They think here, too, that every foreigner, travelling in this country, is sent specially by his king in search of these treasures. This treasure-seeking seems to have been a very ancient undertaking. We find our Lord, in one of his parables, bringing forward the case of a man, who had found a treasure hid in a field, and who, for the sake of getting it, forthwith goes and sells all that he has, in order to buy the field, (Matt. xiii. 44.) The treasure hiding may have had its cause in any country, but more particularly in the East, where, from time immemorial, revolutions and political changes have been so frequent, that often, the only safe way of retaining one's personal property, has been to bury it. And we may easily conceive, how in many cases, owing to misfortunes happening to the owner, that they have been neglected and forgotten; and this occasional discovery has led to a general supposition that they may be found almost any where. And it is also easy to conceive, how indolent and lazy people would rather employ themselves, with a short exciting occupation of this kind, than with the more constant and persevering labour of the field.

Having now touched upon all the

places of ancient interest *within* the town, I would now take a walk outside, round the walls. Let us come out of the city by the *Jaffa-gate*; or that near the tower of Hippicus, to the west. You immediately descend rapidly into the *valley of Gihon*; and, proceeding gradually to the left, underneath the walls, come to the lower pool of Gihon, which bears marks of having once being used as a tank, but is now perfectly dry, and partially converted into gardens. Proceeding, and continuing to bend round, you enter the valley of the son of Hinnom, or *Gehenna*, which is a continuation of the former valley, only that it is much deeper.

Here, on one side of you, rise the broad steep slopes of the hill of Zion, surmounted on the top by the city battlements. On the other side, rise up, perpendicularly, black and dark rocks, which are over-topped by the *hill of Evil Counsel* above. The valley so deep, and so shut in on both sides by great heights, has a gloomy and mysterious appearance, which well accords with the idea that we form of it in reading the Scriptures. Here, used those obominable idolatries to be practised, which gave such a character to the Jewish kings' reigns—the sacrificing of children to Moloch. It was called Tophet, on account of the musical instruments (Toph), which were played to drown their cries. In after times, the Jews considered this valley so cursed, on account of all these abominations, that they used it for no other better purpose than as a receptacle for every kind of filth, and the dead bodies of animals and malefactors. Fires were kept constantly burning to consume such a mass of putridity; and hence, the valley gave its name to that awful place of eternal torments,—where the worm dieth not, and the fire is not quenched,—*Gehenna*, Hell. Further on, high above the rocks, you are pointed to the Potters' Field, or *Aceldama*, which was bought with the price of our Saviour's blood. And here, too, tradition says, that Judas met with his awful end, falling headlong down from the heights into the valley beneath. It is, to say the

least, a very likely place for the occurrence, as Judas must have had a much greater fall, than merely from the branch of a tree to the ground, to produce the results which are related. By the time that you have descended to the end of the valley of Hinnom, you find yourself at the south-east corner of the city, though now a considerable distance from it, and below it. Here this valley is joined by the *Valley of Jehoshaphat*, running nearly north and south, and they both continue in one valley towards the south and south-east, through the midst of the tossed mountains that intervene between Jerusalem and the Dead Sea, till it finally opens out upon this, near the Jordan. Just at the junction of the two vallies, is a well, *Enrogel*, or more commonly known by the name of *Job's Well*, though nobody knows why. The border of Judah's possession ran just by here (Josh. xv. 7); and here it was, that Adonijah settled himself for a time, when he raised his rebellious standard, and slew sheep and oxen, to get into the favour of the people. In the present day, there is to be seen a stone building, which covers a well of great depth. It seems to collect all the water which ought to run in the course of the brook *Kedron* (which is seldom visible above ground), being just in its course, and usually well supplied. The antiquity of this well is probably very great. I was told by a gentleman, at Jerusalem, who had descended it in a time of drought, when it was nearly dry, that he found its entire depth 134 feet, of which, the lowest forty feet are cut out of the solid rock, on which no marks of chisel is to be seen. The upper part, immediately above the rock, is cased to some height, with large stones of the character, and therefore, probably of the age, of Solomon's buildings. The uppermost casing stones are smaller and more modern. The water enters the well about ten feet from the bottom, and there is usually a large supply of it. It does not appear to have been known in the time of the Crusades. We hear, then, only of the pool of

Siloam, which was, apparently, the only spring in the neighbourhood of Jerusalem, which supplied the Crusading armies with water. And when all the other pools and tanks in the country were stopped up, and concealed by the Turks, this was in great request. Proceeding now northwards, up the *Valley of Jehoshaphat*, we have the *Mount of Offence* to the right, and on the left we come to the *Pool of Siloam*. The remains of this interesting spot are still considerable. There is a deep oblong pit, into which the water rushes at the further end, and though it may easily have kept it full formerly, at present it does not; but runs along the bottom, and disappears under ground. There are the remains of a double row of columns in it, and also of a flight of steps leading down into the water. The pool is situated immediately at the foot of Mount Zion, which rises, capped with its embattled walls towering above it; and all around is thick and luxuriant vegetation. From this pool, the water for the service of the temple used to be taken; and it is in allusion to this, that Isaiah says, "With joy shall ye draw water out of the wells of salvation," (Isaiah xii. 3.) Here, our Lord sent the blind man to wash; and near here, tradition makes Isaiah to have suffered his dreadful martyrdom,—sawn asunder. A narrow, but ancient aqueduct, cut out of the rock, still visible, though useless, used to conduct the overflowing waters of the pool into the valley of Jehoshaphat. Just on the opposite side of the valley, is the village of *Siloam*, where the tower was, that fell and destroyed those eighteen men, which occasioned our Lord's remark, "Think ye that they were sinners above all the men that dwell in Jerusalem?" (Luke xiii. 4.) What is called the *Well of the Virgin*, is a little further up the valley on the left, just under Mount Zion. The water that appears here, probably is what supplies the pool of Siloam below, and it is contained in a cavern in the rock, into which you have to descend a great many steps. The water is of no great depth: I observed the sides

of the rock under water to be covered with leeches. This well has been said to have the character of an ebbing and flowing spring; but I did not hear it confirmed by any persons who have observed it. It is thought by the natives to be possessed of miraculous qualities, who come and wash their eyes, when afflicted with blindness. We now pass over the brook *Kedron* by a small bridge, which shews that, at times, the bed of the stream cannot be crossed otherwise; though this is very seldom, and indeed so seldom, that I am told by those who had lived many years in Jerusalem, that even after the heaviest rain, they had never seen more than a very little water trickling down. The *burying ground of the Jews* is on our right, and their ancient graves completely cover the side of the hill. Here the Jews have been buried from time immemorial, and there must be hundreds of thousands laid here: many, no doubt, whose names we Christians are well familiar with. What a rising will there be here at the last great day! At present, their graves are but covered with slabs of stone, on which are inscribed Hebrew characters: in former days, they may have rivalled the Mohammedan monuments (which are not far off) in their decoration and splendour; for our Lord alludes to it, in the charges which he brought against the Pharisees, (Matt. xxiii. 29.) But the Jews now in these days, are humbled and despised, both in their lives, and in their deaths. Amongst these, is the "pillar of Absalom," which he is said to have built for himself in the king's dale, (2 Sam. xviii. 18.) Tradition may rightly point out this, as the spot where Absalom raised his monument, and part of which exists at present, being solid rock, may be of his time; but, as the lowest part is ornamented with a row of columns with Ionic capitals, and the whole is surmounted with a conical superstructure of a still more modern character,—Absalom's pillar, as it exists now, must be very different to what it was in Absalom's time. A few steps lower down the valley, are several other tombs of a similar character to that already mentioned. There is what is called the

tomb of Zacharias; and the sepulchre of *St. James*, which is a square opening in the rock, supported in front by Doric columns. Also, the tomb of Jehoshaphat is here, which is something like the pillar of Absalom. Some years ago, there was found here, what was supposed to be a very valuable manuscript; but after having excited the hopes of many literati to the highest degree, upon examination, it was discovered, somehow or other, to be a forgery. This last sepulchre is supposed to be as spurious as the MS.

We will now leave the valley of Jehoshaphat for the present, and, rising up one side of the *Mount of Olives*, which is on our right, we descend into a valley, and again rise gradually, after two miles of a very rough road, to the village of *Bethany*. The name of *Lazarus* is still connected with this spot, and it goes by the name of *El Azariyah*, or the *town of Lazarus*. They shew you the ruins of the house of *Lazarus*, which look much more like those of an ancient Christian church; and you are shewn, also, his tomb, which is under-ground, in the dark and hollow rock, and entered by descending many steps. This may be really his tomb, for it is undoubtedly near the spot. But I would rather wander among the green fields of *Bethany*, and under the shade of its spreading trees, and think over the most interesting story connected with our Lord's earthly journey; how the family whom he loved lived here; how the master, at whose feet they used to sit, loved to tarry here. And I wonder not that *Jesus* delighted in this spot, whether it be from the character of his dear friends here, or from the character of the place itself. For a more lovely, peaceful, quiet village, you could find no where. The gray rocks are scattered about, half hid with wild bushes, and the tall green grass; and amongst them grow the olive trees, making a most delightful retreat during the heat of a hot summer's day. Ascending towards the top of the *Mount of Olives*, we probably took the path which our Lord took on his last visit to Jerusalem from *Bethany*. When we reached the sum-

mit, we found both a Christian church and a mosque there. What the mosque does here it is difficult to say; but the church is called the Church of the Ascension, and commemorates our Lord's ascension from this spot. It is a very small circular building of ancient date, and has partially imbedded in its walls, a number of marble columns. Within, they shew you a stone, on which is the impression of our Lord's foot, which he left at the time he was ascending! There is a similar relic shewn at Rome, which is even now (as this is,) believed, or professed to be believed, by most members of the Roman Church! However, it is not even true, that our Lord ascended from this spot, however pleasant the idea may be, or however tradition may favour it. For St. Luke particularly says, that our Lord led his disciples out as far as *Bethany*, and that while he was blessing them *there*, he was parted from them and carried up into heaven. And though he speaks also in Acts (chap. i. 12.) of the disciples being on the Mount of Olives at the time of the Ascension, yet unless any one can prove that the summit of the Mount of Olives *alone* is the Mount of Olives, the two passages may be perfectly well reconciled; for Bethany is on the Mount of Olives, about half-way up—only on the east side of it. The view of the city below, from the top of the Mount of Olives, is exceedingly fine; you look down upon it, and seem to see into it thoroughly. No doubt it was this view, which our Saviour had before his eyes, when he gave his disciples that memorable account of the final misery and destruction of all he was then looking upon. (Matt. xxiv. 3.) Looking over towards the east, you have before you all the rugged ground between you and the Dead Sea; and in the distance the Dead Sea itself, just visible through a ravine in the mountains. There is a curious circumstance connected with this view, which I was told of at Jerusalem, and which I may mention here. The sea is not always visible; at times, though you see the deep valley in which it lies most distinctly, and apparently quite to the bottom of

it, you can see no water. And this is usually considered as one of the mysteries connected with this mysterious sea. It did not strike me till some time after I left these parts, that it may be an illusion perfectly well accounted for on the principle of the mirage. Though you appear to see dry land quite at the bottom of the valley, and the mountains seem to *meet* here, yet it is not really so—you see but the refracted image of the upper part of the mountains through a stratum of gases or exhalations, which appear from all accounts to be constantly rising from these waters. A steep descent down the mountain leads you to the *Garden of Gethsemane*. Here, the monks have enclosed within walls a few very ancient olive trees. It is not at all improbable that the stumps and roots of them may be 1800 years old; they appear exceedingly ancient, though the upper parts of the trees may be modern shoots off them. We felt quite warranted in fancying ourselves near the place, at all events, of the scene of our Saviour's agony. If it were not immediately close by these trees, it could not have been far off.

It will be remembered that we had, in our survey, turned out of the valley of Jehoshaphat, at the tombs of the kings, in order to make a digression to Bethany. We have now returned into the valley, near these tombs, and at a little distance further up, is what is called the *tomb of the Virgin*. It is a small cave, converted into a chapel, and belonging to the Latins. I cannot suppose that the Virgin ever had anything to do with the place, for all tradition goes to shew that she ended her days with John at Ephesus, in Asia Minor. Advancing northwards, and coming nearer the city walls, you pass over the Turkish burying ground, and come to a large cavern, which tradition points out as being the *Cave of Jeremiah*. Then you come to the most northern gate, the *Damascus Gate*; a little beyond which are the huge and ancient foundation stones of the wall, which I have already spoken of. And finally rounding the walls, towards the west, you arrive at the last, though not the least, in-

interesting point in our journey outside the city. It is the *Upper Pool of Gihon*. It was by this that Isaiah stood when he came out to meet Ahaz, and to encourage him against the kings of Israel and Syria. And it was here that he pronounced that remarkable prophecy, which referred to after times as well as to his own: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Is. vii. 14.) From this pool an ancient conduit takes the water into the pool of Hezekiah within the city, already mentioned. And now, having rounded the city, and having visited all the places of interest, a few steps further take us again into the *Jaffa Gate*, which was the gate from which we had first come out.

We will now consider a few places of more *modern* interest *within* the walls of the city. The *Haram* is the sacred enclosure of the Mahomedans, within which is contained the far-famed *Mosque of Omar*. The enclosure is 500 or 600 yards long, abounding with trees, fountains, and grassy lawns, and must afford a delightful retreat to the weary Mussulman pilgrim, after his long journey. The building itself is the prince of mosques, built by Mahomad's great general, Omar, after whom it is still called. As only two or three Europeans have ever had access within it or its enclosure, but little is known about it. It is death for a Christian to enter within the gates; we advanced as near as we could, finding them open, but two savage-looking blacks, who were on guard, immediately closed them in our faces. A few months ago Dr. M., a resident physician in Jerusalem, was most barbarously treated by these fellows. He was called upon to attend a Sheikh of the mosque who was ill, and was granted a free ingress, accompanied by an attendant, a Mussulman. He visited his patient, and was returning through the court, when he heard a great noise, and in an instant he was attacked by several of the black slaves, and before he could defend himself, knocked down and stunned with a club. His attendant most manfully supported him, and after defending him from any further in-

jury, contrived to get him outside the enclosure. The affair—such an attack upon a European, and such an infamous breach of good faith—was represented by our consul to the Pacha, but as he did not seem inclined to interfere, it was mentioned to our minister at Constantinople. He succeeded in getting a letter of remonstrance sent to the Pacha; but though nine-tenths of it was taken up with insisting that Christians should be treated at Jerusalem with all proper respect, and that every case of abuse should be visited with severe punishment; yet a sentence was added just at the end, to the effect that nevertheless, nothing was to be done which might offend the feelings of the inhabitants. Thus leaving a loop-hole by which every possible offence to Europeans might be committed with impunity; for any punishment committed upon one Mussulman, on this account, could not help offending the feelings of all of them. Christians are made to be treated with every indignity.

To pass on from the mosque to the Christian church. Our new *Protestant Church* is just finished, after many years building. It is a small, elegant structure, with no great pretensions; but what there is of it, is good and satisfactory in an architectural point of view. There are some small defects, which are owing to the changes of architects, and also to the want of a resident architect. All the workmen employed had to be brought from Europe; and all the wood-work and the roof came from England; so that, altogether, it has been a very expensive affair. It is built of stone, with a nave, two transepts, and a chancel, which, with the nave, is too short. We had to obtain permission from the Porte, previously to building it; and it was obtained only on the condition that our consul's house should be attached to it; with what object, it is difficult to say. There is the finest view that you can obtain in Jerusalem, from its roof, for it stands upon the highest point of Mount Zion.

The Jews, being very numerous in Jerusalem, have plenty of synagogues. They are usually merely a common

room, having seats round along the wall, and a raised kind of desk in the centre, from which the law is read. None but men are allowed to come into the room; but the women have a small gallery up above, to themselves, and are screened from observation by a lattice-work in front of it. Their service consists of reading the law, and praying, which latter they perform standing, turning, and walking about the room—mumbling, howling, and moving their bodies into a variety of the most extraordinary postures. During the most solemn parts of their worship, they turn a look towards a cupboard in the room, which contains copies of the books of Moses. Their sacred books are not in the form of our books, but in the ancient form of rolled parchments. They have regular service three times a-day; and during the time that service is not being performed, the Rabbis and their students amuse themselves with squatting down in various parts of the synagogue, reading their learned books, which they do in a low muttering, with extraordinary rapidity. The number of Jews in Jerusalem is 8000—one-third of the whole population—and as they occupy a part of the town which is not one-twelfth of the whole, they are most closely and wretchedly packed. They are mostly European Jews, German, and Spanish.

Of the Latin and Greek churches, I shall take opportunity to speak more fully of afterwards, but I will mention here, one fact, which must strike every stranger in Jerusalem,—their wretched disagreement. The Latin and Greek monks are continually at daggers drawn, and omit no opportunity of annoying each other in every possible way. Some time ago, there was a desperate dispute about a church outside the city, as to which party it belonged: and the Latins, I suppose, having the possession, and nine parts of the law, the Greeks resorted to this method of settling the matter. A body of their monks secreted themselves outside of the walls, just before the gates of the city were shut, and, in the

dead of the night, they sallied out to the point of discord, and there, meeting with no opposition, pulled the whole concern down! Now, it would require a firman from the Sultan to build up the church again; but it required no firman to pull it down. Another lamentable contest took place not long ago. There was an altar, at which both churches were accustomed to officiate. They used it at separate times, and each used their own altar-cloth. On one occasion, after the Greeks had finished their mass, they refused to take off their cloth, and to allow the Latins to have their turn. The dispute proceeded from words to blows, till, at length, all the sacred furniture of the altar, cups and candlesticks, were flying about in all directions, in the indiscriminate scuffle. The Pacha was called in by the disturbance, and, by means of his soldiers, soon put an end to the disgraceful affair. But when it came to be decided, how the matter should stand, having been previously well bribed by the Latins, he judged in their favour; and his soldiers forthwith pulled off the cloth, on his pronouncing it as his opinion, that, no doubt, the Greeks were in the wrong. What greater stumbling-block could there be in the way of the conversion of the Mahommedans and Jews, than the state of the Christian Churches? They judge of Christianity from *them*; being the only specimens of Christianity before their eyes; it would seem almost useless to attempt the conversion of unbelievers, as long as these professors of Christianity are in this condition. It would indeed seem advisable to begin their conversion *first*, as a means towards the conversion of the others.

Jerusalem is a place that would exhaust many a page, and many an hour's reading. At present, we have almost exceeded the limits of our chapter; and, therefore, must take leave of the city for a time. We hope, subsequently, to take up our story again, concerning it, and the country about,—which is all hallowed ground,—Bethlehem, the Jordan, and Jericho.

(To be continued.)

SCRIPTURE ILLUSTRATIONS.—No. VI.

"This is he that came by water and blood, even Jesus Christ."—1 JOHN v. 6.

WHEN our blessed Lord was crucified, a remarkable and significant event occurred: "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." The physical fact was, that our Lord had died of a broken heart, and the blood having extravasated from its natural channel, had been effused into the cavity of the chest, and had consequently undergone the usual separation into the serous fluid, and the red corpuscular particles. The phenomenon was an evidence of the fulfilment of the prophecy. "Thy rebuke hath broken his heart." But the fact was otherwise important as having a close figurative association with the great characteristic truths of Gospel mercy; and therefore the inspired apostle calls special attention to it in the following verse of his narrative. "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." He fixes attention in a very pointed manner on the fact, that the atoning death of Christ was attended by two remarkable witnesses to its reality—the water and the blood, arising out of the separation of the vital fluid.

Then, in after life, when in his writings commending to men that faith in Christ which alone was "to overcome the world"—a faith which was to be built on the testimony or evidence which God had been pleased to supply; he refers (1 John v. 6.) to the same extraordinary fact, to which he had borne witness; and marks it as a striking and characteristic feature of his all-important cross. "This is He that came by water and blood, not by water only, but by water and blood." Regarding this phenomenon, not as a mere adjunct to the Redeemer's interesting history, but as a prominent and important character of his mission, we should be able, therefore, to find a meaning of these two facts, the water and the

blood, so prominent and important as to constitute the leading character of our blessed Lord's mission and work.

Now, in the first place, the meaning is quite evident when it is said, "He came by blood." "We have redemption through his blood, even the forgiveness of sins." "The blood of Jesus Christ cleanseth from all sin." Christ came by the blood of his atoning sacrifice and death, that we might have pardon and consequent life, and that we might have it more abundantly. In the next place it will be tolerably evident that there must be a close connexion between the meaning of "the water," and that of "the blood," for "the water" by which he came is intimately and essentially connected with his bloodshedding. Can it be justifiably doubted that the meaning of "the water" is that gracious cleansing and sanctification, which flows to us, as the completion of the gift of grace, through the bloodshedding of the Saviour—a gift equally, as the other, of sovereign grace in Him?

Our Lord, then, came into the world with a gracious mission of pardon and sanctification through his blood; to which the fact of his death bore witness in an extraordinary manner. He came with two extraordinary witnesses—the blood witnessing to the atonement, the pardon, the justification, and acceptance of the believer;—the water having its origin in the blood and in the bloodshedding, witnessing to the gracious sanctification which accompanies the pardon.

And this twofold witness by which the Saviour came—the water and the blood—which our Lord himself associated typically and figuratively with two sacramental rites, established permanently in his Church—these are the Saviour's two great witnesses on the earth; their testimony being maintained in the written word—in the right preaching or expounding of

the written word; and in the right administration of the two sacraments of Baptism and the Supper of the Lord.

The Apostle John, subsequently in this chapter, speaks of "the water and the blood," as the witnesses of Jesus. He had said, "This is he that came by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth"—meaning that the Holy Spirit gives a living power, an effectual testimony to the preaching of "the water and the blood," i. e., to the Gospel declaration of the doctrine of a gracious acquittal and sanctification through Jesus Christ; and then having stated that, in the nature of the triune Jehovah, there are three heavenly witnesses—the Father, the Word, and the Holy Ghost—the third being that Spirit that witnesses by "the water and the blood;" he then states "there are three that bear witness on earth, the Spirit, and the water, and the blood." He had previously stated that the Spirit—the Holy Ghost—is one of the three heavenly witnesses in the divine unity; but he shews that as this Spirit witnesses by the water and the blood, he is so far an earthly witness also—an earthly witness so far as he bears a living and effectual witness on earth by "the water and the blood." There is a special sense, therefore, in which there are but two witnesses—and the Spirit is the energizing power of God, through their duplex instrumentality. We have then here a clear affirmation of the fact, that Christ came in an especial manner by two witnesses, not three, except in a special and distinct sense, "This is He that came by water and blood."

In the prophetic book which closes the inspired volume, there is a statement respecting "two witnesses," which are called the witnesses of Christ, (Rev. xi. 3.) "I will give power unto *my* two witnesses;" and much discussion has been had, and much learning and historical research had recourse to, to show, according to the different opinions of men, who those two witnesses are. Now surely by the fair rules of interpretation, it

would be held probable at least that if inspired Scripture had previously affirmed the existence of two witnesses for Christ on earth, viz., "the water and the blood" by which he came—there must be an identity between the two witnesses of John's Epistle, and the two witnesses of John's Apocalypse; and that this could scarcely have escaped general notice, but for the measure of obscurity which seems to be thrown on the question by the later statement in John's 5th chapter, that the Spirit—the heavenly witness—witnessing by the water and the blood—is in that especial sense reckoned as a third earthly witness also.

The strict rules of interpretation would at once suggest the presumption that, in the two cases, the "two witnesses" were the same. It would seem scarcely probable that, if the apostle had spoken of the coming of Christ as a coming with two witnesses—and when he comes to speak of the growth of that dark apostacy which suppressed the testimony of the Gospel—he also speaks of two witnesses—they should not be the very two which bear witness of him on earth. The use of the same term in a case of such close analogy, in a different sense, and with the intent to shew forth a different thing, would go to confuse the application of the principles of just interpretation, and leave us rather to the exercise of wild conjecture. The fair presumption is certainly in favour of the identity; and if, in addition to this, an examination of the other circumstances bear out the assumption, we seem to arrive at a moral certainty that the two earthly witnesses of the Epistle are the two witnesses that "prophecy on the earth."

One of the most striking features of the inspired account is that they shall prophecy one thousand, two hundred, and sixty days, clothed in sackcloth; i. e., throughout the whole period of the Romish apostacy, from its rise to its fall, 1260 years—the two witnesses shall prophecy under circumstances of humiliation, depression, and sorrow. And we ask, if it has not been so with the two wit-

nesses by which Jesus Christ came? The Romish error was to veil the two great features of Christ's testimony—the gracious declaration of forgiveness by the Redeemer's blood—and of a free sanctification flowing from that blood. While the Romish error on these two great points obtained sway, to that very extent the truth, the true testimony, was, and is, in humiliation and repression. The great body of the nominal Church has been teaching error. The faithful minority have been prophesying amidst difficulty and danger—with much calumny and discouragement, and with comparatively little acceptance among men; and, let it be observed, that no appearance at any particular time of any individual, or individuals, will meet the case. The prophesying in sackcloth symbolizes with the whole period of the apostasy to its close, during the whole 1260 years.

But it is said the two witnesses are "two olive trees." The two witnesses must be understood of something which can unite at once the character of a witness and an olive tree. Now the great feature of an olive tree is, that it supplies oil; and there is a passage in Zechariah iv. 2, 3, which tells of the prophet having seen the candlestick in the temple, with its seven lamps, "and two olive trees by it, one upon the right side of the bowl, the other upon the left side thereof," and that he saw that "the two olive branches, through two golden pipes, emptied the golden oil out of themselves" into the bowl of the candlestick. Would it be a forced interpretation to assume, that the water and the blood by which Christ came, and which St. John affirms to be his earthly witnesses—that the great testimony of his mission to a free forgiveness and a gratuitous sanctification, are the great sources by which the flame of a true devotion is kept alive in the Church of God? It seems almost impossible to find any other satisfactory explanation of the figure. In this great mystery of his Church there are, before God, two recognized sources of blessing which form the prominent features of Messiah's testimony. These are empha-

OCTOBER—1848.

tically the sources of true piety and devotion—the vitality of religion—"elect," says St. Peter, "through sanctification of the Spirit unto obedience and the blood of sprinkling." Take away either, and the salvation falls to the ground. Bring men to receive the gracious testimony to such a provision of help, and an actual practical salvation is realized and sustained through the believing reception of these truths; and in proportion as these two truths are affectionately received in the Christian community, does, as it were, the golden oil flow from themselves through golden pipes into the candlestick of the Lord. Certainly, then, there is nothing remote or far-fetched in appropriating to our Lord's two earthly witnesses—the water and the blood, these attributes of the two olive trees. They are perpetually engaged in awakening in men's minds the convictions of this twofold mercy—the pardon of sin, and the gracious life that accompanies it—and in that proportion true spiritual and saving religion spreads in the earth.

There is also a third figure by which the two prophesying witnesses are described, "These are the two candlesticks which stand before the God of the earth." Here also the analogy seems to hold correctly. Moses describes the candlestick which was placed in the tabernacle, and which appears to be the same that was seen in vision by Zechariah, iv. 2. This candlestick was placed in the tent of the congregation; which represented the visible Church on earth; and it evidently figured the light which God vouchsafed by his gracious revelation to his Church and people. Now certainly the doctrine of the blood and the water is the true light of the Church. It is this which distinguishes it in principle and vitality from the world; and as the testimony is twofold, it is probable therefore that the figure of the candlestick is doubled. If it was said—"These are the two olive trees," it could not well have followed, These are the one candlestick. It is probable, also, that there is a reference in this figure to the two standing rites or

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ceremonies of the Christian Church—Baptism and the Lord's Supper—which severally embody the testimony and the doctrine of the water and the blood. The light that is thrown upon man's devious path by divine grace, is that of pardon and spiritual life and strength. And this light is, as it were, held up perpetually in the Church of God by the candlesticks of two permanent ordinances, in which, if rightly observed, the true light shineth.

It would lengthen this paper too much to follow out all the features of the description in Revelation xi. fully; but they who believe the Gospel to be the power and the testimony of God, will readily admit the awful sanctions that wait around the ministry of the word, to bless those who receive it in the love of it; and to "smite with plague" the individuals and the nations that reject, deteriorate, or pervert it. The history of the prophetic earth has been a detail of those influences. Even now the judgments of God are abroad on those who "hurt" the witnesses; and there is great reason to fear at this moment that our own nation, from an unbelieving indifference to the testimony of the Redeemer's broken and bleeding heart, is entangling itself again in the meshes of this awful curse.

But there is one point here to which our attention must be given. The witnesses are to prophesy in sackcloth during the whole period of the Romish apostasy; and, at the close of that period, when matters are drawing towards the winding up of the whole dispensation, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them." That must then be slain, whatever it is, which has maintained a testimony in sackcloth for 1260 years. If the view here taken of the identity of the two earthly and the two prophetic witnesses be correct, then what is the kind of event likely to occur which can be considered as the death of the witnesses?

The testimony of the water and the blood is, as we have seen, a testi-

mony to two grand and gracious truths, on which the salvation of men and the glory of God depend. The power of that testimony is in the vouchsafed influence of that Spirit who is at once a heavenly and an earthly witness. "It is the Spirit that beareth witness, because the Spirit is truth." Now if, by Satanic or human agency, a great perversion of truth is devised so that the prophesying respecting the water and the blood shall not be the actual truth of our Lord's mission and work; but something only outwardly resembling it, while the characteristic truth of grace is withheld—then the Spirit will not witness by such a perverted and adulterated message. There may be much talking about justification and regeneration; but if, in fact, the grace of God is misrepresented and dishonoured, and fallen man in any way exalted, the witnessing altogether changes its character; while probably the outward formalism remains the same; but no power accompanies this seeming but false Gospel; the Spirit is withdrawn—the witnesses are dead! The olive trees give no oil through the golden pipes! the candlesticks give no light! With all the formalities of the Church remaining as they were, all is dryness, and darkness, and death!

It would not be easy to look away from the close connexion between this statement and the warfare which has been waged in later years against the Gospel testimony. It has not been the open and avowed hostility formerly shown to the great truths of revelation, but it has been an artful, sophistical, elaborate perversion of the truth. Instead of the open resistance to the technicalities of Scripture, which once characterized man in general, there has been a gradual and prominent adoption of them. Men take up the language of Scripture of its most glowing kind—they talk of grace, and faith, and regeneration, and justification; but it is in a way which deprives the truth of its power, and robs God of his glory. It is not Jesus, but the Church. It is not the true witnesses, but the sacraments. It is not the oil, nor

the light, but the candlestick only, in which the light should shine. A perversion of the doctrine of the sacraments, a perversion of the office and use of the sacraments, is the grand feature of Satan's modern warfare. Regeneration, inevitable, invariable, efficacious regeneration in the act of Baptism, and pardon and justification in the act of receiving the Lord's Supper; this is the ruling heresy of the day. The water and the blood are put prominently forward. It would appear almost uncharitable to dream that there was no Christian zeal, and no sincere belief when there is so much talk in the very shibboleth of the system; but in fact it is not the witness of the water and the blood to the sovereign grace of God in Christ; but it is the witness to the power of priestcraft in the administration of ordinances; it is a deep scheme of perversion, having its origin in enmity to the sovereign mercy of God in the Gospel. And wherever this is the case, the Spirit works not, the witnesses are dead—the visible Church is powerless. There may be the semblance of life—much apparent stir and bustle for the Church's interests—but no labouring for Christ. We may see crowds gathering round "the altar" and "the font," but it will be with close and entire association with, and conformity to, the world. The standard of decent outward formalism will be set, from the union of private theatricals and private sacraments in the palace, down to similar habits in lower life; but it all means nothing but a clever contrivance of Satan and his followers to rob the inspired testimony of the Gospel of its life and power.

The probability is, that this growing evil will spread. It is rising on every side. The old standard evangelical ministers are now dropping every day into the grave, discouraged and disheartened. The deadly wound of Popery has just been healed; and England, Protestant England, with scarcely one word of resistance by our Protestant bishops, has returned into alliance with the Romish beast. The error of the *opus operatum* of the two sacraments is boldly maintained in

the very teeth of our Thirty-Nine Articles; and at least one of the bishops—he stands as yet in the enjoyment of a peculiar notoriety—has given the serious clergy of the Reformation notice to quit. Scarcely a journal connected with the Church of England, that maintains a full and unequivocal testimony to the doctrine of grace, keeps its head above water; in fact, the time seems to be rapidly approaching—the three years and a-half—in which this insidious warfare against the witness of our Emmanuel by the water and the blood shall be overcome, and the witnesses shall be slain. Outward Christianity will not be abandoned. The sacraments will not be neglected. They will be thronged. The great unbelieving, unsanctified multitude, full of sensuality and sensual indulgence—that mass of worldliness which is at once Sodom, and Egypt, and Babylon, and Rome, and Paris, and London—as far as they are formally religious and really sensual and ungodly—shall still uphold by outward observances the sacramental form, when they have deprived it of its power as a testimony against their ungodliness. They will not allow the witnesses to be "buried." They will not allow the sacraments to be laid aside in disuse, as if they had rejected them. No! they must carry the outward form of the religion with them as an opiate to their sad and irreligious state; but "they that dwell on the earth shall rejoice over them, and make merry, and send gifts to one another, because these two prophets which tormented them that dwell on the earth are slain!"—The edge of the testimony has been turned and blunted. The stirring of the Spirit by them has ceased. The dead form has become a panacea for all conscientious conviction; and a solemn observance of dead sacraments may be comfortably associated with an absolute devotion to this vain world. There can be no doubt that, in many quarters, this is the secret exultation now rising up. They see the prospect of success in this fearful warfare. In the perverted and fulsome use of the language of Scripture, they hope to succeed in robbing

the awakening, regenerating, sanctifying message of mercy of its convincing and disturbing power. There shall be a baptism and a regeneration without repentance, faith, or holiness ! There shall be a forgiveness and justification without grace on the part of God, or humiliation, thankfulness, and renewal on the part of man. The Almighty Saviour will be apparently foiled in the very use of his own weapons—in the seeming preaching of his own word—and the extensive spread of his own ordinances. Conceive the joy of a worldly prelate associated with such a warfare, when he finds no honest opponent remaining to testify to the truth ; but all shall be formality, and worldliness, and pomp, and death !

“ Lord ! how long ? ” Three days and a half. No more ! Then comes the Spirit of life, and the glorious

resurrection of the witnesses, and the renewal of the testimony—and the earthquake, and the third woe, and the sounding of the seventh angel, and the cry of a real victory from the great voices echoing through the empyrean, “ The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.”

“ Here is the patience of the saints.” Let them continue stedfast. It is, and it will be, a sorrowful time—many will lie down in tears ere the dawn of blessing comes. Many will probably live to see the slaying of the witnesses in the visible Church ; but in the day of victory—the day of the triumph of the testimony—every faithful follower of the Redeemer shall receive “ that crown of righteousness which the Lord hath prepared for them that love him.”

LATIMER.

Review.

THE IRISH PASTOR AND THE FAMINE. Memoir and Remains of the REV. SAMUEL BROWN, of Tralee, Ireland. By his Brother, the REV. ISAAC BROWN. London: Nisbet and Co.

THROUGH the mysterious dispensations of Providence, Ireland has long been familiar with scenes of suffering and death. The famine and pestilence of 1846-7, however, seem to have exceeded in horror any previous chastisement of the kind. The ministers of the Gospel, performing their benevolent duties in the abodes of the poor, and toiling to alleviate the miseries which they cannot remove, are necessarily exposed in a peculiar degree to the effects of a common calamity of this description. Even in ordinary times, the pious clergyman, whose natural sensibilities have been rendered keener by Christian love, and who adds to the

sympathy felt for the victims of sickness by every one possessing common humanity, the heightened concern awakened by a regard for the eternal welfare of the sufferer, finds it no easy thing to face the heart-rending spectacles presented in those melancholy spots where “ the poor of the earth hide themselves together ; ” but how far more agonizing does the discharge of his duties become in seasons of famine and pestilence, when his whole parish is a lazaret-house, and the pallid features of the dying or the dead are continually before his eyes ! No wonder, even should he escape infection, that both mind and body should soon sink

beneath the demands made upon them, and that to the labours of the pastor should at length be added the crown of the martyr. Of the loss which the Church sustained in the death of her ministers, during the late famine in Ireland, some affecting instances have been given in the *Christian Guardian*: and in the above-mentioned volume we have the memoir of a pious individual,—who, though not indeed within her pale, was devoted, we trust, to the service of her heavenly Master,—whose death appears to have been occasioned by his exertions among the suffering Irish.

Mr. Samuel Brown was the son of a merchant in London, and was born on the 16th of July, 1816. Of his conversion, the following account is given by his biographer:

“The first decided manifestations of a work of grace in his heart took place in his twenty-first year. The author will never forget the interview he had with him at that time, in which he first disclosed the state of his mind, and of which he reminded him on his death-bed. On a Sunday afternoon, in 1836, they had both been in the company of some friends, who denied the deity of Christ: this great truth they had both advocated: and afterwards they made mutual disclosures of a change, which had recently taken place in each about the same time; and never will the overwhelming impressions of that interview be effaced from the mind of the survivor.”

He soon afterwards became impressed with the idea that it was his duty to dedicate himself to the work of the ministry; and while under the influence of this conviction, he commenced a Diary, in which, for about a year, he recorded his devotional feelings: and glad should we be if its perusal were to “provoke” some among the candidates for orders in our own Church, to look into their motives with increased earnestness and fidelity. We will give a few extracts:

“August 3rd, 1837.

“Lively gratitude to my God ought to be the spring of every action of my

life, and that through the whole of it, considering His incessant goodness to me; but upon looking back upon the past day only, I am convinced of the folly of supposing that it has hitherto been so; and yet I cry out from the depth of my soul, what shall I render unto the Lord for all his benefits? How sin cleaves to me: so that when I would do good, evil is present with me; I feel humbled that I should at all indulge in a volatile spirit, which I am apt to do; but, oh, blessed Jesus, I implore thy intercession, for thou art my strength and my Redeemer, and my prayer ascends unto thee; teach me to grow in grace and in the knowledge of thee; make me a shining image of thine own adorable character, and let me perfect holiness in the fear of the Lord. Thou wouldst that thy children were not only happy, but useful; O, God, bless me and make me a blessing! I met with a poor blind man to-day, to whom I have spoken more than once before. The first time I saw him, I began to question him about religion: he suddenly interrupted my conversation, and said, ‘Once I had two good eyes, and was stone blind, but now I see the Lord Jesus sitting at the right hand of his Father.’ To-day he told me that he had been blind thirty-five years, but that ‘all the days of his appointed time would he wait till his change came.’ I have given him a Bible, from which his wife will manage to read better to him than from one which was of smaller print. He has been in better circumstances, and has brought up nine children, and some in the fear of God; and yet he was begging, but was, he said, contented with Christ for his portion.”

“August 15th, 1837.

“While the anticipation of entering on the ministerial office, after a course of study and preparation, presses on my attention, I cannot but have it uppermost in my thoughts; and when I come to examine myself, I find that Satan is busy without, and my original and latent corruptions are busy within, to hurry me headlong forward. Oh, may I take he

lest I stumble in the way and fall! I feel many evil affections, many unholy aspirations after a multitude of acquirements, with which the ministerial office invests itself in my eyes: vain glory has in me a most withering influence on vital godliness. Oh, may I be as blessed as that servant who watcheth and keepeth his garments! I would most fervently pray for divine grace to fight the good fight of faith manfully, and lay hold on eternal life to finish my course with joy; to have administered unto me an abundant entrance into the kingdom of glory, not for my sake, but because these things are, through Jesus Christ, to the glory of God the Father; nor let these words be the mere ebullitions of the mind; may they be the intense and burning sentiments of a heart and soul full of the love of God; and with all may I be exceedingly humble at the condition of my sinful nature, that has in it no inherent holiness, and at the turpitude of my life and conduct. May I be upheld by the Spirit of the Living God, fired with redeeming love, so will I teach transgressors God's way, and sinners shall be converted unto him."

Having resolved to devote himself to the preaching of the Gospel, the prepossessions of his education (his family having been Nonconformists from an early period,) naturally determined him to minister among the Protestant Dissenters: and having passed through a course of study at the College at Highbury, he was, in 1843, appointed by the Irish Evangelical Society to a chapel at Tralee, Ireland. His congregation was exceedingly small: nor did he meet with the success which he hoped and wished: but "he found a small circle of pious, intelligent friends in Tralee, and his benevolent Christian heart led him to be on terms of friendly intercourse with Protestants of all denominations." He exerted himself to raise the intellectual character of the place by forming a Literary Institution, at the meetings of which the clergyman of the parish presided.

After a residence of about twelve-months at Tralee, he was seized with an illness, which induced him to spend some time at an Hydropathic Establishment near Cork. In one of his letters written from that place, he says:

"The following morning I went some distance to visit Father Matthew's cemetery, a very convenient place for burying, and crowded with handsome monuments. But I was particularly struck with what is characteristic of every department of the Roman Catholic superstition. I found every nook and corner of the place covered with crosses, and yet in no one instance did I find a single reference to the cross or the atonement in any of the inscriptions. Herein, then, as in every, or almost every, thing else, Roman Catholicism is the sign but no signification; the spirit is absent from the form. How miserable to substitute the cross for the crucified one! 'The words that I speak unto you, they are spirit and they are life,' the Saviour says."

He soon recovered from this attack; but in the summer of 1846, he had a return of his complaint, which rendered a season of relaxation necessary. After a tour to the Lakes of Killarney, in company with his brother, three Presbyterian ministers, and a Scripture Reader of the Established Church, he made a stay of some months with his brother at Wimborne, during which his health became greatly improved. He hastened to return to Ireland; and on reaching Tralee he found that the famine and pestilence were raging there. Under the trying circumstances in which he was then placed, he displayed an exemplary zeal. "He is said to have worked almost night and day to relieve both the temporal and spiritual necessities of the poor around him,—to have done the work of ten men;" and to call the attention of the English people to this terrible state of things, he printed a letter to the Secretary of the Irish Evangelical Society (reprinted in this volume), in which he gives an appalling account of scenes of distress of which he was an eye witness.

It was not long before he fell a victim to his disinterested efforts. In May, 1847, he was so exceedingly ill that he was obliged to leave Tralee, and after a short stay at the Blarney Hydropathic Establishment, he felt that his case was hopeless, and returned to his friends in London, that he might die among them. The following is the account given of his last moments:

"It was delightful to witness his peace, and even cheerfulness, when not harrassed by his cough. On one occasion I said to him, 'Dear Samuel, I suppose all those great subjects which have occupied your ministry, appear very different now to what they have done in ordinary times?' 'Oh, yes, the approach of death gives them a great reality.' 'Will it not be delightful,' I asked, 'to be in a world *without sin*?' 'Yes,' he said, '*that is it!*'—He said, 'it is a solemn thing to be near eternity;' yet scarcely doubt seemed to disturb his mind as to his eternal safety. A pious servant who was much attached to him, wept to see him suffer; but he said, 'I am happy—I am happy—I am happy!' Afterwards, when he was near his end, she said to him, 'If angels are ministering spirits to the heirs of salvation, per-

haps your dear father and mother may be with you to-night;' but he said, 'None but Christ—none but Christ—none!' The same night he asked her to repeat the hymn,

'With Christ in the vessel,
I smile at the storm.'

On asking his sister one night for a drop of water to drink, he said, 'Oh, there is nothing like a drop of water, dear;' 'He shall lead them to fountains of living water, and wipe away all tears from their eyes.'" At four o'clock in the morning of the 23rd of June, I was called to see his last hour, and only arrived just in time to witness his departure. I asked him, 'Is Christ precious, Samuel?' He was unable to speak; but his serene smile gave an eloquent assent, and shortly afterwards he calmly expired."

Two plain and pathetic sermons are added to the memoir.

On the whole, we think the work may be read with advantage by Christians of all denominations: it is written in a catholic spirit: and the earnestness and zeal of the subject of the Memoir present a model which every candidate for the clerical office, however superior may be his intellectual acquirements, would do well to emulate.

SABBATH SCRIPTURE READINGS. By the late THOMAS CHALMERS, D.D., LL.D. In Two Vols. Vol. I. Hamilton, Adams, and Co., London.

WE have just received the first volume of this interesting work. It is truly instructive to see the deeply devotional mind of this great man. We give our readers a specimen of the Work:

"REVELATION, XVI.

"Strathleven.

"The wrath of man worketh not the righteousness of God; but the wrath of God himself worketh out his righteousness. The pouring out of his vials of wrath is for the execution of righteous judgments; and so the pouring forth of the wrath is followed up by the solemn ascription of the angel of the waters. Thou art

righteous, O Lord, because thou hast judged thus. Like God, may I be slow to anger; like God, when angry, may I sin not, but do justly; and, remembering well that vengeance is not mine but his. God will recompense the sufferings of his servants; and let us, meanwhile, acquiesce in the events of his providence, and look onward for a full rectification and redress at the consummation of all things, when the truth and righteousness of God will be echoed and re-echoed throughout the high vaults of heaven. O, how possible it is to feel pain without penitence; and how often has this been exemplified in the

history both of individuals and nations? Let me instance France and its Revolution; and also the judgments, which, in the shape of pestilence, and reverses, and famine, have, from time to time, been inflicted on our land; growing every year, it is to be feared, in ungodliness, and the alienation of its public men from the spirit and objects of the Gospel of Christ. I fear that even now we are on the eve of a calamitous visitation. Prosperity has not mended us, but the nation has, during its period, gone on to more ungodliness; and adversity may not soften or correct us. Sanctify thine own chastisement, O God. If it please thee to send thy plagues on man, and beast, and the fruits of the earth, send, O Lord, a humbling, and softening, and life-giving spirit along with them. O, may the end of all thy dispensations be the peaceable fruit of righteousness. A crisis is approaching, but we know not when. Thou comest as a thief, let us be watchful,

and look for the coming of the Lord. May I keep my garments pure, O Lord, and hate all that is spotted with the flesh. What manner of man ought I to be in all fear, and holiness, and godly conversation? Thou knowest my infirmities, O God. Solemnize me in the thought of what I am, and of the things which are before me; O, let me not awaken to shame and to everlasting contempt. There is a besetting sin which I pray to be delivered from. May I cast aside every weight; may I mingle my prayers with my endeavours; may I look at all times to thee, as an ever-present help in the time of temptation. Teach me to put in practice the new lesson in regard to this combination on which my mind has been dwelling of late; and grant, O Lord, that taking thy grace at all times along with me, I may ever work mightily, according to that grace working in me mightily. Perfect thy strength in my weakness, O God."

Intelligence.

HOME.

ALLIANCE WITH ROME

THE Rubicon is passed. The irrecoverable step is taken. England, once Protestant England, has repudiated her distinguishing character, and has returned into alliance with the man of sin! Led on by a few restless, innovating politicians, who have not really the confidence of the nation, the two Houses of Parliament have passed a bill—and the queen, by her royal assent, has made it an act—to recognize the Romish usurper, and to treat with him as a power having a right to interfere with the internal inter-relations of British subjects. Doubtless the political leaders have said, that it is only with a view to those matters which are connected with the temporalities of the secular

government of Rome, that the step has been taken; but those leaders know that this is a false statement, merely uttered *ad captandum*; and that, if this were all, they never would have troubled themselves for a moment to legislate on the point. Liberal politicians have declared, with the boldness of an unpardonable ignorance, that Rome is not what she was; that her early bulls, councils, and pretensions are obsolete; and Romanists in both Houses have sat silent to let nominal Protestants be-fool each other by such statements, but not an individual Romanist has arisen to confirm, in the least degree, the assertion. And in case it should be supposed that they had, one noble

hereditary leader of the Romish interests has arisen to secure the proof of Romish consistency. Lord Arundel and Surrey has cried aloud in the true language of the apostasy, *Delenda est Carthago*. Lord John Russell knows quite well that the object of his bill is not the settling of petty consular questions between the prince of the Roman states and the British government; but that it is the pacification of the turbulent elements of priestly sedition and agitation in Ireland, by gradual concession to the exactions of him whom this administration, if they might, would have recognized at once by Act of Parliament as the "sovereign pontiff"—the *pontifex maximus* of the Christian world!

This is quite evident from the simultaneous move by the executive, independent of the control of Parliament, to give the title of Romish rank to the Roman Catholic priests in our colonies and in Ireland—and, in fact, therefore, in England. They are to be called "my lord," and "your grace," in accordance with the new recognition of the authority of their master, the sovereign pontiff; and as they are subordinate pontiffs, wielding power under a sovereign, they are to be recognized by a conceded title derived from that sovereign, and not from ours, as part of that system of priestly dominion which intrudes itself into, and intertwines itself with, the legislation and the loyalty of other lands.

Lord John Russell sends an ambassador to the usurping spiritual head of Christendom—the vice-God of the world—by one instrumentality; and he acknowledges the lordly rank and authority of his agents by another; and this in the vain hope that he can quiet an agitation which is got up by the priesthood expressly for the purpose of thus forcing concession after concession; and which will of course be exorbitant and insatiable in its demands, in proportion to the visible squeezability of the ministry to yield to their pertinacious and noisy pressure. Hitherto the game has been a very evident one, in which the minister has lost much and gained nothing. Secret agitation by

the priests in the confessional, stirring up the semblance of rebellion, till the government is frightened; then the public, manifest, graceful demonstration of peaceful intentions and interference by the hierarchy in the pulpit; that they may have all the merit of "subduing the noise of the waves, and the madness of the people"—and the pretence that it is the secret, illegal negotiations of our government with Rome which have been so successful in accomplishing this desirable result, and therefore that the sooner we legalize such intercourse the better. And therefore while every liberal politician but the Romish members affirmed that there was no such object contemplated—every one knew, as well as the Romish members, that there was; and thus while they were all content externally and seemingly to bamboozle each other—they were striving really to deceive the multitude, while they returned to the fatal gripe of the Romish beast.

Probably there never was a more melancholy procession in England than the return of the royal retinue from the House of Lords last week. Dubiety and mistrust sat heavily on the royal brow. The Protestant character of the empire had been just sacrificed at the shrine of an infidel expediency. The latitudinarianism of the day which has surrounded and entangled the sovereign of our country, had led her to this awful crisis. She has been surrounded by foreign Papists as her companions till, in the intercourse of daily life, and its conventional courtesies, there seems little difference between the nominal Protestantism of gay society, and the habitual practical infidelity of Romanists; and the British queen has at length cast away the bright characteristic jewel of her crown. From her new *gothic* throne, erected after the design of a Romanist architect—as if to claim a place among the sin-denounced gothic kingdoms of the beast—the head of the great Protestant league for the last 300 years, has said, of the healing of his deadly wound, and the renewal of amity with the usurper of deity, "*La reine le veut.*" Where,

alas, is the spirit of the Guelphs? Where the honest Protestant piety of "Farmer George?" It is gone with the dynasty to "the tomb of all the Capulets."

And no breathing time in this eager downward course is to be given. The conviction of all well-informed men is, that the whole hierarchy of Ireland, just at the moment when they have drained the poor Irish peasant of his last supernumerary penny, and lost their influence with the people, are to be taken on as the pensioners of the Whig government, at the charge of a Protestant people; that Protestant churchmen, dissenters, Wesleyans, and quakers, are to be taxed to sustain their pretensions and their tyranny; to feed the bloated tenant of the confessional, and to sanction and legalize its impure orgies.

Nor is this all. One of the Romish prelates said some years ago, "We shall never be satisfied till our priests have the title, and our bishops a seat in the House of Lords." Nor can Lord John Russell approve of himself, as consistently reckless, till he has admitted these new "graces" and "lordships" among the peers of the realm. Once recognized as an established church, on equal terms with the Protestant church, and admitted to be the representatives of a decided majority in Ireland, they will advance to their political patrons, an irresistible claim, in spite of their schismatic intrusion on our country, to sit side by side with our own bishops,—his grace of Armagh, and his grace of Canterbury, No. 1, by his grace of Armagh, and his grace of Canterbury, No. 2! And then unless the Protestant prelates shall retire disgusted from the scene, the incessant struggle will arise on every petty point of legislation, to carry the Romish ascendancy further forward; and upon their general admission into the exclusive circles of superior life, to carry on that game of impure intrigue, which has ever characterized the history of Romanist nations, till our hearths are no longer our own, our wives and daughters no longer our confiding friends; but

the deadly Upas shade of the confessional shall fling its mystic gloom over the bright, and hitherto honest complexion of the British fair.

And in such a prospect, are there no alarms on the part of the British people? Are there no compunctuous visitings for indifference and carelessness, while cool, unfeeling infidelity as to prophetic truth, has been sapping the foundations of our constitution and dimming the lustre of our Protestant crown? Yes! there are feelings, and fears, and yearnings; but it appears there is one great impediment to action. The episcopal church is endowed! and the dissenting churches are not endowed! And the episcopalians would sooner see the Romanist endowed, than work cordially against it with a Protestant dissenter; and the dissenters would sooner see the Romanist endowed than blink for a moment their abstract objection to endowments altogether. And so a squabble about the loaves and the fishes—about the modes of supporting the ministry of the Christian church,—is to be a bar to simultaneous accordant action in a vital question; and to render the victory of the allied forces of Popery and infidelity absolutely certain!

Now, it is worth while inquiring what has been the cause of this sad state of delusion, and of paralytic indifference to Popery. It is evidently the want of sound evangelical reformation principles on every side. If the views, which shine so eminently in the Elizabethan reformers, had continued in the church,—if, in every parish, or in the majority of parishes,—Christ, the Redeemer, and his righteousness had been exalted;—if the pulpit and the desk had been harmonious, and a serious, God-fearing, and grace-loving generation had been the fruits,—the present indifference, and the present miserable jealousy between church and dissent could not have taken place. Regretting that the various sects of dissensions were so unscriptural in their platform of government, there would have been no desire in Churchmen to treat them as unbelievers, or as given over to uncovenanted mercies.

And if a lively feeling like that of Whitfield had reigned among dissenters, it would have saved them from a morbid, fretful contemplation of a preferential endowment; and though they objected, as a matter of conscience, to the pay of the Christian ministry by the state, they would have seen that it was no honourable time to press the question when the enemy was at the gates, and no fair course to sit with the hands folded in idleness, and to allow the Romanist to become a state pensioner, in order to damage more manifestly the case of the endowed Protestant.

But so it is. And, apparently, we must suffer in this vital point, because of our errors. Suffering it will be, incalculable; most probably irredeemable! An effort is being made to overcome the impediment; but hitherto the prospect is most discouraging; and they who are willing to forget every thing for a time, but that Popery is an abomination, hateful to God, and hostile to man's welfare, are few and far between. God in his mercy look upon his distracted Zion, and give it peace! Unless the English evangelical clergy shall concede something as to the abstract right of the dissenter to moot the point of endowment generally, he will feel himself unjustly coerced; and as the sad result of an alienation originated in an unfair narrowness on the part of the established clergy, the separate move of dissent will be a combined and bitter action upon all

endowments whatsoever; and it will be too late for the churchman to turn round and say to his new and strange partner in the Irish endowment—*Non tali auxilio nec defensoribus istis.*

While I write, the rebel forces are rising on the hills of Clonmel and Carrick-on-Suir. Blood has been again shed. The cruel pike is gleaming in the moonlight. While I write, rumour says, that a Romish archbishop and three bishops are held attainted of high treason. While I write, it is ascertained that in Kilkenny, out of 60,000 people, only twenty-five loyal men could be found to be trusted with arms against a Romanist rebellion,—a rebellion, every move of which is made by the priests! And yet, these are the vipers that are to be received into the bosom of the British constitution, and ranged in parliament around our queen. In a crisis of such serious anxiety, we can only say in prayerful earnestness, God forbid! Man's extremity is God's opportunity. We would place our head between our knees, and wait, like Elijah, with sevenfold prayer for "the cloud as large as a man's hand," giving earnest of deliverance. Whence it may come from, we know not. All seems so dark and hopeless. But if neither churchmen nor dissenters will put their hands urgently to this work, God may yet appear in his sovereignty, and address himself to that which man criminally abandons.

LATIMER.

THE CHRISTIAN SABBATH.—It is impossible to estimate the benefits which this day has afforded to sinful creatures. If we only looked at the benefit which it conferred upon the children of the poor, we must feel that the advantage was no slight one. It was proved that hundreds and thousands of such children would never receive any religious instruction at all, were it not for the institution of the Sabbath, and for the Sunday-schools opened on that day. Now, if the Sabbath is of divine appointment, and if it is a blessing to the whole human race, it does appear

to me that a society, which endeavours to draw the attention of the people of this great country to the obligation of consecrating the day to God's service, has a strong claim to the support of Christians. Never had it so strong a claim as at the present time. We live in eventful times. And who would pretend to deny that, when we behold kingdoms destroyed, nations convulsed, and society shaken to its very foundations, and when we ourselves have only lately escaped from a storm which had threatened to produce fatal effects, if this country had been visited

for its Sabbath desecration, as it deserved to be, God would have dealt with her very differently to what he had done. It has been ascertained by a gentleman, who had been employed by the parochial authorities of the metropolis, to collect evidence for the House of Commons, that no less than 50,000 persons were employed every Sunday in buying and selling. You all know, too, how awful is the violation of that day on the railroads. You all know how great is the desecration in the post-office, where thousands of persons are employed, and, I must add, as a commercial man, unnecessarily employed. I firmly believe, that, if post-office labour were entirely to cease, it would lead to no practical inconvenience. But even, if it should be so, are we to submit to no sacrifice for the sake of the many labourers in that establishment? Have these individuals no souls to be saved or lost? I maintain, that, as Christians, we are bound to submit to any personal inconvenience, rather than endanger the souls of our fellow-creatures. I cannot sit down without breathing an earnest prayer that the blessing of God may continue to rest on the labours of this society.—*Speech of J. Labouchere, Esq., at the annual meeting of the Lord's Day Society.*

THE EMIGRANT AND COLONIAL SCHOOL MASTERS' SOCIETY.*

We rejoice to see the establishment of this Society, and cordially recommend it to the support of our readers. Few deny the necessity for the emigration of vast numbers of our countrymen, but the question we ask is—How are they to go forth? Are these multitudes to quit their native land cheered by the prayers and good wishes of those who stay behind, with the aid of such physical comforts as can be provided, and with their moral and religious welfare

* An appeal to the British public for the establishment of a Society to supply a superior class of Teachers for Emigrant Ships, and for the inhabitants of the wide-scattered outstations of Australia and other Colonies at present never visited by instructors of any description.

attentively cared for both on their voyage out and in their future home; or are we to turn them forth into the cold world, indifferent to their fate so that at all events we are rid of them?

We feel sure that our countrymen will indignantly repudiate such an intention, and when made aware of what is required, will gladly afford us the assistance we ask.

The ships chartered by Her Majesty's Colonial Land and Emigration Commissioners are of the first class, well found, well provisioned, and well ventilated, and the Emigrants are under the superintendence of a surgeon, generally of the Royal Navy.

The best educated of the emigrants is selected by the surgeon to act as schoolmaster to the children, and £5 is given to him as a gratuity on his landing. This is the only attempt at affording religious and moral instruction which the commissioners are empowered to make.

We have now to state that no other provision of any description exists for affording instruction to emigrants on board ship. Also that there are not a sufficient number of clergymen, or teachers, even in the settled districts of the Australian and Canadian Colonies, and consequently that those established there have not time ever to penetrate into the unsettled districts where many thousands of our countrymen exist among the primeval forests of America, and the wide sheep walks of Australia.

The numerous members of our Society who have been in the Colonies state the urgent demand there is for the class of teachers we propose to supply. The Bishop of Australia has frequently written home for schoolmasters. In his admirable little work* on Australia, Mr. Haygarth earnestly calls the attention of his countrymen to the "evil in the state of society in the far inland districts of New South Wales—enough of evil to create alarm, yet enough of good to cheer with hope and stimulate to exertion;" and Mrs. Chisholm, who may well be called the Mrs. Fry of New South

* *Bush Life in Australia.* Murray.

Wales, in her letter to Lord John Russell, points out the want of moral teachers, the eagerness with which such would be welcomed, and entreats that that want may be immediately supplied.

We would wish, therefore, to supply every emigrant ship with a teacher of a superior order, who, acting under the surgeon-superintendent, shall give instruction to adults as well as children. He will, if possible, remain a month, or longer, at one of the training schools for masters before he starts. His salary will be fixed according to the funds at the disposal of the committee, and other circumstances. On arriving in the colony he will be placed under the direction of a corresponding committee; a district of about 100 square miles will be allotted to him, in which, a horse being provided for him, he will move from station to station; and there can be no doubt that, from the well-known hospitality of the colonists, he will be a welcome guest at the master's cottages. He will also have a head station. His duties will be to instruct adults as well as children, to point out and supply proper books for their use, to read the Word of God to those who are willing to hear, and to inculcate sobriety, the abandonment of profane swearing and other vices, and, in a word, to be the moral teacher of the hitherto totally neglected inhabitants of our colonial out-stations.

He will be obliged to keep a journal stating his movements, and the progress and number of the persons under his charge. This journal must be remitted periodically to the Colonial Committee for the Superintendence of Schoolmasters, who will send a copy home.

Our space will not allow us to give further details of our plan at present. We must simply state that we require men of no ordinary description; and that besides many other qualifications they must have great tact and knowledge of the world, to be able to deal with the mixed characters they will encounter.

That much is required we have shewn; and that much can be done

by one man is proved by the beneficial results of the exertions of a clergyman of Devonport, who goes on board every emigrant ship which comes into Plymouth Sound. We speak of the Rev. Thomas Cave Childs. In one week, at the risk of his life, from the boisterous state of the weather, he visited one thousand emigrants, preaching to them, and counselling them; and on the following Sunday morning, commencing at dawn, he preached on board three different ships, and then returned to his duty on shore. But, to use his own words, "A man ought not to sit still when he thinks that these people are to be the seeds of empires."

We ask those who read these words, can they sit still without stirring a finger in aid of the all-important work? Can they see these seeds of a future empire cast recklessly on the wild earth to spring up among tares, and weeds, and briars, which will overwhelm and destroy them? We do not ask them to risk their lives every day on the stormy waves, to toil from sunrise to sunset in some close cabin of a rocking ship, and then to return at night to attend to parochial duties. We cannot ask them to do this. Few men could perform the work. We merely ask them to come forward unhesitatingly with their money to enable us to supply men who may be fitted to perform the all-important duties we have suggested.

Messrs RANSOM and Co., Bankers, Pall Mall, will receive contributions, which must be paid to the account of the Emigrant and Colonial School Masters' Fund. All communications are to be addressed to the Honorary Secretary of the Committee of the Emigrant and Colonial School-Masters' Society, 6, Charing Cross.

THE SUPERANNUATED AND DISABLED CLERGY INSTITUTION.—It has long been a matter of regret that no means exist to provide for clergymen who, from loss of sight or hearing, or from exhaustion by age or service, may be incapable of an efficient exercise of their public functions, and who yet have no pri-

vate means of support. This want it is proposed to supply by the "Superannuated and Disabled Clergy Institution," which has already met with the sanction of the Archbishop of York, the Bishops of Bangor, Bath and Wells, Llandaff, Norwich, Oxford, Peterborough, Ripon, and Rochester, and of about 350 of the clergy; and which will give to some of the needy ministers of the Church of England an annuity of £75, so long as they may be disabled from taking any stipendiary duty; while at the same time it will greatly tend to increase the efficiency of the clerical body, by enabling those to retire from public ministration whose powers of usefulness have long since passed away.

No persons, who have any acquaintance with the actual condition of the clerical body, can require proof of the utter inability of a large majority of them to lay by any thing out of their ecclesiastical incomes against a day of necessity.

The following report to the House of Commons lamentably exhibits the insufficiency of the professional income of the clergy in many of our parishes:—

297 Livings			
	under	£50 per annum.	
1629	"	100	and above £50
1602	"	150	" £100
3528	"	£150 per annum.	

To this statement it must be added that there are many hundreds of curates whose whole income does not exceed, and in many instances does not attain, £100 per annum. It cannot, therefore, be matter of surprise that many of the clergy, when overtaken by age or infirmity, are either tempted to perform duties to which they are no longer equal, or, being forced to relinquish their charge without an adequate provision, are placed in circumstances of distressing indigence.

It is well known that most other classes in society have endeavoured to provide for their aged brethren; and it is not too much to expect that the same relief should be secured, in

their declining years, to those members of the Church of England who have devoted the best energies of mind and body to the laborious duties of the Christian ministry.

The merciful provision made for the Levites by God himself, (by which a comparative cessation from labour was prescribed for them, after the flower of their age had been devoted to His service,) seems intended for our instruction. With the view, therefore, of supplying to the disabled clergy of our own branch of the Christian Church a provision similar to that divinely secured to their brethren of the elder Church, it is proposed to establish the "Superannuated and Disabled Clergy Institution;" by which, moreover, it is believed that the efficiency of the clerical body will be greatly increased.

The selection of annuitants will be placed in the hands of a committee, consisting of thirty-six members, chosen by the general body of governors. These will carry out the resolutions of the general meetings, make all necessary enquiries as to the eligibility of candidates for an annuity, examine all accounts, and superintend the entire management of the Institution.

Laymen subscribing one guinea, and clergymen five shillings, annually, or donors of ten guineas, will be eligible as members of the committee.

In making this general appeal to the members of the Church of England, the advocates of the "Superannuated and Disabled Clergy Institution" entertain no doubt that the object in view will be *liberally* promoted by the wealthier portion of the clerical body; and it is hoped that, by annual contributions of five shillings from curates and incumbents of small livings, the fund may be still further augmented and its usefulness proportionately increased. If the number of clergy be taken at 15,000, (which it exceeds,) and if each subscribe five shillings per annum, there will be an annual income of £3750, which will give to fifty disabled poor clergymen the required sum of £75 per annum.

Subscriptions will date from Lady Day, 1848. Names, with suggestions of every kind, will be thankfully received by the Rev. E. P. Neale, Tat-

tingstone, near Ipswich; to whom also applicants for annuities are invited at once to send in their names and cases.

FOREIGN.

FRANCE.—Several daily journals—the *Constitutionnel*, the *Siècle*, the *Journal des Débats*, &c.—now contain articles quite edifying in the Roman Catholic sense of the word. A short time since they were *Voltairians*, to the bottom of their hearts; their columns were filled with licentious novels, in which every principle of religion was treated with contempt. They amused their readers with a chronicle of clerical irregularities. At the present time—wonderful to relate—these same journals make a very warm and decided profession of Popish sentiments. The *Constitutionnel* repents of its former sins, and smites its breast in token of contrition; it gravely teaches that the priests are worthy of all honour and respect. The *Siècle* warmly inveighs against those who dare attack the Catholic, Apostolic, and Roman religion. The *Journal des Débats*, especially, exhausts all the treasures of its fertile imagination, all the flowers of its rich rhetoric, in extolling the clergy; it transfers to its columns the expressions employed in old Romish legends, and speaks of the *oblation*, the *holocaust*, the *merit of prayers*, the *reward of the righteous*, &c., like a preacher in the pulpit of Notre-Dame, at Paris.

I do not think that Romanism gains much from these hypocritical allies; their fraud and cunning will soon be discovered, and will turn to the confusion of those who have resorted to such despicable expedients. The true faith possesses traits which it impossible to counterfeit, and these improvised advocates of Popery display, in a thousand ways, the hollowness of their professed belief. They use affected and exaggerated language, and instead of persuading their readers, they excite their mirth.

Were the priests possessed of a little more wisdom, they would disavow all connexion with such dangerous friends; but this, you may be certain, they will not think of doing. The Romish clergy have always taken delight in contracting alliances with political coteries.

Among the men who have joined this half-secular, half-ecclesiastical league, I may particularly mention M. Thiers. Your readers are doubtless acquainted with the name of M. Thiers. He is a pliant, clever little man, shrewd, animated, and never at a loss for a cunning expedient of any kind; he commenced life as a journalist, and filled the office of prime minister under Louis Philippe. M. Thiers has written a "History of the French Revolution," which is any thing but complimentary to the priests; and he has a hundred times expressed his hostility to the pretensions of the clergy. M. Thiers, not many years since, took the lead in formidable proceedings against the Jesuits, and compelled the Government to consent to their expulsion. He was at that time pursued with anathemas, and excommunicated in every Romish parsonage and sacristy. Just now, one is almost tempted to think that M. Thiers is transformed into a doctor of canon law, or a Father of the Church. Listen to what he says: "I consider religion [that is to say, Romanism,] and its ministers as the auxiliaries, and it may be, the *saviours* of social order, which is now menaced. I am determined to defend Catholic institutions, *especially the State payment of the clergy*, with the greatest energy. The village priest will be our only defence against the communistic and demagogic schoolmaster, whom it is in-

tended to send into all our villages. I speak thus, not by way of compliment, *but from conviction.*" M. Thiers foresaw that these words, coming from him, would excite surprise, and he therefore resolved to destroy the possibility of suspicion. M. Thiers is not paying a compliment; he speaks the conviction of his mind; and he tells us so himself! Believe it, if you can! I shall merely add, that M. Thiers, whose first electoral *candidature* had been unsuccessful, has been returned at the more recent elections for two or three different places. The priests set to work; M. Thiers was recommended by the bishops; all the devotees gave him their votes, and he was supported by the active exertions of female bigots. Had he not promised to maintain, with *greatest energy, the payment by the State of the clergy!* He had effected a policy of mutual assurance with the priests, and his scheme succeeded.—*Evangelical Christendom.*

LYONS.—The Evangelisation of the interior of Lyons has had to struggle this winter against the difficulties caused by the excessive distress of the labouring classes. We have to thank God that the families there visited have not, generally, gone back. The number of communicants at the Chapelle Evangélique, in the Rue de Carbre Section, was 331 on the 1st of January, 1847. Efforts are now making in a fourth quarter of Lyons to get together another congregation, and thus complete four places of worship where the Gospel will be preached to an aggregate number of 1,000 families. This is the more remarkable, as all these families, chiefly of the hand-loom weavers, and others of the working classes, were, with few exceptions, nominally Roman Catholics. The Committee of Evangelisation have now to support entirely three pastors, and ten evangelists and colporteurs, for carrying on this great work.

And there is not, perhaps, at this time, a field of evangelical labour at once so promising and extensive as Lyons. It seems as if the people were awakening from a long sleep to see the glories of the Gospel. The domiciliary visits of the pasteur and evangelist are hailed with joy and received with singleness of heart. It was the privilege of the honorary secretary to witness several of those receptions, and to see the eagerness with which the inmates of a room full of industrious, hard-working men listened to the explanation of a text of the word of God. It is a sign of the vital interest taken in the cause of the Gospel, that during a year of unusual distress and mistrust, a sum of no less than 12,000 francs has been raised among the new converts to the Gospel at Lyons. The whole year's expense, including the infirmary, is estimated at 51,000 francs; and the financial year of the société has closed with a deficiency of 3,669 francs. These are the reasons which induce the Lyons Committee to make an appeal to the friends of the Reformation in England and in other Protestant communities, who, as they say, have often remembered the poor of Lyons. And it is some consolation to your committee, as it will be to every member of this society, to know, that amidst the revolutionary storm which has burst upon Lyons, and whilst an immense population has been kept for weeks on the verge of anarchy, the influence of the word of God, diffused in some degree by the timely aid of this society, has, perhaps, kept in restraint that very number of men, which, if let loose in the commotion, would just have sufficed to make the cup run over. It cannot be expected that such a work as this should be carried on in presence of the primate of Gaul, and the Roman Catholic Society for the propagation of their faith, without experiencing opposition and persecution.—*Report of Foreign Aid Society.*

NOTICE TO CORRESPONDENTS.

Several Communications are unavoidably deferred.

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE.

NOVEMBER, 1848.

THE TWO SISTERS.

No. II.

(Continued from p. 441.)

OUR heavenly Father had already removed to His eternal rest the eldest of the three children of the now bereaved parents of S. A. T. Three years had just closed upon her grave, when he saw meet to strike another blow at their earthly comforts while he increased their heavenly ties. At the time of S. A.'s removal no danger was apprehended for the health of her younger sister, though her constitution was never robust. M. E. T. was born in August, 1827. It had pleased God to touch her heart with a sense of its sinfulness—with its need of mercy and pardon—with the value of the Saviour's atonement—and with the sanctifying influences of the Holy Spirit, prior to her dear sister's death. This is manifest in the following extract from a letter written by her to her dear departed sister, but which arrived at her uncle's the day after the removal of that beloved relative to her eternal rest:

"June 9, 1843.

"MY VERY DEAR SISTER,—I have thought of writing to you for some time past. Yours has been a
NOVEMBER—1848.

long affliction. I trust, dear, throughout you have experienced the presence and blessing of God, which alone can afford you true comfort on a sick-bed. You now find the value of religion, and the happiness of having such a glorious hope beyond the grave as that which the Gospel affords. I fear there is no prospect that you will long be spared to us, but our loss will be your infinite gain, for in that bright world to which you, my dear sister, are hastening, the inhabitant shall never say 'I am sick.' Clothed with the 'robe of Christ's righteousness,' and redeemed by his blood, you will for ever dwell with him in heaven, and sing the praises of redeeming love. O! glorious prospect—may it be mine too!

"I pray that you may have all needful support imparted to you while here below, and I am sure you will, for God is ever faithful to his promises. He has said, 'as thy days so shall thy strength be;' and, 'I will never leave thee nor forsake thee.' We feel it to be a great mercy that you have been called to suffer so little pain during your illness. It might

have been far otherwise. . . .
I beg you, dear, to accept my very
tender love. Your very affectionate
sister, M. E. T."

The death of her sister tended to quicken M. E.'s progress in the divine life. How much she afterwards grew in grace, and how largely she drank at the "fountain of living waters," will appear in the following pages. To an affectionate heart she added a very superior mind, which greatly appreciated and improved the educational advantages her own neighbourhood afforded, and which her friends were anxious she should possess.

The compiler of this memoir possesses a great advantage in being able to express the sentiments of this departed saint in her own words, by having access to many original letters of M. E. Thus she "being dead, yet speaketh," and O may the divine Spirit carry the sound of her voice in them to many careless hearts—to many lukewarm souls—to many who want encouragement in running the Christian race!

The dear departed commenced a diary the next year, (1844,) of which the following is a specimen:

"1844. January 1.—I purpose to begin this year, and, should I be permitted to carry it on, by appropriating a portion of Holy Scripture for each day's peculiar meditation, and the subject of especial prayer. O! may the Spirit of God bless it to my soul's good, and enable me this year to act on the admonition of St. Paul, or rather of the Spirit through him, given in the 5th chapter, 16th verse, of the Epistle to the Ephesians, 'Redeeming the time, because the days are evil.' I attended in the evening the first Bible class meeting.

"January 2.—'Christ in you the hope of glory.' Is Christ in me?—then, what manner of person ought I to be in all holy conversation? O, Lord Jesus! dwell in my heart—erect thy throne there, I beseech thee.

"January 3.—Hebrews iv. 14-16. Discern truth! Jesus my great High Priest ever lives to intercede for me before the throne of God! My soul,

hang thy hopes on Him! Lay hold on his offered mercy!—seek from him grace to help thee in every time of thy need. Sweet encouragement, thus to trust Him with my all for time and for eternity!

"January 4.—'Enter not into judgment with thy servant, for in thy sight shall no man living be justified.' (Psalm cxliii. 2.) Lord, hadst thou done this I had been in hell. I will bless thee for that Surety who made out a new and living way by which thou canst be just, and the justifier of him who believeth in Jesus! My hope is alone in him.

"January 5.—Therefore, 'if any man be in Christ he is a new creature.' O! what a point is this for test and examination! Search me, O God, and try my heart. Let me be more entirely thine. Alas! too much of the old man remains! what cause have I for humiliation before God!

"January 6.—Matthew xi. 28. Blessed Jesus, unto thee would I come. Thou hast been my help. I would thank thee for this sweet invitation; so rich—so free—so sovereign! Many have come relying on this promise, and never have they been disappointed. It has proved sweet to my soul. My dear Saviour! forgive my mistrust. Give me to repose unlimited confidence in thee, and may I, in all time of my trouble, coming unto thee, derive that consolation from thy sure word of promise which it is so calculated to impart, and which thou didst design it to afford. Amen.

"January 7.—Psalm cii. 1. New may my soul be endued with the feeling here expressed, and my heart be prepared for the solemn service of the sanctuary!

"January 8.—Romans viii. 1. Am I in Christ Jesus? What is the proof? If any man be in Him he is a new creature, and he walks not after the flesh. O! Father, perfect the work which I trust thou hast begun in me! Glorify thyself in me, and consecrate me to thy service! Fit me for it by thy grace! May thy Spirit dwell in me!

The Bible class meeting, of which

mention is made in M. E.'s journal, was one which she had joined, some time previously at the town of W—, about a mile-and-a-half from her home. Though it was held in the house of a dissenting minister there, yet M. E. thought that, if it were conducted purely on Bible principles, without any reference to points of discipline, she could not fail to derive benefit from social conversation on the word of God, and on its "exceeding great and precious promises." Her sister had been an attendant at these occasional meetings prior to her leaving home. M. E. saw, however, some reasons which led her to withdraw from this party, and she immediately and candidly stated them in writing to an influential member of the circle, a lady who, though her senior in years, had been her school-fellow. This led to the exchange of several letters, and to an unexpected controversy into which it is not intended here to enter. A few extracts from M. E.'s letters on this subject will shew the strength and bias of her attachment to those Church principles in which her parents had early trained her, and also will exhibit that Christian feeling which ought to unite, in one bond of union, "the household of faith."

"April and May, 1844.

* * * "Whilst I cannot but feel a peculiar attachment to the system and formularies of the Established Church, and will still maintain that she is 'apostolic and possesses an incomparable Liturgy,' from the heart would I pray that 'grace' may 'be with all them that love our Lord Jesus Christ in sincerity' and truth, be they distinguished by whatever name they may 'among men.' . . . Doubtless every believer should first be fully persuaded in his own mind, and, whilst he uses all lawful means to induce others to adopt, what he believes to be, correct views, still 'let the light of the glorious Gospel shine clear and splendid, full, and free from the partial obscurities which uncharitableness must ever cast over his usefulness."

"Pointing out and applying a magnifier to the errors existing in another

system is very far from proving the superiority of our own, but rather exhibits its defects in a more glaring light. As an instance of this, I assure you that your letter more fully convinces me that the stand taken by true members of the Church of England, as firm adherents, from conscientious motives, to her doctrines, principles, and discipline, is a just and a Scriptural one." . . . "I agree with you that the clergy are aptly compared to 'torches,' but so far from their making, as you observe, 'the darkness more visible,' they illumine what would otherwise be darkness, and shed their effulgence all around. These torches, uniting in one glorious flame, fed by the Holy Spirit with the influences of his heavenly grace, will soon, I trust, enlighten every dark corner of our land." "To the standard lifted up by the Spirit of God, may many flock!" . . . "You fix upon the 'prejudices of education,' as one of the grounds for my attachment to the Anglican Church. Allow me to assure you, mine has not been an education calculated to impart prejudice to the mind. In proof of this I would refer you to the fact, well known to you, that my parents placed me under the care of a dissenting lady, the wife of a dissenting minister, (for her, while memory lasts, I must ever entertain high regard and genuine love,) at an age, too, when the judgment is usually formed. Would they have done so, had they not desired that the views I adopted and the choice I made should be *entirely my own, and unbiassed?*" "Custom and habit I disown as leading me alone to entertain 'veneration' for the Church. The respect I cherish for some of its members with whom I am intimately connected, would be an argument against my rashly, and, without any reason, forsaking it, but could not call forth strong attachment, which can only be induced by the heartfelt conviction of its real beauty, — truth, and simplicity." . . . "I contend that the Church of England is Scriptural in its doctrines and services, as is fully shown in a tract entitled '*Solemn Questions for Men-*

bers of the Church of England,' published by the Religious Tract Society. I am sorry I cannot now furnish you with a copy. The following assertions in this Tract are both made and fully proved — 1st, 'That the fundamental leading doctrine in the Church of England's service, is a view of our character as self-condemned sinners before God. 2nd, In all the offices of the Church of England, salvation is uniformly set forth as the effect of the sole merit, righteousness, and death of the Lord Jesus Christ. And 3rd, Another leading doctrine of the Church of England's service is that of the blessed Spirit's work in taking of the things of Jesus to shew them unto his people.' These I regard as its points of identity with the Church of Christ."

The following memoranda have recently been found amongst M. E.'s papers. They indicate the state of her mind under some unexpressed trials, whether of a temporal or spiritual nature, or the combination of both, does not appear :

"Isaiah xliii. 1—3. 'Fear not,' &c. This passage has been very much in my mind for some weeks past, since Mr. D. quoted it at the close of a sermon as a sweet consolatory promise. This day (Saturday, April 27,) my reflection on it was, 'early in life I may be called to pass through deep waters of trial; but, O, what a mercy to *know* that my precious Saviour will assuredly be with me and support me.' "O! may I now realize its blessings! Now will I on my knees, alone with God, through Jesus, spread my case before him. O, may the Spirit help my infirmities, and enable me to commit my way unto the Lord, and to trust also in him! Precious promise! He will direct my steps. What now in anticipation fills me with concern, may prove my choicest blessing, dispensed by the hand of my kind and bountiful Benefactor. May I be enabled to recognize a Father's hand in all! May troubles and anxieties, which would nearly overwhelm me without such a heavenly Friend, be vouchsafed to

my soul's best interests! How sweet, how exceedingly gracious the encouragement, 'cast all thy care upon him, for he careth for thee!' How infinitely condescending! Blessed, thrice blessed be his name for trials which lead, or rather drive, me to the throne of grace! I have slighted private prayer too much, but I trust my union with Jesus is growing nearer and dearer. Blessed be his name! I am joined to the Lord in a perpetual covenant that shall not be forgotten. He assuredly will not forget it, but I, alas, needed something to remind me of it.

"Now surrounded with mercies temporal and spiritual, without number, flowing through Christ my elder Brother, I would

"Praise him for all that is past,
And trust him for all that's to come."

O Lord! enable me, thy servant, so to do. God is answering my prayers for humility and patience, though in a way I little expected. Yet would I praise him! What a blessing that he is my friend through Christ! O Lord! give me a heart to praise thee for such wonderful love! May all around me, my dear mother especially, taste the blessedness I enjoy. For her I will pray that she may have grace, strength, support, and comfort. Blessed be God, she too is his, and he will supply all her need. If heaviness endure for a night, joy will come in the morning; so says the unchangeable word of my God, Jehovah. To-morrow will be the blest Sabbath! Sweet day of rest! O! may it be so to *us*; for this, *now*, though late, may we strive by humiliation and prayer to prepare! Grant this, O Lord, if it pleaseth thee, for Jesu's sake, my Saviour. Amen.

"28th.—'This is the day the Lord hath made, we will be glad and rejoice in it.' Unto thee, O Lord, will I direct my prayer, and, this day, look up for its fulfilment in thine own good time. Here I would record an answer to prayer. May my soul this day be lifted up to God! I have prayed for this day; in humble faith would I look up for the answer. If

Jesus is mine, whom or what shall I fear? He will make all things work together for my good. He is all I want for life—for death—for time—for eternity."

The following letter was written to a friend on the death of her infant :

"MY BELOVED FRIEND,—I heard with much concern yesterday of the painful bereavement you have been called to experience, and the trying state of your own health. To say I sympathize deeply with you conveys but faintly the emotion of my heart. I felt that you must be almost overwhelmed with sorrow, but I remembered it was written by Him whose word can never fail, 'My grace is *sufficient* for thee.' You are, indeed, drinking deeply of the cup of sorrow, but I trust you are also drawing, from the fountain of living waters, those rich streams of consolation which alone can support in circumstances so trying to faith. May it be yours to lean with unshaken confidence upon the Rock of ages! May you be enabled to recognize a Father's hand in all—who does not willingly afflict or grieve his children, but for their profit. We are far too prone to rest on earthly props, and forget that we are strangers and pilgrims on earth. These, in mercy, God often removes, that we may lean upon himself alone, and labour to enter into that rest which remaineth for the people of God. All his chastisements are in love, and trials often bring the sweetest blessings. In affliction the Christian sees God in his most endeared character as the 'Father of mercies, and the God of all consolation.' The loss of your dear little one is, I am sure, a severe trial, but, O, is not the thought full of comfort, that he has escaped all the storms of life, and is lodged in the heavenly fold of the good Shepherd—him who gathers the lambs in his arms and carries them in his bosom? From *such* a refuge could the fondest parent wish it back? O! no. Your language, I know, would be, 'I shall go to him, but he shall not return unto me.' 'The Lord gave, and the Lord hath taken away, blessed be the name

of the Lord.' A day of re-union is fast approaching. The glorified spirits of your dear babes, who form part of that multitude whom no man can number, ransomed by the Redeemer's death, may be the first to welcome you to that happy land from whence sorrow and sighing have for ever fled away. Death shall be swallowed up in victory, and 'the Lord God will wipe away tears from off all faces.' What fulness of joy will then be the portion of the redeemed! Each shall meet in heaven all that was loved in Christ below, and the Church, complete in her glorified Head, shall be presented without spot to the Father!—when Jesus, beholding his purchase, shall 'see of the travail of his soul, and shall be satisfied,' and resigning back the mediatorial kingdom, say, 'Here am I and the children whom thou hast given me.'

"But we are not yet landed there, and, whilst in this world, we must expect tribulation. But the Captain of our salvation bids us 'be of good cheer.' He has promised to be with us; from him nothing has power to separate us. 'I will never leave thee nor forsake thee,' stands the consolation of his afflicted followers in every age—each feels it was written for him. I do trust it will be the will of our heavenly Father to restore you to health; but what a mercy, my dear friend, that to you 'to live is Christ, to die gain.' My prayer is that you may be sustained by the omnipotent arm of your Saviour and your God—that you may be enabled to say and *feel* 'Thy will be done!'

"'Tis Jehovah guides the helm,
Most when billows overwhelm.'

"That the Comforter may ever be with you, and especially at this season, is the earnest prayer of,

"Yours very affectionately,
"M. E. T—."

The health of M. E., though by no means ever robust, had not yet begun to yield. She had hitherto been able to attend, with much regularity, a singing class which Mrs. K., the vicar's lady, had established for the improvement of their church psalmody, and in which M. E. took a lively in-

terest. She also took much delight, and felt a deep interest, in the Sunday school, and rejoiced to see it prosper and flourish.

A letter written to a dear cousin, who resided at a distance, on the 3rd January, 1845, exhibits the spiritual state of her mind and her confidence of faith; she says:

"I am sure you must feel being so far from your relatives much, but distance, though it intervene, cannot separate those who are one in heart, whose desires and hopes are one, who are looking forward to a joyful meeting on that happy shore where 'good-bye,' 'farewell,' is never heard. There all who are friends in Christ below shall meet, not to part again, but to dwell for ever in his presence where there is *fulness* of joy, and at his right hand, where are pleasures for evermore, partaking of those blessings which were purchased by redeeming blood for all the faithful followers of the Lamb. May we, dear cousin, there have our eternal portion! To this end let us now seek the increased supplies of the renewing, sanctifying influences of the Holy Spirit to fit and prepare us for it."

We have hitherto seen the fruits of holiness in this young disciple during a period of comparative health. Her faith and love had now to be proved in the season of affliction, and they shone brightly in the refiner's fire. The close of the summer brought symptoms of constitutional delicacy, which caused much painful foreboding to her dear friends, who tenderly noticed their approach, and used every means, under Providence, for their removal. But her own words, in a letter to the kind instructors of her youth, before-mentioned, will best pourtray her own feelings at this period:

"MY MUCH-LOVED FRIEND,—I am sure I ought to have written to you before, but have deferred from some cause or other till this day. Last week I did so, waiting for a second edition of Dr. H.'s opinion respecting the state of my health. My mother and myself saw him on Mon-

day last. He stated that his previous opinion remained, and was confirmed. I do not know all he said to my mother, but he considers me, at least, in a very precarious state. . . . I have written largely, too largely, about myself. I pray to be enabled to leave *all* in God my Father's hand; in life and death may I be but his—upheld and guided by him, I feel that all will be well. May you, my beloved friend be—I was going to say—*exempt* in your future course from those sorrows which have been so largely your portion lately, but

"'The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.'

Jesus, the forerunner, hath trodden it, and appointed this as the best, the safest path, for his followers. Whilst pursuing it, may you still ever be supported by the everlasting arms of Jehovah, and find mercy abundantly mingled with every trying dispensation! May that peace which nought can remove be your blessed portion till you join 'the general assembly and Church of the first-born, who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' There may you meet one who subscribes herself,

"Very affectionately yours,

"M. E. T.—"

During the following month M. E.'s symptoms continued somewhat allayed, and her friends began to encourage hopes, which, however, were very transient. Her own feelings are seen in the following letter:

"November 29, 1845.

"MY DEAR UNCLE AND AUNT,—
. . . . After all, if I be restored to health, I believe it will be in answer to the prayers of Christian friends; and, O! *should* my frail bark, instead of entering *now* the heavenly port, again encounter the storms attendant on a longer voyage, I trust their prayers will be offered that he may still be my Pilot who has hitherto been my Guide and Stay. The promises of God are, indeed, 'exceeding

great and precious.' I have felt those quoted by you, my beloved aunt, to be peculiarly so lately; when nature has been sometimes inclined to shudder at the prospect of separation from my dearest relatives, strong support has been afforded by that unspeakably precious promise, 'My grace is sufficient for thee.' Perhaps I am liable to feel more on this account than my own, but how consoling the full assurance that they are all under the care of a faithful God and heavenly Father! The removal of one from a circle of four, but seldom separated, would cause a blank to be felt, but that blank would be amply supplied, and 'the form of the fourth' would 'be like the Son of God.' When'er the appointed time comes, may we part in the joyful hope of shortly meeting again where separations are for ever unknown! One of our number is (blessed be God for the proof of this,) safely landed there! What a blissful meeting may believers in Jesus anticipate in His presence, where 'is fulness of joy!'

"Your attached niece,

"M. E. T—."

How true it is that "they who do lean only upon the hope of God's heavenly grace, are evermore defended by his mighty power." The heart of this young Christian was fixed upon things above, and it rested so simply and fully upon the Rock of ages as to feel unshaken amidst every external conflicting circumstance. Early in the ensuing month she wrote to her friend Mrs. H., in the same sweet frame of mind which is breathed in the last letters.

"December 4, 1846.

"MY BELOVED FRIEND,— . . .

. Though, on my own account, I trust 'to die' would 'be gain,' that, through the all-sufficient merits of a Redeemer 'able to save to the uttermost,' it would be given me to enter on that world where sin and sorrow are for ever unknown, yet on my dear mother's account, particularly, I might wish to be spared. I have felt it such a great mercy that it is not left me to choose, but all I had to do was to commit my soul, my all

to God, as a wounded Father in Christ, and say, 'not my will, but thine be done.' I have had but little pain or suffering, and I trust 'the peace of God which passeth all understanding has kept my heart and mind through Christ Jesus.' O! may I never forget at what a price my peace was purchased.

"Most affectionately yours,

"M. E. T—."

The Spring of 1846 had not far advanced before her friends observed, with much concern, the return of her dangerous symptoms. These were accompanied with a weakness of her bodily frame hitherto unknown. The soothing attentions of her dear mother—her freedom from acute suffering—and, above all, the peaceful serenity of her mind, no doubt combined, under God, to lengthen the span of her earthly existence.

Her weakness so much increased, about the middle of June, that one of her dear aunts, who had been with her a few months before, now hastened from her distant home to see her dying niece, and to aid in soothing the bed of sickness. From her pen and from those of her dear mother and brother the particulars of the last days of M. E. T. were communicated at the time. They are embodied in the following outline. Her brother says, "My dear sister's weakness having increased so much for some time that she could now scarcely stand without support, it was plainly evident that her continuance amongst us was drawing to a close. On Monday, the 22nd June, there was a decided alteration in her symptoms for the worse, and her last hour seemed almost approaching. I said, 'my dear M. E. you seem, dear, dying; do you feel safe?' She said 'Yes.' 'Have you no fear?' I asked. She replied, 'No—through a Saviour's blood and righteousness, in which I have been led to trust, I have no fear.' The heat of the weather, which had been oppressive, was much changed on the following day, and, for several succeeding days my dear sister's decline was almost imperceptible. On another day she said, 'I am so weak

I cannot pray much, only I can say, "Lord Jesus! be with me! keep me to the end." Again, at intervals, she said, "The blood of Jesus Christ his Son cleanseth from all sin." "He will give his Holy Spirit to them that ask it." "Though he tarry, wait for him, because he will surely come—he will not tarry." When I expressed a fear that we must soon part, and that the thought of it was almost insupportable, she said, "God will enable you to bear it, and we shall meet in heaven." She had said to her dear mother many times previous to this period, "I have read the lives of many eminent Christians who have had dark seasons of temptations, but *my* evidences have never been clouded;" expressing her surprise at it. She remarked to me on one occasion, (as she had done to her minister, the Rev. Mr. K.,) on my enquiring if she was happy, "I have peace, but not strong faith; perhaps just enough; mine is not a triumphant death-bed." She ceased. I said, "but you can say, see in what peace a Christian can die!" She immediately replied, "Yes, I can."

It pleased our heavenly Father, while preserving his tender lamb so mercifully from the temptations of the wicked one, to exercise her faith and patience with severe bodily pain and suffering, and this without much intermission for two or three days previous to her dissolution. Her prayers during this season were very striking and impressive, such as the following: "O Lord, have mercy upon me, and alleviate my sufferings for Jesus Christ's sake." "O Lord! give me patience to suffer *all* thy righteous will." "O! be thou with me, and give me patience!" "O! mitigate my pains." "In mercy mitigate my sufferings, thou God of my salvation." Much prayer was made by her surrounding friends for the alleviation of her pain, but God was pleased still further to try his servant, and to keep her a little longer in the furnace of affliction. The fervour and frequency of her supplications will never be forgotten. Often did she exclaim, "O Lord, if it be thy blessed will, cut short my days of suffering—days in which I cannot

enjoy communion with thee!" "O God! thou art my only hope, and my trust is in thee." "I beseech thee mitigate my pain, or give me patience to bear it." "O, strengthen me!—strengthen me!" She often said to her parents, brother, and aunt, "O pray for me! Do pray for me, that my faith fail not." At length prayer was, in much mercy, answered, by the abatement of her pain the evening before her dismissal from the body. She sank into a slumber, and her affectionate aunt left her to the care of her other dear attendants, about three o'clock in the morning, to seek a little repose. The dear girl had dozed till four o'clock, when she awoke. She was now enabled to open her lips that she might shew forth the praises of her God. Her aunt was immediately called. She said she could convey but a very faint idea of dear M. E.'s appearance when she re-entered her chamber. Her countenance was lighted up with a radiance more than mortal. Her voice was clear. The restlessness of death had already approached, and she was fully sensible of it, but divine grace triumphed over mortality. She suddenly commenced speaking in the following rapturous strain: "O! I am going to glory! I am going to Jesus! O how delightful! if this *be* dying, I did not think dying had been like this! I am going to dwell with Jesus for ever—and ever! I am dying! O! happy, happy dying! I am going to Jesus, where there will be no more sin—no more sorrow—for ever, and ever. Underneath me are the everlasting arms. O! I shall see Jesus as he is! I shall be *like*—I shall be *with* him." Her dear mother said, "O! how delightful, my darling; the conflict will *soon* be over." "O! mother," she exclaimed, "there is no conflict—no conflict at all—it is *all light—all glory!*"

"Though painful at present, 'twill cease before long.
And then—O! how joyful the conqueror's song."

Upon her brother entering her chamber she said to him, "dear brother, I am going to Jesus—I am going to glory—we shall *all* meet there to part no more for ever." The

dying saint now seemed much exhausted, and sank for some time into a state of comparative quietness, at intervals praying for her dismissal from the body. About an hour or two before her death she broke out in the same exulting strain as before; "I am going to see my dear Redeemer as he is." "Though I walk through the valley of the *shadow* of death I will fear no evil;"—"but there are no *shadows*—the shadows are fleeing away." "He gives me breath to speak of Jesus." "When I think of Jesus I brighten up." "I am going to glory, where there is no more sin nor sorrow for ever, but where I shall see my dear Redeemer as he is." "Neither life nor death can separate me from the love of God which is in Christ Jesus our Lord." "The Spirit and the bride say, 'come,' and I say 'come.'" "I am going to glory! Jesus is there—angels are there—my dear sister is there—you will all be there." "O! glorious meeting—to part no more for ever!" "My mind has too often been taken up with trifles, when it ought to have been better engaged—these hands have done but little for God. I trust, if it had pleased him to have lengthened my life, I should have been more diligent, but I am going to serve him above where there is no sin." She requested that "the commendatory prayer in the Service for the Visitation of the Sick," might be used, which was done. Soon after she requested that her beloved pastor, the Rev. G. K——, might be sent for. It was more than a mile to his house. She thought it long before the messenger returned, who brought word that he was from home. "Well," said she, turning to her dear aunt, "then you must read the prayer again for my early dismissal." Afterwards she said, "here is no darkness at all!—all light!—all glory!—all happiness!—all joy! I am going to dwell with Jesus for ever—and ever—and ever! The shadows are fleeing away—all is light and glory!" "My eyes are nearly closed, and my teeth are nearly closed, but I am going to praise him in his kingdom above, "Sweet fields beyond the swelling flood Stand drest in living green."

"The everlasting arms are underneath me." Her brother approached her, and enquired if she knew him, "Know you, J. ? Yes, and I love you too, and I love you all, and I pray God to reward you *all* for all your kindnesses to me." "I shall go out no more for ever." Almost the last words that could be understood were addressed to the servant, "O!" said she, "remember your Creator in the days of your youth; be careful of your conduct—you have had great advantages—you will soon see me no more," &c. Her articulation was much affected long before her speech failed her, but her broken accents were aspirations of triumphant joy, which, if not connectedly uttered, were understood by those around her. She seemed exulting in the bright prospect of eternal glory in the language of inspiration, "Neither life nor death—shall separate me from the love of God—shall separate the Saviour and those he loves." Her broken words, too, were uttered with much rapidity, indicative of her desire to be "absent from the body and to be present with the Lord." "Much, very much," says her aunt, "that was understood at the time, both from our emotion, the unexpectedness of the scene, and the rapidity of her utterance, can never be recorded." "Dear, precious child," says her tender mother, "she little thought that she should be so strengthened in her last moments to bear such a glorious testimony to the love and faithfulness of God."

About half-past ten o'clock in the morning of the 1st July, 1846, this young Christian sweetly fell asleep in Jesus, and was admitted to join the general assembly and Church of the first-born in her heavenly Father's kingdom, about a month before the completion of her 19th year. "Precious in the sight of the Lord is the death of his saints."

The impression of the foregoing memoir will not be weakened by the following extract from a letter received from the maternal parent of M. E., which accompanied some of the papers sent for arrangement: "I wish you most decidedly to mention or omit, at your own discretion, any

thing I have referred to. You will believe me when I say that everything which relates to my ever-precious departed children, is a theme on which I love to dwell. I cannot but adore and praise the God of all grace, for his distinguishing love manifested to them when in life and health, as well as in death, and in removing them so early from a state of sin and sorrow to the Paradise above. Who can conceive with what ineffable delight they are at this moment uniting with all the ransomed in ascribing thanksgiving, and honour, and praise, to the adorable Lamb who redeemed them to God by his blood! May we, who cannot at times but mourn over our loss in their removal, experience like submission to the Divine will, and supports in life and death! Then we can say 'happy dying!' 'I am going to see Jesus as he is!'"

"O!" says one of her aunts, "how highly has that mother been honoured in being the parent of such children! My sister T. told me some years ago, (at the time when she first mentioned to me her hopes of dear S. A. T.'s

decided piety,) that when the cholera in 1832 raged so much in England, her thoughts rested much upon her dear children. She then wrestled much and unceasingly that it might please God to renew their hearts and to make them the lambs of his fold, that they might be prepared for life or for death. Now he has abundantly answered her every wish respecting each of them." "What an encouragement to us who are parents to seek the same blessing for our dear children, and indeed for all who are near and dear to us!"

This memorial shall close with some lines composed by M. E. T.—in 1846. She was writing, one day in the summer in her room, when her dear mother suddenly entered and requested to see what she was writing. She reluctantly gave the papers into her mother's hands, who, after reading the verses, expressed a wish to have a copy of them. "You shall," said she, "dear mother, but upon this condition and promise, that you will shew them to no one while I am alive." The promise was strictly kept.

Jesus! Saviour! name divine,
Wilt thou be for ever mine?
Mine through all this chequer'd scene
Quickly passing like a dream,
Ever-varying—never one—
Changeless Thou, and Thou alone.

Saviour! in a world like this
Thou alone canst give me bliss;
O, then, tell me I am thine—
Sweetly whisper, "thou art mine;"
Mine in life—and mine at last
When its journey shall be past.

When these changing scenes are o'er,
To return to me no more—
When my earthly race is run,
And its vict'ry almost won—
Still supply my ev'ry need—
Saviour! then be mine indeed!

When on *Jordan's brink* I stand
Waiting for some guardian hand,
Then, O! shew to me the road
Thou and all thy saints have trod;
Guide me safely through the flood—
Lead my soul to heaven and God.

When I launch on that deep sea,
Keep, O keep me close to thee!
Thou, my Saviour, art the way
To the realms of endless day.
Jesus! be thou near my side—
Let no billow then divide.

Saviour! shield me with thy hand
When before the throne I stand,
See my Maker face to face—
Then, be thou my hiding-place;
Plead thy merits there for me—
Jesus! thou my refuge be!

When the judgment-seat is set,
And the world before Thee met—
Sinners hear their awful doom,
And thy saints be gather'd home,
Saviour! own me then for thine!
May a pardon, free, be mine!

Justified and sav'd by grace,
Grant me, then, a blissful place
In thy kingdom to inherit,
Purchas'd by thy death and merit.
May I there be thine above,
In the realms of joy and love!

May I ever see thy face!
Sing the riches of thy grace!
Join the glorious host above,
Ransom'd by redeeming love!
Ever dwell on this sweet theme!
Praise and glorify thy name!

(For the Christian Guardian.)

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Jesus said unto him, Follow me."—*MATT. viii. 22.*

"*LORD JESUS, would that we had seen
The hour that opened on thy mortal birth;
Would that our happier lot had been
To tread with Thee the thorny paths of earth—
Oh! that the same bright sun
Had on our pathway shone,
That once to Thee its glorious splendour gave;
Oh! that its quenched light
Had soothed our failing sight,
And poured its noonday shadows o'er our opening grave!*

"*How gladly had we heard thy call!
Thrice gladly had we turned and followed Thee!
Too happy in forsaking all
Most dear, among thy humble train to be—
Ah! we had prized Thee well,
And loved with Thee to dwell
E'en in the waste and howling wilderness;
Each trackless wild had been
To us a fairy scene,
With thy loved voice to cheer, with Thee our hearts to bless!*

"*We would have followed Thee at morn
When through the world thou led'st the weary way;
Or would have hailed the early dawn
With Thee alone to watch, and weep, and pray.
The scorching noonday sun
Had seen us journeying on
Through many a vale and city by thy side;
With Thee we had been found,
When softly fell around
Judea's happiest hour, her balmy eventide.*

"*We would have joyed with Thee to share
The perils of the dark and stormy sea;
One angel would have heard our prayer
Mingling with thine in dread Gethsemane;
Summoned thy form to meet
At Pilate's judgment-seat,
Our words had soothed Thee where we could not save;
Our eyes had watched the tree
That saw thy agony,
Till our faint throbbing hearts had burst upon thy grave!"*

*Thus the young Christian, yet untaught
The wiles of his deceitful heart to know;
And such the vain aspiring thought
Prompting his love in outward acts to shew;
Until his lips would fain
Summon to earth again
His glorified Redeemer from above,
That he such toil and care
All dauntlessly might share,
And thus his heartfelt zeal and gratitude might prove!*

Cease thee, young convert—nor repine
 That naught thou knowest of such suffering ;
 Thrice happy that it is not thine
 To share the earthly sorrows of thy King—
 It was not given to thee
 That thorny path to see,
 O'er which He journeyed through his mortal day ;
 Nor canst thou follow Him,
 Where thousand Seraphim
 Open their glittering ranks upon his glorious way.

But is there, then, ~~no~~ road on earth
 In which our Master's footsteps we may trace ?
 Ah ! yes—there is one lonely path,
 The ever pure, sweet path of holiness !
 There He has tracked the way,
 And bids us, day by day,
 His gracious call, his beckoning summons hear ;
 Where as we journey on
 We catch his soothing tone,
 His very footsteps seem to fall upon the ear !

Here we may " follow " Him at will,
 And reach at last the palace of our God ;
 Not wondering, though we find it still
 To our untutored feet no easy road—
 There the loved Shepherd's voice
 Shall bid his flock rejoice,
 And call his own, his scattered sheep by name ;
 Weak, weary though they be,
 Their eyes his form shall see,
 And ne'er in vain his love, and kind assistance claim.

'Tis said of one who strove to paint*
 The placid features of his suffering Lord,
 So marked the lines, nor few, nor faint,
 That brightly meet us in his written word ;
 Yes—it is said, that he
 Such heavenly purity
 Not only to the *canvass* did impart,
 But *felt* its influence blest,
 And, for a time at least,
 Transferred the gentle sunbeam to his earth-stained heart !

If such the case, how sure are we
 Then to obtain his Spirit's quickening ray,
 When studying not alone to *see*
 Such perfectness, but all we see, obey !
 He who would aim most high,
 Must bid his arrows fly
 Straight to the throne of the meridian sun ;
 Thus while on earth we live,
 Our hearts would daily strive
 For that perfection which we feel can ne'er be won.†

* West, the artist.

† Matthew v. 48.

Lord, teach us, then, to "follow" Thee,
 And teach thy path where'er thou deign'st to lead;
 Ours be thy sweet humility,
 Thy patient suffering in time of need;
 Thy well attempered zeal
 Oh! teach our hearts to feel,
 Nor less thy confidence, and perfect love;
 Thus may we journey on
 To thine eternal throne,
 Thus "follow" Thee on earth, to dwell with Thee above!

L. N.

 SCRIPTURE ILLUSTRATIONS.—No. VII.

"Go to, let us go down, and there confound their language, that they may not understand one another's speech."—GENESIS xi. 7.

To comprehend fully some of the curt and concentrated statements of early inspired history, they should be approached with those expansive and liberal views which arise from the philosophical observation of the events of real life; otherwise we are not likely to form such a judgment of them as shall really tend to glorify the "only wise God." While to such a habit of observation, the whole truths of the case unfold in beautiful consistency and harmony; and infinite wisdom is justified, not only in its children but in its works. The short account of the peopling of the world after the flood, will well repay this more strict and scientific inspection.

The increase of man on the earth was very rapid. The tenth chapter of Genesis supplies a short account of the gradual ramification of the family of Noah into separate groups or tribes, the several heads or chiefs of which are named there. It was in the days of the great grandsons of Noah that it became necessary to divide the growing multitude into migratory groups; that as they came down from the higher table lands around Ararat, where they first settled, they might seek a domicile more extended and more naturally fertile, to supply the wants of their growing numbers. And with the fresh and unworked energy of primeval nature, under the pressure of

increasing want, these hordes of men would step out far and wide to seek, in the plains and vallies without inhabitant, spreading interminable verdure and fulness before them, a resting-place adapted to the reality of their needs, and the growing richness of their imaginative anticipations.

The tide of life flowed westward; and the multitudes spread in the flat country called "the land of Shinar." We must divest ourselves of all ideas of a mere company travelling together like a caravan, and finding a plain, a field, or a moor to rest on. The idea intended to be expressed is the gradual spreading forth of mankind by successional increase in the more level country westward, by the gradual increase of their generations, in the same way as the American population is now spreading towards "the far west." It is not the business of a month or a year, but of many years; during which the several tribes and families of man became more and more separated by habits both of practice of thought and of speech; and in the days of Peleg, those drawings off, or migrations, took place; which ended in the settling of the earlier nations both of the hither Asia and of the eastern parts of Europe, and what is called the isles of the sea, or of the Gentiles.

One of the incidental testimonies to the truth of Scripture is the state-

ment—without any distinct reference to the flood, in which it originated—that in the level country the migrating inhabitants found the clays in a soft plastic state, and portions of the calcareous deposits in a state of slime, that is, yet undried after the subsiding of the waters. It was consequent on this discovery that the knowledge of the agency of fire readily suggested to them the making of hard brick from the clay, and coacervating it in large masses for building; and when, therefore, the wide and rapid spreading of their tribes gave rise to a suspicion that the necessary scattering of their numbers would tend to an undesirable separation, to the injury of their combined interests, or to the obliterating of the ties of relationship; then they were induced to adopt some mode for maintaining the evanescent idea of their original connexion, and their derivation from a common source; and they determined to build with the bricks, which they had learned to make, a tower of a great height, which might serve as a central point to intimate their starting-place; and to be a centre round which, if necessary, they might ultimately rally. In fact, it was the first attempt at a great national combination; which has been often since attempted in the world, which God in his providence has often broken up; and which, in this case, was not likely to succeed, where the characteristic feature of the times was the centrifugal force of a population spreading with all the freshness of primeval fruitfulness upon the opening and inviting plains of a new world.

There appears but little reason to assume that any idea of impiety was associated with the building of this tower. It might be connected with the Sabeian worship of fire; which was one of the earliest phases of false religion on earth, and therefore sinful; but the expression, “whose top—unto heaven,” appears only a Hebraism, or a figure of early and imperfect language to express a lofty building; and, if so, then the scattering of the people to which the providential dealing of God gave rise, was not a penal

visitation for impiety, as is generally understood; but merely a prevention of that close combination which might otherwise have occurred, and, in a degree, delayed that outspreading of the earth's new inhabitants, which, for many reasons, both moral and political, was to be desired.

The reason stated for a providential interference with the proceedings of men does not appear to have been that of any directly wrong step in the building of the tower; but the contemplation of those extensive associations and combinations, which, if effectually organized, might lead to measures of an injurious kind either to themselves generally, or to some portion of the race. Combination and centralization are power—and power which requires great prudence and forethought to wield profitably; and the Lord saw it better, at that era of the world, to prevent it. “Go to, let us go down and confound their language that they may not understand one another's speech.”

And here it is not necessary to assume the performance of a greater miracle, or the extraordinary interference of Divine power, beyond what the case really required. It might be certainly that, literally, the Lord did come down by a miraculous and sudden interruption of the colloquial intercourse of men; and that suddenly they all found themselves speaking in strange tongues; so that they were not understood by each other. No pious mind would hesitate to recognize the power of God so to interfere; or the congruity of such a miraculous acting with the general stream of his operations. The question is, whether such an extraneous course was really necessary in itself, or necessarily implied by the language of the sacred text; if the natural working of the mundane system which God had put in operation, was of itself sufficient to effect the desired result; and would, as a matter of course, develop itself in a certain time to bring about that result; and if so, whether a strictly miraculous interference was necessary; and whether, therefore, on the face of the sacred record, the

tation of the history require us to understand that this recorded event was strictly a miracle?

On the whole, the fact seems rather to wear the aspect of a Divine appointment in the way of a natural result of the circumstances. The whole earth was of one language and one speech. They had, to supply the exigencies of their original position, one common vocabulary, and one similar pronunciation. Of course their habits were simple—their line of thought very unsophisticated, their knowledge of art, science, and manufactures, scanty. And therefore they were not likely to have adopted a very extensive vocabulary. In fact, the whole list of words in the Pentateuch, written in the days of Moses, is a testimony how simple language originally was.

But in proportion as men spread forth in different families, on different lines of route, where the objects of sense and the exigencies arising out of them differed also, new ideas, wants, attainments, and difficulties would call forth the natural ability to coin new words; and even the varied organs of speech in different families would give rise to different pronunciation. The sibboleth of some would soon be the sibboleth of others. The inevitable result would be in a very short period comparatively, a manifest difference of language; and it is surprising how great an impediment to intercourse a little variation may be. In the days of Hzekiah, the Syrian and the Hebrew were very similar. In the main they were the same language; yet the officers of Hzekiah entreat that Rabshakeh would speak in the Syrian language, which was not understood by the common people of Jerusalem. And in the case of Daniel interpreting the writing on the wall, it was only the Hebrew characters which would be any great impediment to the understanding of the words by the Chaldeans. The difference between Chaldean and Hebrew, when written in the same character, even of that later period, does not appear great. In the same way the language of the Celtic migration yet extant in their

remnant tribes, the Gaels of Scotland and Ireland, of the Isle of Man and of Wales, is essentially the same language, with a little dialectic and grammatical variation. Yet these several Celtic families do not at all readily understand each other. We may conceive easily, therefore, at the period of the first adaptation of language to their new circumstances, the new family of man dividing into their families, after their generations would originate differences of speech, amounting to even more than dialectic, even preferential, if not necessary, separation.

And this event in man's history appears, like the deluge, another instance of the regular and uniform working of God according to his original and normal plan, for bringing about results coextensively and collaterally with the moral call for them, rather than an instance of sudden and extraordinary intrusion and interference. The etymological history of language seems very much to bear out the idea here advanced; that God did not suddenly, by a miracle, create a variety of languages; but rather allowed the influence of events to modify the one language which man originally spoke. The linguistic scholar traces a very close analogy among all the languages of what is often called the Shemitic, or the Indo-Germanic family; and it is only in the Chinese, where a totally different principle of *written* language has obtained, that we cannot trace that analogy or resemblance; and perhaps even there a more intimate acquaintance with Chinese may yet find a similarity, and ascertain the appropriation of similar sounds to similar objects, which is as yet masked by the peculiar mode of the Chinese non-syllabic characters.

There is, however, one other view of this subject, which claims to itself more importance than has been generally conceded to it. It is the etymological testimony of human language to the truth of the inspired Scriptures.

The tenth chapter of Genesis gives a valuable account of the families of the sons of Noah after their genera-

tions, and of their dividing into nations in the earth after the flood. There is an eye that traces the progress of every family, and of every individual of the human family in all its steps of wandering. And if we could rise to the attainment of a measure of that knowledge, we might see as it were the whole human race branching out like a great tree of the forest in all the directions of the compass; we might map the gradual outspread in its successive steps, in all its original and all its secondary or subsequent waves of migration. And a similar degree of knowledge would enable us to chronicle the gradual change of vocabulary and articulation in each progressing tribe—the introduction of each new word or new grammatical inflection—till the recorded history of each language became a recorded testimony to the progress of each migrating family. Take for instance, as a subordinate instance, the Gothic language as it appears in a few ancient documents; and to which the learned Wachter, in his "*Glossarium Germanicum*," refers as the earliest known sources of the German language. That language has branched out into a great variety of others, the Icelandic, the Swedish, the German, the Dutch, the English, the lowland Scotch; and the history of the change by which each language has become a distinct and specific alteration of the Gothic is matter of history in their early literature. This is a minor instance with reference to a later migration. Had we the same advantage of an extant literature with reference to earlier eras of the human history, we might trace with equal accuracy the formation of language in its several epochs and consecutive circles of migration, extrusive from the central domicile of Noah and his sons. But taking all difficulties into the account, and allowing for the immense gap in the means of evidence, occasioned by the centuries of barbaric ignorance which the Romish apostacy and superstition originated and rejoiced in, the etymological history of language, even when viewed under the guidance of the most rigidly scientific rules, bears

ample testimony to the truth of the account which Moses gives of the migration of the nations and the peopling of the earth. In proportion as a man becomes an intelligent linguist, the etymological evidence opens before him; he denudes each language of its peculiarities, reduces it to its radical words, and then feels his way along each linguistic line from its present use, through the periods of its modification, under various influences, towards some one language spoken originally at a certain centre from which they all proceed; and that centre doubtlessly the portion of Asia usually called Aramæan or Syrian, or, in fact, the plain of Shinar.

That such a central, original, and common language did exist, is not without some evidence. Scanty it must be; because the documents themselves are scanty; but the evidence, such as it is, must not be rejected. The proper name of a person is a fixed sound, which, of course, remains the same even if the history with which it is connected is transferred to another language; and if the meaning of a proper name is given coevally with the use of the language, then we have the sense fixed in which that sound was used when the name itself was given. Now in the fourth chapter of Genesis two such instances occur. Eve called her first son Cain, (the Hebrew word is written with a soft guttural,) because "she said I have *gained* a man from the Lord." And she called her third son Set, because, she said, the Lord hath *set* me another seed instead of Abel. Here are two words of the original Adamic language, of which the sense is given. The same sound was used by our first parents in the same sense as it is used now. And this is not a mere accidental coincidence; but it would be easy to shew, in the history of each word, that the word has flowed down in the same sense along the line of generation and migration; and still, in a number of collateral and cognate words, retains its position and sense in several modern languages. This is true and strict etymology; and if this line of

inquiry were followed out with ability and strictness, it would go to shew, beyond all question, in the history of language, in the evidence for the *usus loquendi* of words in different periods of the world's history, that the line of national migration and occupation recorded in Genesis x. is a true record.

The formation of language in all its varieties is a great fact. It only requires to know the detail of history; and then every inflexion in a language, and every additional vocable might be accounted for. History records that the word "starvation" is a new word of modern times, introduced by Mr. Dundas into the House of Commons. History might have recorded many such instances. Manuscripts are, in this respect, history. And while the Hebrew inspired Scriptures, carefully preserved by the Jews, remain as an unquestionably true record of language in the days of Moses, the language of the successive migrations may be traced up to it. One of the earliest, the Celtic, Cymbrian, Cimmeric, or Gomerian, may be compared now in the simple language of the Gaels and the Bas Bretons with the Hebrew, and a remarkable but peculiar connexion perceived. The Gothic migration is a later one; but our own language may be followed to its chief source, the German, and from that to the Gothic—the version of the New Testament by Ulphilas, or the various remnant documents of early times in German history; and the whole research discovers to us the radical words of the Hebrew Scriptures domiciled in our common conversation. The history of another migration may be traced through the French and its cognate dialects, through the Latin and Greek to the same original radicals, as they exist in Hebrew and its cognate dialects; and all tends to prove beyond question that human population and human language flowed from one source. This is an inviting and fascinating subject; but here it must not be entered on too minutely. A line of inquiry is here indicated that the scholar will do well to follow. It will repay him abundantly.

NOVEMBER—1848.

One additional thought shall close this paper. It was of the purpose of God in the carrying on his scheme of providence for man, to arrange and effect this confusion of tongues. It has been the will of God also, in later times, to diminish or neutralize the difficulty by bestowing on his faithful missionary servants the ability to acquire with extraordinary readiness the language of the countries to which they have been sent. Many striking instances have occurred. Carey, and Martyn, and Lee, and Dixon, and many others might be named before whom the mountain has become a plain. They have with wondrous facility acquired the power of ready communication with other lands; and left, in their histories, and in the translations of the Scriptures now extant, the proof of the Divine compassion in the bestowal of these gifts.

It is evident, also, that to a very great extent, as the result of increased intercourse, the language of public and commercial life, and also of religion is rapidly assimilating. We can conceive of an accelerated action of second causes operating powerfully on this state of things—common ideas seizing and appropriating suitable expressions in other tongues; philosophical thought appreciating the best grammatical inflexions; but, above all, the influence of the same message of mercy and salvation producing nearer and nearer association in language between different tribes, till the Babel barrier to intercourse begins manifestly to subside. A few years will see the English language, with some modifications, spoken by a fifth of the human race. It is after all only a decorated Hebrew, decked out through a series of national influences with a wide variety of complications, inflexions, and added vocables; but the basis of it—the language of Moses, of Noah, and of Adam. It is delightful to look forward to that promised period of light and blessedness when "the knowledge of the glory of the Lord shall cover the earth;" and anticipate the removal of the corrective visitation which separated men, by the growing

up of a different mode of speech; and to find that as there shall be one fold and one Shepherd, and a Church and people whose name shall be one, so there shall be a perfected language gathered from all that is best and purest for the expression of human thought of its highest and purest

kind, in which one voice shall go up from all the ends of the earth—"Alleluia, for the Lord God omnipotent reigneth, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

LATIMER.

FREE INQUIRY.

It is not uncommon to find persons, distinguished by their opposition to generally received views of religious truth, arrogating to themselves the praise of being pre-eminently the defenders of free inquiry. That all enlightened belief, whether relating to religious or other matters, must be based on free inquiry, is evident. Thus if the information that is given us by another, should be accompanied by an injunction not to extend our inquiries beyond the speaker's statement, we might reasonably look with suspicion on our informant. Christianity especially may take as its motto, "seek and ye shall find;" for until a desire for Divine truth has been awakened, how vain is the reiteration of sermons, how tedious the enforced instruction, how soon forgotten the most earnest exhortations! As a boy that up in the school-room on some lovely day, looks eagerly towards the landscape without, longing to throw away the dull task and bound forth to his sports in the sunshine, so does the mind, untaught to value the treasures of religious truth, long to escape from its consideration to more congenial and easy employments. But, on the contrary, when a wish to know the truth has arisen, the most engrossing worldly employment becomes uninteresting in comparison with contemplations on God and immortality,—on the supreme Father and Judge of the universe, and the connexion in which the individual soul stands to Him—and on all the mighty secrets of our being and final

destination. Hence it is absolutely necessary that a spirit of inquiry should first exist: it is in answer to the inquirer that the great lessons of the Gospel are given: the Holy Scriptures urge to free inquiry.

But in admitting the importance of free inquiry in religion, we presuppose that an answer can be found, and has, in some instances, actually been obtained. If the universal experience of mankind had shown that no answer had ever been discovered to a certain inquiry, we should consider that question an open one, to be pursued or not, at the option of the individual. The man whose presumption had led him to think himself wiser than others, might be usefully employed in prosecuting an inquiry the hopeless result of which would convince him of his own ignorance; and, to the man of genius thus engaged, other revelations might discover themselves, though he failed in reaching the exact object of his search. We should consider it, in this case, no proof of prejudice or of a want of skill or industry in the individual, that his labours had led to no satisfactory issue. But in questions to which we believe an answer *can* be given and has been found, the case is different. In geometry, for instance, the student may exercise a free inquiry into the truth of a well-known theorem, but his teacher confidently expects a certain result. Should the student fail to discover the truth of his theorem, far from being considered wiser on that ac-

count, he is looked upon as being only imperfectly acquainted with his subject.

And are there not in the Christian religion *some* truths which may be looked upon as established? Can we believe that at the distance of nearly two thousand years from the incarnation of our Lord, there exist no certain principles of the doctrine which he taught, no fixed articles of the creed established by himself and his apostles? Is every portion of His religion still an open question? And are we to consider those who give an entirely new interpretation of Christian doctrine, or assert the falsity of most hitherto received dogmas, as being of a keener intellect and of wider views than others, or the reverse?

While, then, we would encourage free inquiry in religion, knowing that God accepts "a willing mind," let us, at the same time, be permitted to consider it merely as a means to an end, and not be forced to think that the truths of religion are only to be discussed, and yet never believed, or that our advance in knowledge will tend only to unsettle us in the faith instead of establishing us more firmly in it. The humble Christian looks for progress in spiritual knowledge: he is inclined to believe that the more diligently he prosecutes his inquiries, the brighter proofs, the richer illustrations will he find of the doctrines he loves. The discoveries of science, the sublimity and eloquence of the masterpieces of literature, give ever increasing evidence of the wisdom of the Creator and the immortality of the soul; and the study of life, as exhibited in his own heart or in society at large, is ever reminding him of the truths recorded in the Book of Eternal Wisdom. Divine truth is the centre from which all his knowledge emanates, or to which it tends: from it he receives the heavenly light that gladdens his soul, and to its standard he refers the scattered rays of information he meets with in the world.

The Christian is, indeed, free to inquire. He asks the beasts and they teach him; and the fowls of the

air and they tell him: he speaks to the earth and it teaches him, and the fishes of the sea declare unto him.* For him "day unto day uttereth speech, and night unto night sheweth knowledge." He has asked the momentous question, "What is truth?" and he has waited for, and received, a reply. To him the book of inspiration affords unexhausted materials for contemplation: and the volume of nature adds its corroborative testimony in varied and ceaseless tones. He inquires of Moses, and he is told that God is the Creator of the world, that man has fallen through disobedience, and he is cheered by faint whispers of a Divine atonement:—of the prophets, and they declare to him the goodness and long-suffering of God, and the coming glories of redemption:—of the evangelists and apostles, and they lay before him the history of the marvellous events in which heaven interposed on behalf of man, and point to the Lamb of God who taketh away the sins of the world, and to the Comforter who instructs and sanctifies the children of God.

The Christian cannot be an enemy to free inquiry, conducted in a prayerful spirit, and in humble dependence on Divine grace. All outward compulsion, all physical violence must, he feels, be necessarily useless in matters of belief: "for with the *heart* man believeth unto righteousness." What avails it that the reluctant body is goaded on to perform mechanically certain rites of outward ceremony, or that the tongue is compelled to utter words from which inward belief is absent? Such worship or such confession is an utter nullity. True belief is the moving of the heart towards heaven, the stepping forth of the spirit into the regions of the unseen, the claiming of fellowship with the wise and good of every age, who, linked together by the vital reception of common truths, united in one Head, form that blessed corporation which God has singled out to be his peculiar people. And the man who has any knowledge of the human heart must smile at the idea of en-

* Job xii. 7, 8.

forcing uniformity of opinion in minor points even among true Christians. Members of the same family, reading the same books, mixing in the same society, joining in the same worship, are found to think differently; nay, the man himself thinks differently at different periods of his life. How to most of us, as we advance in years, do many of the opinions of our youth fall away! How frequently, too, does the zealot in one cause, at length become equally zealous in another! While, then, conscious of the danger of false doctrine, we expose the unsound principles of our fellow-men, let us at the same time, mindful of our own proneness to error, do so with gentleness and patience, especially when their mistaken notions seem to spring from a desire to obtain truth or to spread happiness. "More grossly than the most bewildered wanderer does he err," says Coleridge, "who never aims to go right. It is more honourable to the head, as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of it." But he well adds: "the man who would find truth must seek it with a humble and simple heart."

How often, too, has it been found that the doubts of the really candid and competent inquirer, have led to a fuller proof of the contested points. The scholar, sometimes, on comparing the statements of the sacred text with those in uninspired writers, is startled at finding something in the former which appears like an inaccuracy: he utters his doubts to the world: and the result is a more searching inquiry into the matter, and a striking corroboration of the fidelity of the inspired historian. Of this we have an instance in the doubts which some learned writers entertained of the propriety of the word "proconsul," as used in Acts xiii. 7. "The authors, too, of our version of the New Testament appear to have felt some difficulty here, as, instead of giving the original word its literal meaning, 'proconsul,' they translated it 'deputy.' Subsequent research, however, has shewn, from

ancient coins and inscriptions, that the term is perfectly correct: and, as Bishop Marsh observes, "the coincidence is of that description that it is sufficient of itself to establish the authenticity of the work in which the coincidence is found."*

Yet notwithstanding the variety of opinions that must necessarily prevail among thinking men, the great principles of true Christianity continue the same. Though at one period, some particular truth may have been more prominently developed, or, at another, the most momentous doctrines may have suffered a disastrous eclipse, the promise of our Lord has hitherto been fulfilled, "Lo, I am with you always, even unto the end of the world." If we compare the epistles of Ignatius with the productions of some modern evangelical bishop, we shall find the same truths asserted: and doubtless, Christians of the present day might have joined in the hymn in which the believers mentioned by Pliny, adored Christ. Even amidst the rubbish of subsequent superstition lay hid the gems of saving doctrines, which, at the time appointed by Divine Providence, were exposed to the gaze of enlightened and faithful piety.

But it may be said: to the researches of the philosopher new wonders in earth and sky have been revealed. For him the water and the air teem with inhabitants, whose existence was not suspected before. The ground yields up to him the relics of past ages. The lightning descends at his call. The rainbow shews him the construction of its painted arch. Steam becomes a mighty magician in his service. Electricity enables him to annihilate space. Are there, then, no new revelations for the inquirer in religion? Yes; but they tend to illustrate or establish the grand doctrines of salvation, they do not overturn them; they cause the believer to see greater loveliness in the face of Jesus, they do not veil Him from his view. The teachings of science have given a fuller meaning

* See Akerman's Numismatic Illustrations of the New Testament, p. 39.

to some of the statements of the word of God: the more widely extended is our acquaintance with the works of the Creator, the more eagerly can we echo its declaration, that He doth "wonders without number." The amazing phenomena, the striking changes and convulsions which have marked the progress of civilization, have tended to the wider diffusion of Christianity: moral earthquakes have, indeed, shaken the world, but they have not shattered the foundation on which the Christian's hope is built. And what is it that those individuals, who in their fondness for metaphysical speculations would fain remodel orthodox Christianity, wish to substitute for the ancient system? Do they desire a different scheme of redemption? Would they have another Saviour? A new Messiah? Do they expect that amidst the many philosophical theories of modern times a more perfect method of cleansing the heart, a more effective safeguard against sin, a surer evidence of immortality will be found than are afforded by those old Gospel doctrines which have directed the lives and cheered the deaths of believers hitherto? Gratefully do we receive the labours of men of genius, and thankful are we for their sublime disquisitions on the immortality of the soul and the beauty of virtue; but when our heart is warmed by their fervid descriptions, when they cause some beautiful idea to flash across the mind, radiant, as it were, with the sunshine of Paradise, when the glowing landscapes which they call up before us wear so rich a colouring to the mental eye, that the dark paths of life are illumined by the reflection and sparkle with a thousand hues, let us not for a moment forget, that the prompter of their descriptions and ideas, the sun that gilds their prospects is the very truth revealed in the Gospel. Do they talk to us of immortality? Its voucher is *there*. Do they prove to us the being and paternal character of God? The august truth is written *there*, in golden characters. Do they speak of the charms of the social affections? They are inculcated and enforced *there*.

Do they set forth the rapture of a calm conscience? Oh, where shall we find a balm for the heart's wounds but *there*? Wisely, then, may we follow them so long as they lead us to the threshold of Christianity, but let us not listen to irreverent comments on the mysteries within. Into the sanctuary an Almighty hand must guide—One who is no respecter of persons, and who out of the mouth of babes and sucklings hath perfected praise.

When we compare the agonizing uncertainty of metaphysical speculations carried on in a proud defiance of revelation, with the calm confidence of the Christian who declares, "I know in whom I have believed;" we find a cogent reason for holding fast by the simplicity of the Gospel. Lost in speculations transcending human powers, the inquirer is hurried beyond the bounds of life to regions where all is cold, breathless, still—where shadowy abstractions brood amidst formless infinity—and he returns to the scenes of active life filled with apathy or horror, as though he had gazed on some Medusa-like petrifying object, or had lifted the veil of some awful image whose aspect still haunted him with terrible recollections. How different is the assurance of the believer, who does not feel himself lost in illimitable space, who knows he has in heaven a Father, a Redeemer, a Sanctifier, whose omnipotence protects, and whose omniscience guides him, and who can seek rest from the perplexities of intellectual doubt by leaning on the arm of One who loved him and washed him from his sins in His own blood. This cheering confidence may not, indeed, at all times be enjoyed: it may be long sighed for in vain, but let it never be ridiculed or looked on as the mark of an inferior mind.

And so also as to politics: there are some great truths which may be considered as established. The general rules of law and government remain unchanged: the details may alter, the machinery be differently arranged, but the principle is the same. The end of government is protection and order: the defence of the weak from

the oppression of the strong, and the security of the lives and the property of all. Law, if perfect, would be an earthly Providence: unseen and unfelt by the peaceable and orderly, it would seize the offender with an arm of iron: unruffled either by vindictiveness or weakness, it would mete out to every criminal his just punishment. To raise the laws, so far as may be, to this perfect state, is the aim of the true patriot. Considering the laws of his country as an imperfect development of ideal justice, he endeavours gradually to improve what is defective, by removing those parts which the alteration of manners has rendered obsolete, and introducing changes adapted to the new necessities of the times. Thus the veneration due to law remains unbroken: the antique fabric of government is seen still existing, stately and sublime, and gaining additional respect by the amendments it receives. But when by some ebullition of popular fury, or by the vile arts of factious demagogues, the government is overturned, when the sacred form of law lies prostrate amid the ruins of the throne, how difficult, how herculean the task to bring to life the extinct form, to rear again the shattered fabric, to revive that spirit of reverence towards the executive power, without which it can scarcely be expected to act effectively!

In exercising, then, the right of free inquiry in political matters, what calm, what caution are requisite! Surely they are not a subject which every thoughtless declaimer ought to choose as an exercise of his literary skill: and yet now-a-days how many, unable probably to conduct their own petty affairs with discretion, fancy themselves competent to frame a constitution or to regenerate a state! In this, as in other things, "fools rush in, where angels fear to tread." May the height which political frenzy has reached in France be a warning to ourselves! Alas for the speculations of philosophers, who fancied that with the increase of intellectual light, cruelty and bigotry would flee away, and pure reason be the arbiter in states! We find that

in our own day conspiracy and massacre are chosen as the means of propagating opinions: the final appeal is to the sword: and the quiet, though earnest, voice of the friend of peace and moral conviction, is lost in the din of arms. Amidst the exaggerations of popular vehemence common sense disappears. "To exaggerate every expression," says Emile de Girardin, speaking of his countrymen, "is all we can do. It is thus we exaggerate the word, Equality. It is thus we spell, without knowing how to put it together, the word Liberty. It is thus we repeat with emphasis, without knowing how to give it any appropriate meaning, that sublime word, Fraternity!—that word which, were it properly understood, would comprise in itself alone all social science, all the moderneconomy, all the politics of the future."* Undoubtedly it would; but the meaning of that sublime word true Christianity only can teach. So intricate is the machinery of government that the wise man fears to lay on it a heedless hand: so concealed are the causes, so unexpected the catastrophes of public affairs that the philosopher is lost in astonishment, and feels that some power other than human is at work. To Tacitus, the more he considered many of the occurrences in ancient times, the more did all human affairs seem to be a mockery on man; and Niebuhr declares that "circumstances, which are called accidental, combine in such a wonderful way with others to produce certain results, that men evidently cannot do what they please." Let us learn hence humility and sobriety, to form our judgments with care and after due examination, and, even while attempting to check the progress of error, to treat with tenderness those whom we oppose.

It becomes every one, especially in the present day, to endeavour to possess his soul in patience. The ancient belief linked together moral and physical disorders, to which idea the occasional coincidence of violent tem-

* Journal d'un Journaliste au secret. P. 65. (July, 1848.)

pests, earthquakes and other natural convulsions with seasons of popular tumult or distress, gave some countenance: but, at all events, it is clear that enthusiasm is a moral epidemic, and that we are often apt to be affected violently merely because our neighbour is so. Against this it becomes us to be on our guard; to look more at truth in itself, as gathered from the Book of Inspiration and the history of the world, and less at the declamation of the moment or the assertions of hireling writers who minister to the tastes of the day.

In exercising our right of free inquiry in politics, as it is not meet, on the one hand, that we should lean too strongly on our own private opinion, or desire to bring into operation

every novel notion that may suddenly spring up in our minds, so, on the other hand, we ought to be on our guard against the sentiments of the multitude, and not suffer ourselves to be borne away by any torrent of public fanaticism. In the former case, the individual should bear in mind that he is a member of a social body which is liable to be acted on by a thousand secret causes which his eye cannot reach, and in the latter case, he ought to consider himself as a being of independent judgment, responsible for his own opinions, and whose errors cannot be justified by the fact that they are shared by many.

M. N.

Review.

THE AGE THAT'S COMING: or the Model Parish the Hope of the Nation. By PETER BURNE. 34 pp. 12mo. Hall, Paternoster Row, London.

THE MODEL PARISH: or, the Present State of Parishes in Great Britain consequent upon the Drinking Usages of Society, &c., &c. By a Clergyman of the Church of England. Seeleys, London. 12mo. Pp. 36.

THE BOTTLE: a Poem. By CHARLES MACKAY, LL.D.

THE DRUNKARD'S CHILDREN: a Sequel to the Bottle, with Eight Plates. By GEORGE CRUIKSHANK. Bogue, Fleet Street, London.

WE are not ashamed to own that we feel a growing interest in the Temperance Movement; and by that expression we mean not the cause of temperance generally, in which all will readily concur with us, but the progress of popular measures for the advancement of temperance.

In proportion to the importance of an object in view, a man may well be willing to incur the charge of enthusiasm; and, where the vital and extensive interests of our fellow-creatures are at stake, we had rather seem to be the aiders and abettors of what may be deemed Utopian and visionary projects, than yield to a sceptical and desponding spirit, which fails to attempt any thing. But, thank God,

the temperance movement is no visionary and doubtful speculation. Those stubborn things called facts abundantly evince what may be done; and what has already been accomplished beyond the shadow of a doubt, only makes us the more impatient to see all the proceedings of morality and religion conspire together in one common bond of benevolent sympathy to carry out as extensively as possible the principles of temperance.

We have said that we take a growing interest in this cause; and we will give our reasons:

1. And, in the first place, we are more and more persuaded that the objections to it are unfounded and

futile. Granted that the system may be abused: who for a moment questions it? What blessing is not abused, in nature or religion? Is not the Bible abused? Was it not predicted that it would be so? Is not the preached Gospel abused, becoming unto many a savour of death unto death? Is the abuse of a thing any argument against the use of it? With all the perversions and abuses that may occur, (and who can pretend to prevent them altogether?) are the failures to be compared for a moment with the success? The grand objection, and the most serious one, perhaps, is that men are induced to put temperance in the room of the entire of religion, and that becoming temperate, they halt and go no further. We have taken some pains to gather facts on this point, and we do not hesitate to say that the evidence we have collected is of the most satisfactory nature. We travelled some time ago with the intelligent superintendent of some of the most extensive mines in Wales, and we put the question to him, "You give wonderful accounts of the prevalence of total abstinence amongst your quarrymen: but don't you find that they in general rest satisfied with the profession of temperance, resolving into it the whole of duty and religion?" "So far from this being the case," he replied, "they have not only got their houses furnished, and their bodies clothed since they took the pledge, but they have got Bibles also; and the places of worship are so full to overflowing that we are obliged to build more." The following is the testimony of the Rev. H. G. Graham, vicar of Ludgvan, in Cornwall:

"When first I came to Ludgvan, I made every attempt to stay the then prevailing vice of drunkenness, both by my pen and from the pulpit, and also by the exercise of magisterial power; but to no purpose. I considered the case *hopeless*; and would gladly have quitted the living for one of half its value. One of my parishioners observed that *the Church doors might as well be SHUT!* as scarcely any would come within its

walls on the Sabbath. But, by the formation of this (the total abstinence) society, how has the scene been changed within a few months! Now there is scarcely a drunken man to be seen. The church is *crowded* with attentive and well-clad hearers. *I find that I have the AFFECTIONS of my parishioners; and I should refuse to exchange my situation for the GREATEST PREFERMENT that could be bestowed on me!"*

Again, it is stated that in America, "Benevolent institutions have found their funds to *double*, entirely in consequence of the spread of temperance principles; and in various parts of Wales the same has taken place: 'Teetotalism has done wonders. *It has more than DOUBLY* increased the income of all the religious institutions of this country,' says a Welsh agent of the Bible Society."

"Thousands and tens of thousands of the most degraded characters that ever trod God's earth have been reclaimed—brought under the sound of the everlasting Gospel; and multitudes of them have, we believe, been saved from present and eternal ruin. The work has been carried on by the feeblest agency, by the poor and despised ones of this world, yet these results have demonstrated that our work was from above, not from beneath, and that the Divine blessing did signally rest upon it; that though, as an eminent clergyman remarks, law, physic, and divinity were against us, yet the fishermen of Galilee and their Master too were with us, and that therefore we should succeed."

2. In the second place, we are satisfied that we are not half awake to the enormous amount of mischief arising from intemperate habits, not only as it concerns its direct and palpable consequences, but as incapacitating its victims for better influences. We cannot turn a deaf ear to the following representation:

"That a land of unparalleled wealth—a land of Bibles, churches, chapels, schools, and benevolent institutions—a land with tens of thousands of ministers, with large num-

bers of schoolmasters, of Sabbath-school teachers, tract distributors, district visitors, and town missionaries—that a land which, in these advantages, stands first among the nations of the earth, should yet present the appalling condition of pauperism, irreligion, ignorance, immorality and crime, exhibited by Great Britain in this, the nineteenth century, must strike every reflecting mind as an extraordinary phenomenon.

“Whence this fearful state of things? whence the occasion for our pauper-houses, our penitentiaries, our criminal establishments, &c., &c.? Why is England studded with these institutions? Why do these monuments of our shame tower forth wherever any number of our people congregate? And what good will these vast and expensive establishments effect? Do their unfortunate inmates grow wiser and better? On the contrary, the testimony of those superintending such establishments proves that the victims who once enter such places, almost invariably return again and again after their liberation.

“Now what, we ask, is the origin of the numerous evils which are telling with such terrific effect upon our people? What is the disease which is so insidiously preying upon the vitals of our people and sapping their very life blood?

“The testimony borne by our most distinguished judges and physicians, as well as the evidence afforded by various statistical returns, proves that the origin of these numerous and mighty evils is found in the artificial drinking usages of society.

“The Bishop of London has, in the House of Lords, expressed his opinion, that the efforts made for the religious and moral instruction of the people would be ineffectual, unless their *physical* condition were improved.

“But, can this physical improvement be accomplished while the use of intoxicating drink is so general? Let the following particulars furnish the answer.

“The Sheriff of Glasgow (Mr.

Alison, the distinguished historian of Europe,) states, that the people of that city spend annually £1,200,000 in intoxicating drink, and that every Saturday night and the greater part of the Sabbath, there are in that city at least 30,000 persons in a state of intoxication.

“This, alas! is but a specimen of the whole nation. The people of this country spend *sixty-five millions* every year on this article, and it is supposed to cost us indirectly another forty millions—thus raising the entire cost to upwards of *one hundred millions* annually! Now, while the source of all these evils remains untouched, can we expect to effect any moral or physical reformation?

“If, then, the opinion expressed by the Bishop of London be correct, and if improvement in the *physical* condition of our population be hopeless while their drinking habits continue, must we not coincide in the sentiment of another prelate, that it is on efforts for the entire abolition of these drinking customs that the fulcrum might be rested on which to raise the British nation to what it ought to be?

“Is it not probable that if the drinking usages of society were *effectually* discouraged in our *parishes*, as much good might be accomplished in one year as we now see produced in ten? It is certainly worth while making the experiment, and the public mind is rapidly opening to the importance and *necessity* of some such efforts.”

* * * * *

“How sad to meet such an example as the following, recorded in a late number of the *Times* newspaper. It appears that 214 British officers were, some time back, examined before the Commander-in-Chief, respecting the intemperance of the army, and which intemperance, it was admitted, was the parent of the disorder, insubordination, and consequent punishment so frequent among the soldiery. Upon these officers being asked to suggest some means for eradicating this intemperance, 210 out of the 214 could suggest nothing better than punishment—the lash or the guard-room!

What a lamentable fact, that 210 British officers—*educated* gentlemen—could suggest nothing better than the lash or the guard-room! while the poorest and most untutored labourer, whose attention had been arrested by the great moral reformation going on among his associates, by their abandonment of the drinking customs of society, would have exhibited sounder and more practical philosophy.

"But, alas! British officers are not the only parties who have exhibited such an absence of practical philosophy. What can we say of our government and magistrates—parties who ought to be the guardians of a people's morals—parties who ought to keep within the narrowest practical limits all incentives to vice and national dissensions; what can we say to their having so generally multiplied through the length and breadth of the land those "*pest houses*," as Cowper very properly designates our drinking establishments—the government making a gain of this destructive and immoral traffic?"

A similar testimony is borne by the author of "*The Age That's Coming*:"

"There never was, in any age, a more desperate *struggle* of any kind whatever, than that existing at this period between the moralizing and demoralizing institutions of Britain. Spirituality and Love are warring against hate and fleshly lusts, with greater vigour than at any other stage of the world's history. Michael the Archangel is contesting for the dominion of the earth, with the Old Dragon, the great enemy of man, and Britain seems to be the centre point of the war. Every place of divine worship, and all Sunday-schools and moral institutions, are the former's strongholds; while public-houses, beer-shops, and spirit-vaults, are evidently the chief holds of the latter.

"If this be disputed, look upon society, and mark the ignorance and heinous depravity that everywhere abound, and you must perceive the great CAUSE, and CAUSE of causes,

to be *drinking*. With our present educational establishments and exalted position among the nations—with Sunday-schools and mechanics' institutions spread over the land, and hundreds of thousands of teachers and lecturers, we should hardly have had an ignorant person in the country, but for habits of drinking! Why have children been kept from the National and British schools? Ask the busy, plodding, experienced, practical educationist, and he will tell you it is through drinking. Why do our Sunday-school scholars, as a rule absent themselves from their classes at the age of sixteen or eighteen years? Trace them, and you will find that they have *just begun to drink*. It is a fact that *one-fourth*, at least, of our Sabbath-school scholars become confirmed drunkards!

"Considering that Britain is not only a land of Bibles, but a Bible warehouse for the world, how is it that our churches and chapels are so ill-attended, and the Sabbath so little regarded? Observe the crowded state of public-houses, beer-shops, and gin palaces on the *Sunday-even*, and you will have a ready solution of the question. There can be no surprise at the absence of religious *principle* in the masses of society, when you are familiar with the scenes of merely this one night. In Glasgow it has been estimated by one of its citizens—"the historian of Europe"—that each Saturday night 30,000 persons retire to bed in a state of drunkenness. And allowing the populations of other large towns of Great Britain to be considerably less immoral than that of Glasgow, we may assert that, in Birmingham there are 18,000, in Edinburgh 20,000, in Manchester 25,000, in Liverpool 30,000, and in London 150,000 persons, who retire to rest on the eve of every Sabbath in the state of gross intoxication! In these six British towns alone, more than a *quarter of a million* of individuals, chiefly heads of families, thus commence the Lord's day as baptized *brutes*! Sodom's iniquity and Gomorrah's sin could not have equalled this; nor the abominations of the cities of the plain have been half so

abominable as the vices of these choice cities of Christian Britain.

"Again: look into our teeming prisons, and ask the functionaries of the law, What is *the* cause of crime? They will answer, *drinking*. Nine-tenths of the hordes of criminals that live upon, and are punished by, society, are victims of drinking. This has been frequently, and unequivocally, attested by numerous judges, jurists, jailors, and chaplains."

What an appalling statement is the following:

"I have said that *one-fourth* of our Sunday-school scholars are, in their time, degraded to this melancholy state; but I believe that a much greater proportion would not be above the average. Where statistical inquiry has been instituted, it has been found that in some instances the numbers so fallen have been *three-fourths*; and very frequently more than the *half*.

"In one parish, 91 adult persons then and there living, out of 130 whose names appeared on the school register, were reported, '*open drunkards*.' In another, 38 out of 65 persons—the latter number being all living of the 100 first admitted to the school—are reported, '*confirmed drunkards*.' In a 'well-conducted Sabbath-school' in Cornwall, 44 out of 74 males had been '*overtaken by drunkenness*.' In another parish it was found that of 117 then living, who had attended the Sunday-school twenty years before, '*a large proportion were intemperate*,' and some '*most abandoned profligates*;' *only about 23 were doing WELL*." In another instance, while during a period of twenty years, 2164 young persons had entered a Sunday-school, only about 70 of them *entered the church* in connection with it. In one institution a pious teacher, after tracing the history of 60 persons who had been under his care, found that '*one-half had been ruined by drinking*!'"

3. In the third place, we cannot but be interested with the consideration of the vast means which

the temperance system would set at liberty for the most important purposes.

Statistics bearing upon this point, and worthy of the most serious and candid consideration, are easily and satisfactorily obtained. The following article on the cost of drunkenness appears in the *Family Economist* for last month. The reflections which it necessarily suggests are almost overwhelming:

"National facts demand national consideration. Let no preconceived opinions therefore preclude a careful study of the following most lamentable and portentous facts. This kingdom groans under the burthen of *five hundred thousand* confirmed drunkards, and *one hundred thousand* occasional drunkards. It is computed that about *seven thousand* of this intemperate multitude annually perish through accidents while inebriated. The pecuniary cost of this wide-spread drunkenness is enormous. It amounts to at least *fifty-two millions of pounds*; and during *forty-six* years it consumed *one thousand eight hundred and sixty-nine millions, nine hundred and ninety-four thousands, nine hundred and forty-six pounds*! Wicked and terrible waste this.

"Certain communities squander immense sums of money to procure drinks. The people of Lancashire pay at least *one million* a year in taxes on intoxicating liquors; other counties expend similar sums. To gratify their taste for drink, the population of Ipswich pay *fifty thousand pounds* yearly; Bury, in Lancashire, *fifty-four thousand pounds*; Merthyr-Tydvil, *seventy thousand pounds*; Dundee, (1841) *one hundred and eighty thousand pounds*; Bristol, *three hundred thousand pounds*; Glasgow, *one million pounds*; and London about *three millions*. The greater proportion of these prodigious sums of money is expended by the working-classes. Mr. T. Beggs says, 'It is ascertained with tolerable correctness, that the sum spent by the working-classes alone in spirits, cannot be less than *twenty-four millions* yearly.' It is

grievous to reflect upon the large sums spent in public-houses by working-men. In Runcorn, for example, the working-people are paid *eighty thousand pounds* every year in wages, and of this large amount *seventeen thousand pounds* are spent in pleasing their taste for drinks. We possess a table of the expenditure in one year by the cotton operatives of Ashton-under-Lyne. From an examination of that table, we find that they expend *fourteen thousand four hundred and thirty pounds* in intoxicating drinks, and only *two thousand two hundred and twenty pounds* in the education of their children. A sad contrast this! Thus much for the direct cost of conformity to our national and demoralizing drinking customs. It is time to glance at the losses which they induce. The annual loss is *one million* out of every *six* of the entire manufactures and productions of the kingdom. The loss to individuals is frequently almost incredible. We give a single instance. In a London establishment there are *one hundred* men employed. They are exceedingly drunken, and waste every Monday in riotous living. Their annual loss is *one thousand eight hundred and twenty pounds*! Similar facts may be obtained from any large employer. What shall we say to these things? Surely it is no wonder that Poverty, Vice, Ignorance, and Misery abound in this kingdom."

But "The Age That's Coming" presents the matter in a national and political aspect, which, however novel, is not the less entitled to serious consideration :

"Under the present order of things, Britain can never be prosperous without a good *foreign trade*; but, alas! we in vain look round the world for any sign that it will permanently recover from its present languishing state. While the increasing exigencies of the nation demand that it should *constantly improve*, the signs of the times declare that it must gradually diminish. Our foreign customers are becoming their own manufacturers, nay, are actually *competing against us* with success in

the foreign market; and, so long as peace continues and civilization progresses, this state of things must every year grow worse. Already the haughty Turk is becoming a *cotton spinner*; and the long-lazy Egyptian has resumed those industrious habits by which his ancestors reared the mighty pyramid, and scooped the lake Mareotis. The night of lethargy and idleness is rapidly passing away, and the morning of activity as fast setting in. The earth is going by steam; the nations are putting on high-pressure speed: all the world is *awaking to industry*; and if Britain depend still upon its export trade, it must sink to a state of wretched indolence.

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"Let it not be supposed that I imagine we shall return, in *this 'NEW AGE,'* to the simplicity of primitive life, and become a pastoral and soil-tilling people. To such a subject I have no reference. The land-rich and the money-rich need have no apprehension that I am covertly advising a seizure and division of property; or endeavouring to promote anything like 'the land scheme.' There are other possessions than *money* and *land* awaiting the people of this country, in the Age that's coming. What is a sound, practical, and thorough *education*? A *possession* to which every individual has a birthright claim, but of which thousands, ay, millions, are deprived: in the age that's coming *each shall have this RIGHT*. What are the blessings of national and domestic *peace*, but *possessions* all ought to enjoy? These Britons in general shall possess in the age that's coming. Health—of both body and mind; well-supplied and contented homes; cheerful, well-trained, and dutiful children; with the prospect of a *comfortable old age*, are *possessions* that belong of right to every child of earth, and which, in this country at least, will be speedily entered upon.

* * * * *

"And, firstly, this will come to pass from a *right expenditure of family earnings*. When we consider the frightful profligacy attendant on the

drinking system, we shall perceive the feasibility of the prophecy under a total abstinence régime. Sixty-Five Million Pounds is the sum generally accredited as being the annual cost of drinking; but, in the "The Teetotaller's Companion," I have shown that it cannot be less than *Eighty Millions sterling*. In addition to this, it was estimated by a Select Committee of the House of Commons, in 1834, that habits of drinking occasion a loss to the wealth of the nation of *one million for every six produced*; and, had I more space, a variety of evidence might be adduced fully proving the accuracy of the calculation. But taking the loss at only *one million in ten*, it cannot, at present, be less than *fifty millions*. Here, then, we have the enormous sum of £130,000,000, as the annual cost of the drinking system—a sum which, in cart-loads of a ton weight of sovereigns each, would require 1800 horses to draw it, forming a train, in single file, more than *six miles long*!

"Now, were the temperance principle nationally observed, this immense sum (with the exception, perhaps, of about twenty millions expended by independent classes,) would be, by far the most part, disbursed on the comforts and refinements of life: consequently Britain would not then, as now, be dependent upon the custom of foreigners. The whole of the goods at present circumnavigating the globe to find a mart, would be required at home to supply the demand in our own markets. We are now sending abroad each year, about £52,000,000 worth of manufactures that cannot be sold at home, all of which would be bought under the temperance principle by the *additional* earnings of working people, at the same time that *sixty millions*, now being spent in intoxication, were likewise added to the profitable labour of the country. Thus, when a nation of teetotallers, we shall be prosperous *without* a foreign trade for our manufactured goods. The HOME trade will fully maintain us. It will thrive with our thriving means: be the more vigorous from our greater industry, and consequent greater earnings, and

greater consumption; and become permanent from the ever increasing demands, which our ever increasing refinement and intelligence will create.*

"There does, indeed, seem to be something rotten in a state that cannot keep itself. What would be the condition of the *world*, did each nation rely upon others for support to the extent that Britain does at present? *Universal bankruptcy* must, of necessity, exist. One nation would be craving help from another, which was at the same time craving equal support from it. Each would be relying on its foreign trade, whilst a judicious cultivation of its own integral commerce might render it as independent of its neighbours as it is possible for a nation to be. Such certainly may be the case with Britain. It is well known that the much encouraged traffic in intoxicating liquors is most unprofitable to the labour market. For every sixpence that their manufacture affords the operative classes, there are from 8s. to 10s. paid in the manufacture of useful articles! Yet, *eighty millions* are yearly expended on this unprofitable commodity; and *fifty millions more lost* by the expenditure! How little need we wonder then at the present fearfully bankrupt state of the British nation! Let working men, and working men's masters too, ponder this fact;—that whilst by this immense *outlay* only 400,000 persons are employed—the same employment

* "The *home* commerce suffers because industry produces too much in comparison with the slender requital it gives to the producer." That is, the operatives of Britain would consume more of their own productions, had they more money at their command—this they would have by being total abstainers. "The loss of balance [between British consumption and production,] causes the government to go to China in search of some thousands of consumers; whilst there are millions of English who are stripped of everything, and who, if they could, [or in many cases *would*] purchase sufficient food and clothing, would create a commercial movement [at home] much more considerable than that caused by the most advantageous treaties."—*Extinction of Pauperism, by Prince Louis Napoleon Bonaparte*.

being a curse to both the individuals and the country—it would provide profitable labour for *one million and a-half* of people, (1,538,463) at 20s. each per week; or at the average of 12s. for all ages and sexes—which is greater than the actual average of the kingdom—not less than TWO MILLIONS AND A-HALF—2,564,000!! And all this exclusive of the loss from drinking. Now let it be considered that in the United Kingdom there cannot be altogether Eight Millions who require, or are required to labour, and both the CAUSE of and REMEDY for *bad times* will at once be evident.*

"As certain as the rising and setting of the sun, the time is approaching, nay, is even nigh, when—unless the temperance principle be nationally adopted—politicians must direct their attention, in good earnest, to the economy of the HOME trade of this country. We are *past* dependence on our exports. In every market of the world we now find rivals in the very people whom but a few years ago we ranked among our best customers;—nay, indeed, but with the effrontery of that son who dictates to a parent, they have begun to manufacture even for ourselves—they have actually supplied Manchester with *cottons*, and Sheffield with *cut-*

* It is curious to put alongside this statement the following calculations:

"RECLAMATION OF WASTE LANDS.
—According to the best authorities there are no less than 14,700,000 acres of waste land in the United Kingdom, which statisticians have thus apportioned—

	ACRES.
In England	3,454,000
In Wales	530,000
In Scotland	5,950,000
In Ireland	4,600,000
In the British Islands	166,000

Total . . 14,700,000

Assuming that one-fourth of this quantity might, when reclaimed, be brought into annual wheat culture, we have 3,675,000 acres so disposable, which, even in the present inefficient system of husbandry, would produce, at thirty bushels per acre, 13,781,250 quarters of bread corn, a supply equal to the necessities of two-thirds of the entire population of Great Britain."
—*Fleming's Policy of a National System of Agricultural Statistics.*

lery. It is very plain that at no distant period, Britain will be thrown entirely, or nearly so, upon her own resources for custom;—she will have to depend upon *her own* consumption of the wares she deals in; and it is, therefore, high time that her home trade were attended to. With that trade the temperance principle is vitally connected. With no foreign marts open to her relief, and without the principle of total abstinence, this country will, to a certainty, be speedily revolutionized!—*distress and starvation* will break down the constitution of a nation, as well as that of an individual. On the other hand, without foreign marts, but *with* the temperance principle, we may dwell in secure prosperity. The broad fields and broad looms of England, with this still broader principle, are all that, as a nation of farmers and weavers, we require; for I repeat, there must be something working wrong in the nation that cannot support itself.

"That wrong I have shown to exist in the business affairs of Britain. Her commerce is deranged by the drinking habits of the people. When, therefore, we have reformed these habits, commerce will have reformed itself. Our home market will, then, be our constant and steady support. Panics in trade will no more occur to drive our people into strife and rebellion. The great cause of contention with neighbouring countries—commercial rivalry—will be avoided. And thus, having peace abroad and general contentment at home, we may maintain our name and place on the earth, while other nations, less wise and temperate, sink amidst integral and external broils."

Now, with such a mass of momentous facts before us, can we wonder that the enterprises of benevolent individuals should be somewhat excursive? Nay, should we not wonder if they on whom they have made anything of an adequate impression are not impatient to adopt anything and everything that is calculated to arrest such a tremendous amount of mischief, and to render available for

man's happiness such an incalculable instrumentality? Can we wonder that men should be in haste to adopt a model parish upon principles which they believe, if universally carried out, would be fraught with such general benefit? We may not be able to comprehend how such a parish can be framed, but shall we not give our hearty good wishes to the undertaking, and do what in us lies to promote it? In the meanwhile its promoters are at work to do what they can to regenerate existing parishes with temperance principles, specially having an eye to the clergy and the schools, and aiming to impress them with the advantage of abolishing hazardous drinking usages, and adopting habits which shall tell beneficially throughout the various classes of society.

Or can we wonder that men catching the faintest glimpse of the Scripture testimony regarding the age that is most assuredly coming, and connecting the vision with the warm impressions they have received of the extensive benefits that would assuredly accrue from the general adoption of temperance principles, should be somewhat in advance in their expectations of good to be realized? And yet the author of "The Age that's Coming" must not be regarded as forming anticipations independent of religion:

"How wrong," he says, "does it seem to desire the exclusion of *religious education* from the MODEL! To me it appears most monstrous. Do these men believe the prophets?

Yea! I know that they believe. What then said the greatest of all prophets? 'Seek FIRST the kingdom of God and his righteousness.' As followers of Christ, then, we must see that religion be the basis of our plan for a Model Parish; and let '*all other things be ADDED therunto.*' Man is born unto ETERNITY. And religion must be at the bottom of all his undertakings, or he can never know real happiness. Without it, a Model for Parishes would be a Model *Humbug*. The perishable animal would be studiously provided with the bread that perisheth, but the *imperishable* spirit would be *unprovided* with the bread which is essential to life everlasting."

Nor can we wonder that the artist should catch so imposing an infection, and that a Cruikshank should be induced, under the impulse of his benevolence, to consecrate his talent to so hallowed a cause.

We cordially wish well to our indefatigable brother, Mr. Wight; and we heartily thank Mr. Burne for his powerful appeal. Mr. Cruikshank's "Bottle," we trust, will find its way into many a dwelling where unhappily an ignorance of such scenes does not render the suggestion of them hazardous.

These are all efforts in a right direction, and we trust that thousands, who may not be able to go to the same lengths of sanguine expectation, will nevertheless be hereby stimulated to put forth a wholesome practical influence in favour of temperance.

SHORT NOTICES.

Original Thoughts on Various Passages of Scripture, being the Substance of Sermons preached by the late Rev. R. Cecil, M.A. Edited by CATHERINE CECIL. 8vo. Pp. 692.

EVERYTHING that conveys even the slightest faithful record and recollection of this great and good man, cannot fail to be welcomed. They who were acquainted with Mr. Cecil's preaching cannot fail to recognize his originality throughout this volume. It will be found exceedingly

useful to young ministers as well as to general readers.

Cottage Lectures on the Pilgrim's Progress. By the Rev. CHARLES OVERTON, M.A. 12mo. Pp. 394. Seeleys.

A VERY valuable addition to Village Libraries, as well as for Cottage Readings.

Scriptural Teaching. By the Rev. WM. BLACKLEY, B.A. 12mo. Pp. 420. SOUND, good Sermons.

A VISION. EZEKIEL XXXVII.

*(Lines written on hearing a Sermon preached in Casterton Chapel on Sunday,
October 8, 1848.)*

THE shades of death were brooding dimly pale,
And dews of night were resting on the vale;
For, scattered o'er, men's bones were whitening there,
The mighty with the low they were,
All tombless on the rock and bare.

Lifeless all, for many a year they'd lain,
And moons had waxed full oft and waned again
Since shades of death these slain first rested o'er
When fell they, some, in battle's roar,
Or judgment's stroke, as doomed Gomorre—
I gazed and deemed they'd live no more—

But, hark! a voice soft whispers on the gale,
Sweeps o'er the rocks, and steals along the vale,
"I am the Resurrection, I the Life,
Awake—arise—the time is rife—
Awake! ye sons of woe and strife."

See! ah see! dark shapes are passing by,
Mark *ye* th' array? for fear doth dim my eye,
Death seems to have loosed his chains, his prisoners free,
Faint forms appear, their limbs I see—
Oh, fear hath dimmed my eye—ah, me!

"Fear not," it whispered, "child of Adam's race,
But bid the winds, whose boisterous pace
The raving clouds do feel and flee away,
Breathe o'er these slain the breath of day,
For they shall chaunt a hallel lay."

Low swept a murmur sighing o'er the plain
And fanned the cheeks of all that pallid train;
They felt—arose—a mighty living band,
Numberless as the ocean's sand,
And countless as the pebbly strand.

Deep moved, I gazed upon the wondrous sight,
And pondered long what meant these visions bright;
I looked around—corruption met my view—
I saw, and then the truth I knew,
Who the slain, and whose the hand that slew.

In death of *sin* these captives long had slept,
Far, though from bliss, yet grieved they not, nor wept,
Nor sighed for peace, nor loved sweet wisdom's way
Where mercy sheds her gentle ray,
And gilds with joy the rosy day.

But Jesus breathed His quickening Spirit down,
And taught to win a fair celestial crown,
A crown of life, and joy, unsullied bright,
Flowing, from seas of radiance white,
In streams of uncreated light.

S. E.

NOTES OF A JOURNEY IN THE HOLY LAND.

CHAPTER V.

(Continued from page 462.)

March 7.

TO-DAY, we made our expedition to the Jordan and the Dead Sea. We had ordered our animals the night before, and they early made their appearance at our door, some for riding, others for carrying our tents and baggage. A couple of good Syrian horses—(what a delightful change from the camels!)—took us rapidly up the street past our house, and out of the city at the Damascus gate. Then turning to the right, we passed under the walls of the city, through the Mohammedan burying ground; then through that of the Jews, a little further on, near Absalom's pillar, and at length we came to the tomb of the Virgin, at which our escort of Arabs was waiting for us, afraid probably, to approach nearer the town, lest they should be laid hold of by the Pacha, for some misdemeanour or other. Along the road from Jerusalem to Jericho, travellers now, as formerly, are very apt to fall among thieves; so that a guard of some kind is absolutely necessary. When the great body of pilgrims go to the Jordan at Easter time, half a regiment of Turkish horsemen escort them; and even then, many stragglers are cut off and robbed. However, the Arabs are not a blood-thirsty people, they seldom do more than deprive you of everything you have—save your life. Our dragoman, some years ago, travelling along this road, loitered behind his party, for the purpose of filling his zam-zummia at a spring of water, when a dozen Arabs were immediately down upon him, and he was stripped of every thing but his shirt. They then threw him down on the ground, and would have made an end of him at once, had there not been some difference of opinion on the subject amongst his

NOVEMBER—1848.

aggressors. He escaped with his life and his shirt, glad enough to get away as he was. They would not have threatened him in this way, had they not recognized him to be an Egyptian; and Ibrahim Pacha having then possession of Syria, and holding in the Arabs with a rein rather too tight for them, they were in the habit of revenging themselves on every one who appeared under Egyptian protection. Our escort was composed of some of the thieves of the road—the Arabs themselves that roam about here. We paid them so much for not robbing us; and they not only engaged not to rob us themselves, but to prevent any other parties from attacking us. There were about a dozen of them, a strange, wild set, not half so aristocratic and civilized-looking as our Towarah Arabs. There was the Sheikh himself, on a beautiful little Arab mare, with his long spear over his shoulder. And all the other men were provided with spears, swords, or matchlocks—all ready for use, I observed. And their dress, though simple in form, was composed of such a variety of colours, that I cannot pretend to describe it.

Under this conduct we advanced; and up the Mount of Olives our pathway lay, over the lower end of it towards Bethany. It was the route also of David probably, when he fled out of the city for fear of Absalom; and came weeping up the Mount of Olives, on his way over the Jordan, to his more loyal subjects on the other side.

The country here is very much broken up into deep precipitous valleys, all running down towards the plain of the Jordan. The hills nearer Jerusalem were tolerably fertile and well tilled; but by degrees, they became more and more barren, till they were almost desert. The last valley

along the edge of which we passed, just before we descended into the plain, is supposed to be the course of the *brook Cherith*, where Elijah hid himself for some time during the famine in the reign of Ahab. It is a curious fact, that some critics, in the passage, "and the *ravens* brought him bread and flesh in the morning," &c., (1 Kings, xvii. 6.) translate "*Arabs*" instead of "*ravens*." And Elijah is considered by the Mussulman Arabs to have been one of a set of holy men, of which only one is living at one time; but, dying at a great age, transmits his sanctity and some other properties to his successor. The one living at present, is very rarely visible; but has his dwelling-place either somewhere in the desert, or behind one of the city gates in Cairo, where he is often looked for. This valley of the brook Cherith is now called Wadi-el-Kelt, and is of very great depth, though narrow; in the rainy weather there are splendid cascades to be seen rushing down its steep rugged sides. A number of wild flowers appear about here; the road was in places, strewn with *mignonette* and scarlet anemones. The path the whole way is very rough and bad, ascending all the hills, and seldom keeping the course of the valleys. The final descent into the plain of the Jordan, is exceedingly rapid, for it lies a great depth below the surrounding country. It is a most extraordinary fact, that the surface of the Dead Sea is more than 1300 feet below the Mediterranean! Jerusalem is placed on hills 2000 feet above the Mediterranean, so that into the valley of the Jordan, from the Holy City, ~~you~~ have a descent of more than 3200 feet! As might be expected, the climate in this deep plain is excessively close and hot, and the season is usually nearly a month in advance of that of the rest of Syria. Were it not for the running water, indeed, it would all be a burnt, parched-up desert. But the Jordan waters it, and another small stream, which render it partly, wonderfully green and fertile. It is most curious to see the land, every where near where these streams flow; the vege-

tation is most luxuriant, often rank and overgrown; but it extends only a little distance on either side the water. From the heights above, you may trace the course of the river, by the long, narrow streak of bright green, winding and meandering through the grey desert. When we had descended from the high ground, we passed over a thinly-grassed plain, on which numbers of camels were feeding. They are sent here by the tribes of the surrounding deserts, to obtain a little sustenance, when their own barren wadis fail them.

We pitched close by the stream, near the place where it issues from the ground, called by the Arabs *Ain-es-Sultan*. The water rises quietly from under the hill, and flows into a large bason lined with masonry; and it afterwards runs purling over its pebbly bed, under the shade of trees and bushes, enriching the land as it bubbles along, in the manner that I have described. This must have been the well whose waters Elisha sweetened, (2 Kings, ii. 19.) for there is none other anywhere about. And somewhere near here, must have stood Jericho—the ancient Jericho that was destroyed by Joshua. For it was some distance from the Jordan, if we may judge from the situation of Gilgal, which was probably the plain between the Jordan and Jericho. And it was most likely not far from the well, as appears from the Scripture account, and also from Josephus. The Jericho of our Saviour's time is placed by most travellers on another spot. Many ruins you see about our halting-place; broken walls, and columns, and remains of aqueducts, but what they have belonged to, it is impossible to say.

Monte Quarantana, the traditional place of our Lord's temptation, rises just behind us—pierced with numberless holes and caves, the habitations once, of many a hermit and ascetic. Milton is one of those who hold this tradition respecting this mountain; and his description in "*Paradise Regained*" of the view of the plain of the Jordan from the summit, is wonderfully vivid and correct:

"It was a mountain, at whose verdant feet
 A spacious plain out-stretched in circuit wide
 Lay pleasant; from his side two rivers flowed,
 Th' one winding, th' other strait, and left between
 Fair champain and with less rivers intervoin'd,
 Then meeting joined their tribute to the sea;
 Fertile of corn the glebe, of oil and wine,
 With herds the pastures thronged, with flocks the hills;
 Huge cities and high towered, that well might seem
 The seats of mightiest monarchs, and so large
 The prospect was, that here and there was room
 For barren desert, fountainless and dry,
 To this high mountain top the Tempter brought
 Our Saviour, and new train of words began."

In front of us rose the lofty mountain of Jebel Jelad, a range which extends the whole length of the Dead Sea, and runs up alongside the Jordan, towards the north, a long way. A great mystery lies over this; nobody has yet ventured to explore its recesses, or the country beyond. We heard only that there is an immense extent of lofty table land on the summit, very fertile, and covered with large trees;—once the country of Og, King of Bashan.

As to Monte Quarantana being the real scene of our Lord's temptation, it seems to be very doubtful; if it be only from this circumstance, that it is not at all in a remote position, but just above Jericho, and not far from the high road between this and Jerusalem. And though it may be said to be in the wilderness or desert, as distinguished from a fertile country, yet it was not so out of the tread of man, as you might suppose the place, where our Lord was taken to have been. What can give one a greater idea of the remoteness and solitude of the place,—“and he was there in the wilderness forty days, and was with the wild beasts”! But the evangelists in their own language, are very particular in mentioning the place; it was not *a* wilderness, but *the* wilderness. That is, some particular wilderness; and certainly this part of Judea was not celebrated particularly above any other part. It is much more probable to suppose that “*the wilderness*,” by way of particularity, was generally applied to that “great and terrible wilderness,” which must ever have been in a Jew's mind, as connected with the most important part of the history of his nation. It is much more likely that

our Saviour was taken to *Mount Sinai*, and there tempted; remote from habitations; away from men; in company but with the wild beasts; with no possibility of getting *food*; he must needs have hungered; and had need of angels ministering unto him. Also, the analogy would much favour this idea; as I mentioned before, in speaking of Sinai. Here was Moses and the Law; here was Elijah and the prophetic dispensation; and here might be Christ, and the Gospel scheme.

Towards evening, our party was increased by the arrival of a large caravan from Jerusalem. Mr. Veitch, the bishop's chaplain, and several friends came, intending to pass some days here in their tents. We heard afterwards that they had greatly enjoyed themselves; and that some of them had had excellent sport,—there being plenty of fishing; and partridge, gazelle, and wild-boar shooting.

February 8.

At half-past seven, we had our tents on our mules, and were off. Half an hour brought us to Er-Riha, which is thought to be the ancient *Jericho* of our Saviour's time; and here the house is shewn, which Zachæus once upon a time occupied! It now belongs to the principal man of the village.

We had to push our way through thick bushes and brushwood, over rank grass,—all the consequence of the neighbouring stream. It was so unlike anything hitherto seen in the East, and forcibly brought to our mind the thicket scenery in many an English park. This is the kind of *wood* that we read of in Scripture. These woods are not in accordance

with our idea of *wood*, as composed of large and lofty trees. But they were of low straggling shrubs, about the size and form of our hawthorn; and abounding with wet and marshy places, and wild animals. Thus we hear of wild boars frequenting these woods; (Ps. lxxx. 13,) which they still do in our days. And lions once were in these very places as we read in Jeremiah: (xlix. 19,) "Behold, he shall come up like a lion from the swelling of Jordan;" bears also; (2 Kings ii. 24.) And in 2 Sam. xviii. 8, it is most likely, that by "the wood-devouring" men, is meant the bogs, which either entirely swallowed them up, or which so impeded their progress, that those which were being pursued, fell a prey to the enemy. The latter part of our way now was over a desert plain, not of sand, but of a fine dry white mud, which seems principally to cover the plain of the Jordan. Near the river there is a great deal of good white clay; and no doubt, here it was; that the vessels for the temple use were made. (1 Kings vii. 46.) This mud seems to be very deep, for in many places, the winter torrents had furrowed it to a depth of fifteen or twenty feet; and the high banks of the Jordan are entirely composed of it.

Two and a half hours from Ains-Sultan, brought us to the river. Shortly before we reached it, we were rather startled, by our Sheikh and all his men suddenly leaving us, and galloping off at a tremendous pace. We soon then discerned some more Arabs in the distance, towards whom they all made in a most menacing attitude. Things appeared hostile for some time, and we began to suspect at length that we were now in for an adventure of some kind. But it was not long before they came to a stop, and then things assumed a more peaceful character; and they all trotted back, to inform us that they had mistaken a party of friends for a party of enemies. I am not quite sure whether the whole affair was not a ruse, to shew us travellers of what importance their escort was; and especially how brave they were, to set off at once in that

sudden and violent way, against a body of men, of whose strength they could not possibly judge. Still, this is a desperate place here for robbers; and many of the tribes are at daggers drawn. It might have been a true alarm.

At last we came to the Jordan, flowing fast and muddily between its high banks of white mud. We found them covered with trees; the willow and a kind of aspen seemed the most frequent. We were at the Latin bathing-place, where all the Latin pilgrims come down at Easter to bathe. Many of them in the process of bathing, are drowned here every year, and are carried down to the Dead Sea; which is considered a great blessing, and a sure evidence of their having attained heaven. The Jordan is much narrower than we expected; indeed, not broader than one could throw a fly across. But its extreme rapidity washes through its muddy bed, and makes it very deep. Though we now saw it very dirty and discoloured, we were told that in the summer time it was much clearer. It is subject to great and sudden rises, from the effects of heavy rains in the north; wreck is visible ten or twelve feet above its ordinary level. See Jer. xlix. 19, &c. Though occasionally fordable in places, it is so only with difficulty and danger; and this fact of its depth shews, how great the necessity of the miracle was, when the whole body of the Israelites crossed it.

We may suppose that, when Naaman the Syrian, preferred his own waters of Damascus to those of the Jordan, that he insinuated a contrast between them in respect of their cleanliness,—“Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? May I not wash in *them* and be clean?”

We were unable to get any specimens of what are usually thought to be the apples of Sodom, and which are supposed to grow about here. I cannot but think that the *colocynth*, which we have already seen every where in the desert, and which grows here also, is the plant. It answers entirely to the description of it. I

have alluded to it before, in a former chapter. It has been always an established custom for pilgrims visiting this spot, to supply themselves with palm branches; and it was from this that the early Crusaders obtained the name of "palmer;" for they brought them home with them as a memorial of the Holy Land. But now, no palm trees are to be seen. Long since, every vestige of them has been carried away by insatiable travellers. We had to content ourselves with willow branches.

I must not forget to remark, that we were now on the spot, where most probably, the baptism of our Lord took place. Somewhere here was it, that the "heavens were opened, and the Spirit of God descended like a dove, and lighted upon him." And then the voice from heaven, "This is my beloved Son, in whom I am well pleased." How satisfactory a demonstration must this have been to John, of the divine mission of the one whom he was baptising. And we can hardly think, that when he afterwards sent to ask our Lord whether he was "the one that should come or not," he wished to satisfy *himself*.

It took us about an hour and a half to go from this place to the Dead Sea. The plain was still very bare and desert-like, except the narrow meandering line of the Jordan. Soon, the lake itself lay spread before us; one gloomy sheet of dark blue, motionless, with hardly a ripple on its surface.

You have to descend several feet from the plain to the surface of the water. At times, the sea is nearly on a level with the plain, as it varies in height very much according to the season; there being no outlet. Great quantities of wood, some pieces of a very large size, were strewed about on the shore. These must be washed down from the mountainous country to the east, which is well wooded. Many flints, and small pieces of bitumen, also lay on the shore. Every thing was encrusted thickly with salt. On the eastern side there are springs of naphtha, which seems to run down fluid into the water, and then becoming hardened by exposure to the

air, floats on the surface, and is collected by the Arab for sale. This is the *bitumen*. In the north of Syria, in the valley of Hasbeiya, one of the branches of the Jordan, there are large and deep mines of bitumen, forty or fifty feet deep. It is dug out in a very pure state, and transported to Constantinople, where it is used for various purposes,—chiefly for varnishing leather. Towards the south of the lake, there are large hills and tracts of salt, which closely bordering on the water, and also lying underneath it, no doubt, in a great measure, cause its extreme bitterness. Still this proceeds, not merely from there being a stronger solution of salt than in ordinary sea water, but from the presence also of many other chemical substances. There is no kind of fish in the lake, and though some have supposed that there *are*, from the fact of shells being found on the shore; yet these are fresh water shell fish washed down by the Jordan. It is in consequence of this, that no birds frequent the lake, and *not* because they suffer from the exhalations arising from it. So that it is only a pleasant fable, that no bird is ever seen flying over the lake. Indeed, during the short time that we were there, we ourselves saw two large birds slowly making their way in the air over it. The specific gravity of the water is so great, that the human body is exceedingly buoyant in it, and could hardly sink itself if it were to attempt it. But the effects of bathing in it are most unpleasant, as the salt remains on you, and you cannot get rid of it for a long time afterwards. A person unaccustomed to swim in common water, would find himself able to swim in this with the greatest ease. About half-way down the lake, on the eastern shore, is a town called Koraka, which is very strongly situated, and of a very independent character. Though within the Turkish dominions, it will not submit to the Porte, and has been attacked again and again by the Sultan's soldiers, with no success, for it still maintains its independence.

There is a great dispute amongst travellers as to one circumstance con-

nect with this lake. Many have asserted, that there is an island not far from the northern shore where we were, and that they have seen it there; and as many have declared that they have strained their eyes in vain, and have been unable to see one. Now, both these very opposite assertions of travellers, whose veracity we may equally credit, we must suppose to have some ground to stand upon. Like the fable of the two knights, and the shield with a gold and a silver face, probably both are right; for, probably, an island, or the appearance of an island, has appeared to some, and not to others. It has been accounted for, in the numerous masses of bitumen, or logs of wood which are continually floating about. But no quantity of these, even if they were to accumulate, could make up an island a mile long, and half a mile broad. It would seem that there are some strange and mysterious things about the Dead Sea, which have as yet only been wondered at, and have still to be accounted for. This appearance of the island is most likely an optical illusion. And I have since understood, it has been observed by those who have been on the lake, in various positions; at one time before them, and at another time on one side of them; and then disappearing altogether. It may be accounted for on the principle of the mirage. We certainly, whilst on the shore, could see no island anywhere near us, though we looked for it most carefully; nor when we were on higher ground at a distance, and in full view of the greater part of the lake, could we see any trace of one. As we ascended higher up the mountains, we experienced that curious mirage, which I have already mentioned as being seen from the Mount of Olives. The mountains seemed to be reflected upon the surface of the water, which appeared perfectly glassy and motionless; and thus gave the appearance of a valley without any water at all. And yet this could not have been reflection upon the water, for it happened that the wind got up in the course of the afternoon, and the water was in a state of agitation, perfectly

unfit for reflection. It was refraction through the exhalations arising from the water. And, no doubt, islands appearing where they are never expected, might be accounted for in this way as well as mountains and vallies. However, these are merely suppositions; there are so many mysteries hanging over this mysterious sea, that we may well put this amongst the rest of them.

The Dead Sea has been so little explored, that nothing hardly is known of it; and it is for future travellers to clear up every thing. The exploring the lake is attended with immense difficulty and danger, and this is why it has been so little tried. There are the Arabs to contend with; and the dangerous night malaria; as well as the difficulty of getting a boat there, and the fatigue in the intensely hot, close atmosphere. According to the calculations that have been made, the lake is about forty or fifty miles long, and ten or twelve broad. Its depth nobody has been able to discover, and hardly any other particulars about it. Most attempts at exploring have hitherto failed. An Irish gentleman, some years ago, tried, but was unsuccessful. And last year, a Lieutenant Molyneux brought a boat from Acre to the Jordan, accompanied by three sailors, who had been accustomed to exploring expeditions in New South Wales. However, before they had been long at the river, by some means they got separated, and after waiting for some time for the sailors, on his returning to the boat, he found it in the possession of the Arabs. It was with the greatest difficulty that he escaped from them, and had to fight his way retreating, the whole distance from the Jordan to Er-Riha (Jericho.) When he arrived at Jerusalem, he obtained assistance from the Pacha, and went in search of the sailors, whom he feared were in bad hands. But they had, in the mean time, been attacked and robbed of every thing by the Arabs, and had endured the greatest hardships, devoid of food and clothes, in making their way to Tiberias. They got there more

dead than alive, having had to remain concealed during the day, and to crawl at night. Lieutenant Molyneux then took two natives, and, under the protection of a Turkish guard, proceeded to his boat, and undertook the surveying of the sea himself. He remained on it two days and three nights, and returned to Beyrout, where the excessive exertion, and the dreadful malaria, to which he had been exposed, brought on a fever, of which he very soon after, sad to say, died. And his papers have not yet been made public.

Everybody knows, of course, that this sea covers the site of the ancient Sodom and Gomorrah. And our intelligent and accurate countryman, Maundrell, when he was many years ago travelling in these parts, was assured by some Latin priests of Jerusalem, that at a time when the waters of the Dead Sea were very low, they had distinctly seen the traces of ruins, &c.*

It took us about six hours to ride from the Dead Sea to the Convent of Marsaba. The road is hilly, but you get many beautiful views of the lake from the various heights, as you proceed. The finest is from the top of Jebel Moulta, one of the most elevated hills about here. The lights and shadows played upon the distant mountains, cheering us with a changing scene, that we had as yet been little accustomed to in the East. It is not unlikely that one of the hills that we had in front of us, over on the other side the lake, was Pisgah, from whence Moses took his first and last survey of the land he was not permitted to put his foot upon. From

* Just as we were leaving Syria, we fell in with some of a large party of Americans, who had been sent out by their government to survey the Dead Sea. They brought with them two or three moveable boats, which they carried across the country. All of them were men of talent and experience, and it was expected that much might be looked forward to, from the result of their labours. I have since heard that they succeeded entirely in this exploration, and that they found the sea of immense depth. It is to be hoped that before long, the world may have the benefit of their enterprise.

some of them, there must be a most extensive view of the country on this side the Jordan. We passed a little to the right of us Neby Musa, where the Moslems will have it that Moses was buried. But with all our enquiries, we could gain from our attendants no other account of the authority of this idea, than the mere fact that there is a mosque there. This was enough to convince *them*. Near here, is found the bituminous limestone which is the material of which so many of the Bethlehem and Jerusalem relics and ornaments are made. It is externally coated with an encrustation of a white colour; but inside is as black as jet, and will take a polish almost as smooth as marble. It emits a sulphureous smell on being struck, or rubbed with friction; and when ignited, burns with a great deal of smoke like a piece of bad coal.

On approaching Marsaba, we came up the side of a singular ravine, along a good road, which the monks have constructed for themselves and their visitors. The convent is placed on the side of the chasm in a most curious position. Part of it is so entirely closed by the rocks, that they themselves form the walls. And it all immediately overhangs the ravine below. We had to wait outside till the monks had read our letter of introduction, which we had brought with us from their brethren in Jerusalem; for without this they will let no one in. They suffer so much from the attacks of the Arabs, that they are obliged to be thus careful. The Arabs take every opportunity of annoying the poor monks in every possible manner, and committing all kinds of depredations; one of their favourite amusements is, to roll down great stones from the heights above upon them! Not many years ago, they burned the door down, and ransacked the convent to a fearful extent. The monks here are of an order excessively severe, and their haggard countenances, and dark sunk eye show you how rigidly they live—looking more like the inhabitants of another world than of this. No woman is ever allowed to put her

foot within the walls of the convent, so that if any ladies happen to be of your party, you must all pitch outside. We were shewn into a room comfortably carpetted, and furnished with a divan; and soon a dinner was set before us, consisting of some bread, and a few small pickled fish, steeped in oil—for Lent had just begun! In the church there is nothing particular to be noticed, they were busily engaged in repairing it to be ready for the Easter time. One of the curiosities here, is an underground chapel, where they shew you the skulls and bones of an immense number of monks slain in the time of Sultan Selim, by the Turks.

I observed the sides of the rocks of the ravine to be pierced with a great many small caves and holes; and many of them bore marks of having been enlarged, and partly formed by the hand of man, evidently for the purpose of habitation. Out of them were continually flying, backwards and forwards, innumerable pigeons. These are the *doves* mentioned in Scripture, and are nearly the samewith our common slate-coloured pigeon. You never see pigeon-cotes in Syria, as you do in Egypt. The birds always build amongst the rocks in this manner. So in Jer. xlviii. 28.—“O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole’s mouth.” But these holes, now only inhabited by pigeons, were formerly inhabited by men as well, as is evident from their construction, and from what we read in Josephus and elsewhere. And the people that dwelt in them were probably of the lowest order, and of bad character, who chose these places either for the purpose of concealment, or because they could not find dwellings elsewhere. And this may explain two passages in Scripture. (Ps. lxxviii. 13.) “Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver,” &c. where a contrast is drawn between a pigeon issuing from one of these smoky caverns, dirty and discoloured, and one elegantly ornamented, probably in a tamed state. And Psalm

lxxiv. 19, “O deliver not the soul of thy turtle-dove unto the multitude of the wicked.” We cannot but suppose, that the pigeons would occasionally suffer considerably from their fellow-inhabitants.

March 9.

Early this morning we sent off our luggage straight to Jerusalem, under the conduct of our Arabs; and we ourselves, *i. e.*, my friend, myself, and our dragoman, proceeded alone to Bethlehem. A ride of about two hours-and-a-half, among bare mountains and fertile vallies, brought us in sight of it. There it stood, high on a rising ground, surrounded on all sides by rich orchards and vineyards, the sacred spot of our Lord’s incarnation. We rode up the side of the hill outside the town, and dismounted at the door of the Latin convent. We entered through a very low door-way, and then into a large hall, supported by a number of lofty columns. From this we went through another door, and after wandering along a great many long passages, succeeded in making somebody shew us into a room. We found it regularly fitted up for the reception of strangers—with divans, chairs, and tables; and, leading out of the main room, were two or three small bed-rooms. Usually in these places you have to sleep on the divans or on the floor, just as you can.

We now proceeded to look over the place. The church is of the character of most of the churches in Syria, fitted up after the manner of those of the continent, but more gaudily. From the lower end of it, a staircase leads you underground; and, after groping through the darkness for some distance, you come to the study of St. Jerome, where this excellent man used to pass so much of his time. And close by is his sepulchre, where his body lay before it was transported to Rome. A little further on, is the sepulchre of St. Paula, in early ages such an important person in this part of the world. Then you come to the grotto of the Innocents, where a number of their diminutive skulls are said to be still visible. Upstairs you are shewn, most

carefully shut up in a cabinet, a preserved tongue and hand of some of them! Lastly, you come to the spot itself where the birth of our Lord is said to have taken place. It is a semicircular recess, lined with marble, and hung round with ever-burning lamps; the passage leading to it is similarly illuminated. Close by, to the right, is the manger, now covered with marble. Opposite, is the altar of the magi; and, on one side, the spot where Joseph stood. This is surely the most interesting spot in the whole world! where the Son of God, in accordance with the eternal decree, and out of pure love to mankind, took upon himself first the form of a servant, and was made in the likeness of man.

However, I have before said, that in viewing many of these deeply interesting places, there is a continual conflict in the mind, between one's feeling and one's judgment; the one wishing to be credulous, the other aiming at truth. And it is a great pity, that so many of these places are of such doubtful identity. Such is the cave of the Nativity. It looks so suspicious, when we see most of the places connected with sacred history of this kind, now in *grottoes*. In this instance, it is hardly likely that the stable should have been underground. And we may almost think that this idea of grottoes first came in with the hermits and ascetics who inhabited them; and therefore we may have reason to suspect that many of the present reputed sacred sites, are of no greater antiquity than these men.

On returning to our apartment, we found that a kind of luncheon had been provided for us, in the shape of a little oiled rice, and fish—nothing very substantial for hungry persons; but it was still—Lent. They supplied us also with wine, which here is red, and we thought it quite kept up the character which Bethlehem wine usually bears. It has more body in it than most of the wines you get on the continent in France and Germany, and it is rather sweet too. Mixed with a little water, it is exceedingly pleasant to drink. The wine they gave us at Marsaba was white. After the Bethlehem wine, that of Lebanon is considered best. (See Hosea xiv. 7.) In ancient times the wine was kept in flasks or flagons, and not in casks as with us. So, when it was used, it required great care to prevent its being poured out turbid and muddy. In some places in Scripture, by red wine, is meant wine thus muddy, and mixed with the dregs from the bottom of the flask. (See Ps. lxxv. 8.)

We left Bethlehem, rich in its associations, its olive-trees and vines, and made our way back to Jerusalem, for the most part along the same road that we had already come from Hebron. We again passed Rachel's sepulchre, a small mosque-like looking building, most probably a genuine spot. It is kept up by the Jews, and recognized and revered alike by them, by Mahomedans, and by Christians.

(*To be continued.*)

Intelligence.

HOME.

ENDOWMENT OF THE ROMISH PRIESTHOOD.—One word we must say on this important subject. We see in respectable quarters, which we are in the habit of turning to with pleasure and esteem, intimations thrown out of the expediency of wel-

coming all the efforts that may be made against the endowment of the Romish priesthood in Ireland, from whatever quarter, and in whatever way they may present themselves. Now, of course, we gladly receive into fellowship all who stand forward as

the *bond fide* enemies of Popery, and who are ready to enter their hearty protest against the succouring and upholding of what we cannot but regard in the light of antichrist; and whether Churchmen and Dissenters choose to join hands in the work, or to act their parts separately and distinctly, we gladly leave men to their selections, only thankful that they come to one common issue, though in different paths.

But we fear that there is latent mischief which does not directly shew itself. We fear, and we have reason to do so, that the Dissenters, in many instances at least, are only going to join the cry of No Popery as the channel by which to effect an object much dearer to their hearts, viz., that of No Establishments, no union between Church and State. Now we have no wish to invade the conscientious scruples of honest Dissenters regarding these matters; but we do say that in our opinion the Dissenters have arrived at a lamentable crisis of religious degeneracy, and are actuated by a fearful spirit of unscriptural latitudinarianism, if, in their overweening zeal to carry out their anti-Church and State principles, they are willing to swamp our national Protestantism, and to lose sight of all the blessings which it has avowedly conferred. Where is the heartiness or the healthiness of a man's abomination of Popery, if it can only be developed in conjunction with an equally zealous outcry against a Protestant national establishment? We again repeat, that we have no wish to meddle with the honest objections of a Dissenter to the union of Church and State, though we are more and more convinced that that union is not only defensible but essential; but we would not give a straw for the Protestantism of Dissenters who can only come into the field against Popery on the condition, that our grand national bulwarks, which have for centuries so effectually resisted its encroachments, shall be thrown down, and the existing powers be crippled and paralyzed for its overthrow. We are far better without such treacherous allies. If the Dissenters have no more becoming principle to actuate them, let them be

quiet. In our opinion the time is come when Popery must stand on its own pretensions, and be treated as a separate consideration by itself. If the Dissenters will join with us hand and hand against the common foe (and certainly not less to be dreaded by them than by us,) we gladly work with them. If not, we must go forward singlehanded, but not a little thankful that we are fighting under the banners of a Church which, whatever may be its faults and imperfections, is found to be able to enter an honest, and a hearty, and an undivided, and uncompromising protest against the man of sin.

We thankfully acknowledge that it is only a portion of the Dissenters who are thus in fault.

We rejoice to see the more healthy sentiments put forth by the great northern organ of dissent, the *Leeds Mercury*. That paper has stated its conviction "that Protestant Dissenters ought to oppose the endowment of the Roman Catholic Priesthood; first, because it would be a new State endowment of religion; and, secondly, because it would be an endowment by their representatives, and in their name, of what they solemnly believe to be dangerous error."

We further rejoice in the sound Protestant sentiments put forth by the Evangelical Alliance, at their last meeting, as appears from what follows:

EVANGELICAL ALLIANCE.—The British organization have had this month a conference intermediate to their annual one; during which several important topics have been before them. The meetings during the session have been characterized by a very large measure of brotherly kindness, and by a highly devotional spirit. The bond of union which they have recognized seems to sit more easily and naturally at each meeting; and the results of the present conference serves to shew that if this institution can justifiably take action at all beyond the mere endeavour "to walk in love," the line of action will be indicated by providential events; and the brethren will find themselves acting cordially and effectively in matters which might previously have

presented an aspect of difficulty. This has been very much the case with reference to the expected endowment of the Romish priesthood in Ireland. An effort was recently made to effect an union among Protestants of differing opinions, in a protest against the intended measure. The differing views of Christian brethren, however, were an impediment that could not be overcome, and the attempt was abandoned. When, however, the subject was considered in this conference, the sort of action which it would properly take, seemed to suggest itself naturally; a resolution on the subject was drawn up and submitted to the appointed section, and then to the conference at large; and it appears from the following extract from the minutes, that it was advocated by members of twelve different denominations of Protestant Christians, each virtually expressing the opinions of a large body of conscientious religionists cordially opposed to the errors, and to the meditated endowment and aggrandizement, of that apostate community. This resolution, which will now be extensively circulated throughout the empire, supported by such names, will be received by the different sections of the Christian church with the respect which they bear individually to their own ministers; and will be the centre of an effective movement against the premeditated evil. The Government will do well to give it due consideration. As representatives of widespread and deliberately formed opinions, it is worthy of serious regard. And we venture to anticipate that, no minister will treat with indifference the sentiments and principles expressed by the union of mind which carried that resolution, without risking not only his own tenure of power, but also the peace and safety of the empire. A minister, in following out his theoretic schemes of political equalization, may, for a time, go forward with wonderful complacency and *nonchalance*: and the mass of the people may, in many instances, bear with it patiently; but the bringing back the Romish apostasy to the avowed patronage of this country

as endowed on equal terms with Scriptural truth, is a violation of the first principles of revelation as man's authoritative guide on earth; which will neither be tamely submitted to by the people, nor is it likely to be overlooked in the corrective providence of God.

Rev. E. Craig subsequently brought up the Report of the Section, and moved, Rev. Dr. Steane seconded, Rev. Dr. Bunting, Rev. Dr. Carlile, Rev. Abercrombie Gordon, Rev. R. H. Herschell, Rev. Thomas Stratten, Rev. Dr. Kidston, W. Dickenson, Esq., Samuel Thorrowgood, Esq., Rev. James Shore, Rev. D. MacAfee, and Sir Wm. Betham supported,

"That the British Organization in connexion with the Evangelical Alliance account it a duty and a privilege, when circumstances arise to make it desirable, to bear their united testimony to the important truths affirmed in the basis of their institution, and consequently against all destructive errors opposed to them. And that now, when the Romish anti-christian apostasy is manifestly occupied in putting forth new and increasingly energetic efforts to obtain dominion and power, they cordially unite in the expression of their deep abhorrence of a system hostile to the revealed will of God, and to the present welfare and eternal salvation of mankind, inasmuch as it is essentially opposed to the sufficiency and paramount authority of written revelation, to the right and duty (in dependence on the guidance of the Holy Spirit) of private judgment in the interpretation of Holy Scripture, to the justification of a sinner before God by faith only, to the pure worship of God through the only mediation of our Lord Jesus Christ, and to the nature of true repentance and humiliation of soul before God; and they deem it a most solemn duty, earnestly and affectionately to entreat their Christian brethren of all denominations, to use their utmost influence, each in their several spheres, to check the further progress of this deadly system of superstition, and to prevent its attaining any more influential position in these realms. At the same time they most readily express their tender regard for all who are involved in the thralldom of that awful delusion; and an earnest desire for their present and eternal well-being."

The resolution having been unanimously adopted, the Chairman requested the Rev. Dr. Steane to implore the Divine blessing on the solemn act of the conference; after which the brethren united in singing Cowper's hymn—

"God moves in a mysterious way."

CHURCH MISSIONARY SOCIETY
JUBILEE.—The committee of the

Church Missionary Society are desirous of calling attention to the following points—

1. *The Season of the Jubilee.*—The society having risen from a very humble origin to a position of great importance—having struggled through much opposition, and many trials, to the enjoyment of peace and prosperity—may now be addressed in the language of Moses to the children of Israel—"Thou shalt remember all the way which the Lord thy God led thee these forty years . . . lest when thy silver and thy gold is multiplied . . . then thine heart be lifted up . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."

The duties of thanksgiving and prayer, if they have no special season for fulfilment, are too apt to be neglected. Hence it was a Divine appointment, under the old law, that special seasons should be observed for the commemoration of past mercies, and for renewed dedication to the Lord. These were annual, septennial, and, after the completion of seven septenaries, the fiftieth year, the year of Jubilee.

Even did the Divine appointment afford no sanction and analogy for our guidance, *the fiftieth year sounds of itself a note of solemn observation.* It is a season which no one who has reached manhood expects to celebrate a second time. It marks a period which nearly exhausts the number of early supporters; leaving but a few of those venerable Fathers who are able to tell us of early trials and early mercies. One generation has passed away: the second is far advanced. It is fitting that at such a season, those who have the guidance of the society should invite the few who remain of the last generation, and their younger brethren of the third generation, to unite in a solemn act of praise and prayer, and of renewed dedication of our work to the Lord.

The circumstances of the Society, also, at the present time, invite us to seize the opportunity thus presented, for the careful consideration of "our

ways." A review of the past history of the society shows, in each successive decade of years, some marked enlargement of its resources and operations, upon comparison with the former. But in the last decade the friends of missions have as yet made no corresponding advance: they seem to be satisfied with present attainments: they need a rousing voice, "There remaineth yet very much land to be possessed."—(Jos. xiii. 1.)

The circumstances of the times forbid us to defer, even though it were but for another year, the solemn review of our work, and the fresh impulse which it is confidently hoped that such a review will produce. We see other churches and other nations around us struck with paralysis. We know not how long Great Britain shall retain the opportunities, which we now possess, of evangelizing the world. The shaking amidst the kingdoms of the earth, the judgments and mercies which have visited our own country—signs of the times—all speak, in language which thrills through every Christian breast, "While we have time let us do good unto all men."

2. *Jubilee Reflections.*—The design of the Jubilee commemoration is to honour and acknowledge the God of missions as the Author of all success in our work. The appropriate topics of reflection, therefore, at such a season, are three-fold—*Gratitude to the Lord for his mercies—Humiliation before Him for the inadequacy of our returns—Resolutions for the future.*

Innumerable are the *special mercies which call for a grateful commemoration.* In the compass of this address we can but refer to the great outline, exhibited in a contrast between the origin and the present condition of the society.

On the 12th of April, 1799, twenty-five individuals, clerical and lay, not one distinguished by rank or station, met together to institute this society, by laying down the principles of action, and by mutually pledging each other to pray for, and to care for, the Heathen. They submitted their plan to their ecclesiastical superiors. For fifteen months they waited in inaction, before they could obtain any notice

or answer in respect of their proposal. Contrast this recollection with the scene exhibited at the last Anniversary Meeting, when the Primate of all England presided over an assembly which the largest room in the metropolis was scarcely sufficient to accommodate, surrounded by a goodly number of his suffragans, and of the representatives of rank and influence; all uniting in the sentiments of cordial attachment to the principles of the Society, and of zeal for its interests.

We may contrast again, the *facilities for carrying out the design of the society*, in its early days, with those which now exist. Then, all Europe was at war with England—India was virtually barred against Missionaries—New Zealand was shunned for its inhuman cruelties—the Mediterranean Sea was occupied by hostile fleets and armaments—in the West Indies, the minds of the degraded negro race were crushed with their bodies. One spot, the colony of Sierra Leone, invited by its openness, but repelled by its insalubrity, the benevolent enterprise of the Fathers of the Church Missionary Society.

Contrast, with these recollections, the present openness of the whole world to missionary enterprise—the easiness of access—the frequency of communication—India not only welcoming the arrival of missionaries, but reproaching our slackness in not sending more. The fragrance of the first-fruits gathered on her soil, and already waved as a wave offering before the Lord, invites us to reap the abundant harvest. New Zealand has been won by Missionaries to the crown of England, and to the visible Church of Christ. The West Indies, having anticipated their Jubilee, permit us to withdraw our forces to conquer new countries. From all parts of the world invitations arrive, which the society is compelled to decline.

Compare the *means at the disposal of the Society* in its early days, both in respect of labourers and of money, with those which it now possesses. The founders of the society knew not where to look for men. They dared not call for clergymen: schoolmasters and catechists they hoped to obtain :

or perhaps the churches of Germany might furnish the zeal which was lacking at home. The income of the society rose by slow degrees. At the tenth year, the amount subscribed had only reached £2118.

With these recollections, contrast the present goodly number of its missionaries—166 European teachers; 14 native clergymen; and 1298 native teachers. Reflect upon our numerous training establishments for the supply of missionaries—at Islington, Sierra Leone, Tinnevely, Travancore, and Ceylon. Survey the extent of the field already occupied by missionary agency—the rising native churches, the schools, the numerous congregations, furnishing more than 13,000 communicants.

This review will surely force upon us the reflection, "What hath God wrought!" and the more fully we dwell upon each particular included in this general outline, the more we discover proofs of the mercy and loving-kindness of the Lord which call for our praise and thanksgiving.

A second design of the Jubilee commemoration is that of *humiliation* for the remissness with which the work of evangelizing the heathen has been hitherto carried on by this church and nation. God be thanked for the many zealous and devoted hearts which he has inclined toward this society, and for the success which we have already noticed; but there is another view which must be taken.

Contrast the openness of the world for missionary enterprise with the scantiness of our present operations: not one missionary to a million of the heathen! Contrast the hosts of merchants, travellers, soldiers, civilians, swarming from the coasts of England throughout all the habitable and even uninhabitable parts of the globe—with the two or three Missionaries who now and then leave our shores. Contrast the numerous applications for every post of honour or emolument, in every climate of the world, with the difficulty of finding suitable Missionaries. Contrast the enormous wealth of this country, and its teeming population, with the income of this Society. Compare the

capital of the country when this Society was instituted with its present capital—estimated to have increased above a thousand millions. Calculate the small fraction of this increase which has been devoted to Missionary purposes—not one five-hundredth part of that which has been laid up in surplus investments—and all self-applause, every thought of boasting, must be struck out from the chorus of praise.

Survey the state of the world—the miseries of heathenism, now, by means of frequent and rapid communication, brought before our eyes—the waning influence of all systems of ancient mythology—the power of English influence everywhere—the shaking of the kingdoms of this world—the signs of an approaching epoch—and then let us ask the question, Has the Gospel of the kingdom yet been preached for a witness to all nations? Is the work of Missions in any degree estimated according to its true importance? The answer to these inquiries will humble us, and furnish abundant matter for contrition before God, on account of our national neglect of the great, the all-important, duty of preaching the Gospel to every creature.

The Jubilee affords a noble occasion for making known the principles and success of the Society throughout the length and breadth of the land. Let but each member determine, for this year, to bring forward its claims boldly and fully throughout the sphere of his influence—let but each gain one fresh subscriber during the year—and how vast would be the result!

ISLINGTON MISSIONARY COLLEGE.—It is a cheering and encouraging circumstance that the Missionary College at Islington is now full to overflowing; there are more candidates for missionary work than can be received. This is a new state of things, and one of great promise. It has always appeared one of the most discouraging circumstances that, with the rapid advance of religious knowledge and profession in this country, and the increasing calls from the heathen world, so few, comparatively,

were ready to offer themselves for missionary labour.

But now this reproach seems to be passing by, and if labourers are stepping forward into the vineyard, we are bold to predict, even in the face of recent defalcations and trying times, that the Lord of the vineyard will not leave them unemployed, but that he will stir up the wills, and enlarge the liberalities of his servants, to whom are entrusted the silver and the gold. And what a mass of wealth remains untouched in this nation for the Lord's work! How many, whom the fluctuations of the times never reach, might, without any real loss to themselves, supply the materials for any extent of instrumentality for missionary labour which may present itself!

We trust that the occasion of our Jubilee will elicit an abundance of liberality, which shall be welcomed as a token for good, and cheer our hearts with the expectation of a more enlarged and efficient missionary enterprise.

What is there to prevent, or rather, what ought there to be to prevent our Jubilee efforts realising the sum of One Hundred Thousand Pounds!

CHOLERA.—The *London Gazette* contains an important document regarding the cholera, entitled—"Notification in respect to the Nuisances Removal and Diseases Prevention Act," issued by the General Board of Health, dated Gwydir House, October 5, 1848. We make some extracts:

"The premonitory symptom is looseness of the bowels, which there is reason to regard as universally preceding the setting in of the more dangerous stage of the disease. Sometimes, indeed, under the circumstances already described, namely, where the poison exists in unusual intensity, or the constitutional predisposition is unusually great, the first stage may appear to be suppressed, as occasionally happens in violent attacks of other diseases; but in cholera this event is so rare, as to be practically of no account; and in all countries, and under all varieties of conditions in which this disease has been epidemic, the experience as

to this point uniformly agrees with what is observed at the present moment at Hamburg.

"In most cases," writes the British Consul, respecting the epidemic which has just broken out in that city, "the disease has first manifested itself in a slight relaxation of the bowels, which, if promptly attended to, the patient generally recovers; but if the symptoms are neglected, spasmodic attacks ensue, and death follows mostly in from four to six hours."

"This looseness of the bowels may be accompanied with some degree of pain, which, however, is generally slight, but in many cases pain is wholly absent; and for some hours, and even days, this bowel complaint may be so slight as to appear trifling, so that, without a previous knowledge of the importance of the warning, it might easily escape notice altogether.

"It must be repeated, however, that whenever Asiatic cholera is epidemic, the slightest degree of looseness of the bowels ought to be regarded and treated as the commencement of the disease, which, at this stage, is capable of being arrested by simple means, but, if neglected only for a few hours, may suddenly assume a fatal form.

"It will be indispensable, therefore, on the first outbreak of cholera, that the local authorities should immediately make arrangements for daily house to house inspections of the poorer localities in their respective districts; this being the only practical means by which, in the most dangerous situations, and among the most susceptible subjects, the existence of the premonitory symptom can be ascertained in time to administer the proper remedies, so as to arrest the progress of the disorder.

"Heads of families, masters of schools and workhouses, proprietors of large establishments and works, such as factories, mines, warehouses, wharfs, and docks, should either be their own inspectors, or employ some trustworthy agent to examine daily every person in their employment, and to give at once the proper re-

medy, if the premonitory symptom should be present.

"Each member of the Visiting Committee should be provided with proper remedies, prepared in appropriate doses for administration on the spot, in every instance in which the premonitory symptom is found to exist, and should report every person so treated and requiring the instant attention of the medical officer.

"Dispensaries for bowel complaints should be established at convenient stations, at which the neighbouring inhabitants may apply for the proper remedies and advice the moment they are attacked by the premonitory symptom.

"Medical authorities are agreed that the remedies proper for the premonitory symptom are the same as those found efficacious in common diarrhoea; that the most simple remedies will suffice, if given on the first manifestation of this symptom; and that the following, which are within the reach and management of every one, may be regarded as among the most useful, namely, twenty grains of opiate confection, mixed with two table spoonfuls of peppermint water, or with a little weak brandy and water, and repeated every three or four hours, or oftener if the attack is severe, until the looseness of the bowels is stopped; or an ounce of compound chalk mixture, with ten or fifteen grains of the aromatic confection, and five or ten drops of laudanum, repeated in the same manner. From half a drachm to a drachm of tincture of catechu may be added to this last, if the attack is severe.

"Half these quantities should be given to young persons under fifteen, and still smaller doses to infants.

"It is recommended to repeat these remedies night and morning, for some days after the looseness of the bowels has been stopped. But, in all cases, it is desirable, whenever practicable, that even in this earliest stage of the disorder, recourse should be had to medical advice on the spot.

"Next in importance to the immediate employment of such remedies, is attention to proper diet and clothing. Whenever Asiatic cholera is epidemic, there is invariably found

among great numbers of the inhabitants an extraordinary tendency to irritation of the bowels; and this fact suggests, that every article of food which is known to favour a relaxed state of the bowels should, as far as possible, be avoided—such as every variety of green vegetables, whether cooked or not, as cabbage, cucumber, and salad. It will be important also to abstain from fruit of all kinds, though ripe and even cooked, and whether dried or preserved. The most wholesome articles of vegetable diet are—well baked (but not new) bread, rice, oatmeal, and good potatoes. Pickles should be avoided. Articles of food and drink, which in ordinary seasons are generally wholesome, and agree well with the individual constitution, may, under this unusual condition, prove highly dangerous. The diet should be solid rather than fluid; and those who have the means of choosing should live principally on animal food, as affording the most concentrated and invigorating diet, avoiding salted and smoked meats, pork, salted and shell-fish, cider, perry, ginger beer, lemonade, acid liquors of all descriptions, and ardent spirits. Great moderation, both in food and drink, is absolutely essential to safety during the whole duration of the epidemic period. One single act of indiscretion has, in many instances, been followed by a speedy and fatal attack. The intervals between the meals should not be long, cholera being uniformly found to prevail with extraordinary intensity among the classes that observe the protracted fasts common in Eastern and some European countries.

“On account of the intimate connection between the external skin and the internal lining membrane of the bowels, warm clothing is of great importance. The wearing of flannel next the skin is therefore advisable. Recent experience on the Continent seems to show that it was useful to wear, in the day time, a flannel bandage round the body, and this may become necessary in our own country during the damp and cold weather of the approaching season.

“Particular attention should be paid to keeping the feet warm and dry; changing the clothes immediately after exposure to wet; and maintaining the sitting and bed-rooms well aired, dry, and warm.

“It may be necessary to add a caution against the uses of cold purgative medicines, such as salts, particularly Glauber salts, Epsom salts, and Seidlitz powders, which, taken in any quantity, in such a season, are dangerous. Drastic purgatives of all kinds should be avoided, such as senna, colocynth, and aloes, except under special medical direction.

“If, notwithstanding these precautionary measures, a person is seized suddenly with cold, giddiness, nausea, vomiting, and cramps, under circumstances in which instant medical assistance cannot be procured, the concurrent testimony of the most experienced medical authority shews that the proper course is to get as soon as possible into a warm bed; to apply warmth by means of heated flannel, or bottles filled with hot water, or bags of heated camomile flowers, sand, bran, or salt, to the feet and along the spine; to have the extremities diligently rubbed; to apply a large poultice of mustard and vinegar over the region of the stomach, keeping it on fifteen or twenty minutes, and to take every half hour a tea-spoonful of sal volatile in a little hot water, or a desert spoonful of brandy in a little hot water, or a wine-glass of hot wine whey, made by pouring a wine-glass of sherry into a tumbler of hot milk—in a word, to do everything practicable to procure a warm, general perspiration, until the arrival of the medical attendant, whose immediate care, under such circumstances, is indispensable.

“It has not been deemed necessary or proper to give instructions for the treatment of the advanced stage, from the confident expectation that the proposed arrangements will supply medical attendance to all cases that may reach that condition, by which means the specific symptoms of each individual case will receive their appropriate treatment.”

THE CHRISTIAN GUARDIAN,

AND

CHURCH OF ENGLAND MAGAZINE

DECEMBER, 1848.

A MEMOIR OF JOSHUA MEILLE,

LATE WALDENSIAN PASTOR OF THE PARISH OF ST. JOHN'S, IN THE
PROTESTANT VALLEYS OF PIEDMONT.

(Translated from "*L'Echo des Vallées*," No. 3, Sept. 7, 1848.)

THIS excellent man died on Saturday, the 12th of August, at his own house in the country, where for a great many years he had lived in retirement. The impression left by his death has nothing painful in it, save the thought that one righteous man less dwells upon this earth, where his presence alone was a blessing.

Mr. Meille was pastor of St. John's from 1792 to 1824, and he had the happiness, in days when the Gospel was too little known, to adhere strictly and faithfully to Scriptural preaching. But it was after this time that his Christian convictions were completed and quickened. A great domestic affliction, the death of his only son, who was drowned while bathing in the Po, rendered him unable to exercise his ministerial functions. His successor, in many respects a worthy old man, but better versed in ancient literature than in his Bible, preached Socrates, Aristides, or Cato, more frequently than Jesus Christ. Mr. Meille felt the want of Jesus Christ in the sermons, he per-

DECEMBER—1848.

ceived, more distinctly than ever, the frightful void—the desolate uselessness—and powerlessness of a system of religion of which the Saviour is not the soul and the corner-stone. "His Jesus," as he expressed himself, became more precious to him than he had formerly been, and henceforth, he was to the retired pastor, "the one thing needful," before which everything must give place. This remarkable change was coeval with the visit of Felix Neff to the Valleys. When that celebrated missionary of the High Alps visited Piedmont, a religious revival was manifested which, being badly seconded at its commencement by those who ought to have helped it forward, was likely to have degenerated into a species of Dissent. But Mr. Meille was one of those who most cordially joined in this movement, and gave it a right direction; and when Neff returned to his own charge, and those who had been awakened by his preaching felt the necessity of assembling themselves together to meditate on the word of life, this good old man joy-

fully opened his house to them, and better still, he opened his heart to them; a precious fountain of edification, consolation, and encouragement, from which the friends of the Gospel might draw deep draughts. But where can good be accomplished without opposition? A very strong party was soon formed against those who were accused of pretending to be more holy than others. The authorities interfered. Mr. Meille was forbidden to have meetings at his house, and he submitted; contention, even under more propitious circumstances and with more chance of success, was repugnant to his singularly peaceful and rather timid character. From that moment it appears that Mr. Meille considered his pastoral career to be terminated, and when happier days arrived, and these private reunions were again permitted, he attended them with joy, but never consented to take a leading part in the services, though most earnestly entreated to do so. "I only wish to learn," he was wont to say; and truly no one was ever more faithful to the part of a simple listener or learner than he was. Always one of the first in the *Temple* (as the Protestant churches are called), whatever might be the weather, and though the distance was great from his home, he edified all the congregation by his attitude of attention and deep devotion. But it was most touching to see him in the Sunday-school, which he regularly attended: that old man, grown grey in the work of the ministry, seated in the midst of a hundred children—whom he surpassed in attention, and who most surely did not equal him in simplicity—listening with pious earnestness to the instructions given to them, as if they were addressed especially to himself.

For the last four years, however, he scarcely ever left the house. Frequent fits of giddiness, the forerunners as he thought of an attack that could not be far distant, made him adopt this resolution. These four years were spent in preparation for death. "I think each morning, that perhaps this day may be my last," he was accustomed to say to those who inquired after him.

His anticipation of dying in a fit were not deceived; two days before his decease he was perfectly well, and had attended to his usual occupations in the house.

Having heard one of his daughter's children crying, he left his room to go to console it: the child was silent when it saw him; "Poor little one," said he, "May God bless thee, may he bless all thy children," he added, turning to his daughter, and preparing to return. These were the last words he spoke. He had scarcely reached his room ere he fell to the ground in a fit of apoplexy, and although he lived two nights and a day, he never gave any sign of consciousness. He was about eighty-one years of age, and had never been really ill.

His deportment was most venerable, but at the same time perfectly unaffected. "He is a respectable old man," wrote Neff, in one of his letters, "who has all the manners and tone of one of the United Brethren of old times."

These words describe him exactly. His mind corresponded in every respect with his outward appearance. To an urbanity of manners, of which in these days we seem to have lost the secret, he united the qualities we have endeavoured to pourtray, great mildness, and an inexhaustible fund of benevolence and charity, and above all a degree of liberality which would have excited wonder had he not so jealously concealed its proofs. Rather inclined to melancholy, he found a powerful diversion from this in the singing of Psalms and Hymns, for which he had always great taste. "When I am most depressed," said he, "then singing does me most good;" and so he associated it with the manual occupations to which he accustomed himself, as a relief from his intellectual labours. It was also his mode of distinguishing Sunday from other days, by singing praises instead of reciting the prayer before meals.

Very different from the generality of old men, who are rather inclined to exalt their past life at the expense of the present, he daily returned thanks to God for sparing him long enough to witness many changes

which filled him with joy and hope. He, therefore, loved, either by means of public journals, or by private conversation, to inform himself of all that was going on in the world, looking especially to the advancement of the kingdom of God. He was one of the earliest subscribers to the *Lecteur*, the *Archives du Christianisme*, and to the *Journal des Missions de Paris*. Almost to the last he took pleasure in reading them. The work for which the last-mentioned journal is published, the missionary work, always excited his warmest sympathies, and although for the last four years the monthly missionary meetings at St. John's were no longer cheered by his presence, a five franc piece, regularly put into the collection plate by some discreet hand, told plainly enough that though absent in body, he was present in spirit, and was praying at home with those who were there met together.

But that which most especially distinguished him, was his perfectly child-like faith, only equalled by his humility; the latter grace was such that it often confounded those who witnessed it. How often, when taking leave of a visitor, whose object had been to hear him, but whom, by a tact peculiar to himself, he had induced to take the principal share in the conversation, he would say to him, pressing his hand affectionately, or embracing him, "Thank you, I have learned much, and I feel that I

always have much to learn in your society;" and the person to whom he spoke thus would be perhaps a very young man, or a student just come from college. As to his faith, his own words will characterize it better than anything we can say on the subject. "I confess myself," he used to say, "to be a very great sinner, but thanks be to God, I know that mercy has been granted to me; that Jesus Christ is a Saviour all-sufficient to expiate my sins; and, therefore, without fear, I go to meet my Sovereign Judge." "When I contemplate," said he, "what God has done for our redemption, I am lost in admiration of the great and incomprehensible work." "These are things it hath never entered into the heart of man to conceive, but blessed be God who hath revealed them to those who love him." "Ah," he would often exclaim, "eternity will not be too long to recount and admire all that God has done for our salvation." Such was the revered and excellent man who has just left us for a better country. Such a character, even with its imperfections, is too rare at all times; it is too rare especially in these days to be passed over without an endeavour to make it known. Happy will it be for our Church when she shall possess many pastors who, to a more enterprising spirit, more energy, and we may add, more courage, shall unite faith and humility such as his.

SCRIPTURE ILLUSTRATIONS.—No. VIII.

"In thee shall all families of the earth be blessed."—GENESIS xii. 3.

THERE is reason to believe that all the great changes, which occur in nature, are the planned and purposed results of great general laws, put at a very remote period in operation; so that the flood of water which overwhelmed the old world, and the flood of fire which is to envelope the more recent world, are successive portions or developments of one minutely and thoroughly arranged scheme of pro-

vidence. Concluding from analogy, the imagination may run forth into the wide range of creation in illimitable space, in which countless systems of worlds perform their cycles of revolution, and still regard the whole as one harmonious, intimately-connected scheme of arrangement, ever, in all its manifold parts, before the one eternal mind.

When also the revealed declara-

tions of the moral government of God are submitted to the same process of generalization, we learn, that the successive series of phases or developments in the divine operations are not sudden and unconnected agencies, arising fortuitously out of unlooked for accidents; but portions of one great scheme or plan of loving-kindness and mercy, to be wrought out gradually in a period of succeeding generations and ages for the glory of God in the happiness of his creature, man.

The various portions of divine revelation which relate to the patriarch Abraham and to his calling and separation, when viewed thus comprehensively, supply to us a wondrous instance of the purpose and systematic working of omnipresent goodness for man's welfare. It is not a mere insulated fact, that a good man was in earlier days set apart from the men of his generation, admitted to a high degree of friendship with his Maker, blessed in all his steps, and made the father and founder of a large and singularly distinguished people. But the dealing of God with Abraham had, and is shown to have, in Scripture, a most momentous bearing on, and application to, the eternal interests of mankind at large. It was not only said to him, "I will bless thee and make thy name great," not only was he promised a peculiar protection, "I will bless him that blesseth thee, and curse him that curseth thee;" but also "in thee shall all the families of the earth be blessed." In this respect the history of the patriarch Abraham is connected with that of all mankind; and the interests of every individual developed in all succeeding generations, is mixed up with an event, that occurred little more than a century after the deluge, and twenty-two centuries before the advent of the Messiah. What that connexion was, however real, might (like the influences of gravity on the tides, and many other physical facts which remained uncomprehended for a long time,) have been entirely concealed from human observation on earth, had it not been for the condescending light of revelation; by which

God has invited us to a certain comprehension of his great scheme and plan of redeeming mercy. And the illuminating dispensation of the Holy Spirit has unfolded to us a measure of the divine mystery of grace in these events, which otherwise we could not have known. We see the dealing of God with Abraham to be a general and normal operation, which has a very peculiar and powerful connexion with the salvation of every true believer in revealed mercy.

What are the facts of the case as they stand upon the Mosaic pages of inspired history? They are that in several important respects, Abraham, as a reasonable moral agent, was called to take a peculiar course in life in the exercise of an implicit reliance on the specific assurance of the divine guidance and blessing. In several specific respects, and simultaneously in all general respects, he was called to a practical belief of, and trust in, the benevolence of God. "Get thee out from thy kindred and I will bless thee." "I will be with thee." "I am thy shield and thy exceeding great reward." "He that cometh forth from thine own bowels shall be thine heir." "I have made thee a father of many nations." "Sarah thy wife shall bear thee a son indeed." "At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son." Here is a succession of promises all bearing with increasing distinctness on an event of great moment to Abraham; and all calculated to assure him increasingly of the goodness of that creating and protecting power, in which he lived and moved and had his being. Abraham was, like every other mortal man but one, a sinner, obnoxious to the wrath of an offended God, who might justly take vengeance on him. But here was an extraordinary application of grace to him—the development of a dispensation of mercy. God revealed to him his own eternal loving kindness, independent of his fall in common with other men, and his demerits; and called upon him by a mercy, which gave him the power, as well as the command, to act faith or reliance upon the revealed

benevolence of his almighty Maker; to believe that mercy overruled his demerits, that the separating element between man and God was not any aversion or unkindness on the part of God, who is ever the same infinitely good being; but a drawing-off on the part of man; who, as he is conscious of transgression and offence, is conscious of guilt; and therefore shrinks from God as doubting his willingness to bless. But Abraham received the assurance, believed the promise, acted openly upon the injunction; and taking it for granted that what benevolent omnipotence "promised it was able to perform," went out not knowing whither, dwelt in tents, as in a strange country, continued steadfast through a long period of barrenness, hoping against hope, "not staggering through unbelief," but assured of the faithfulness of the infinite and the infinitely good power that upheld him, lived on in faith unto the end. And this implicit trust, this reposing faith, was "accounted or imputed to him for righteousness." He had no personal righteousness any more than another man. He was a sinner, a guilty creature, liable to death, the second death—that sin, and guilt, and death arising out of man's wicked mistrust of the benevolent purposes of his Maker. That mistrust became hereditary; and was, and is still the source of all transgression. But God, revealing himself by gracious promise, raised up his servant Abraham to the exercise of the original filial confidence from which man had declined; gave him sufficient assuring evidence of his real and unalterable benevolence; and having brought his fallen creature, by this kind dispensation, to the renewal of the confidence which, through temptation, he had lost, he receives him into favour on the ground that the great evil has been removed—that the soul of the creature is brought again into its right relative position; and the implicit repose of the soul as a sufficient evidence of manifested mercy and love, is imputed or accounted to him instead of a forensic personal justifying obedience which, as a fallen creature, he had not, and never could have. We

have, then, in Abraham a creature practically restored. There is thenceforth no doubt, withdrawal, or shrinking from the Creator; but an entire, renewed assurance of his goodness, a delight in his will, and a desire and endeavour, from a real approbation of their wisdom and benevolence, to keep his statutes. This is the restoration to which an assured unveiling of divine goodness, and a gracious ability to trust it, brings a soul. There does not appear to us any other possible way by which this great moral change could be accomplished, and natural reason itself tells us when we do see it, that the mode adopted, the convincing, overwhelming assurance of divine benevolence by its own revealings, is the mode fitted to accomplish it—the best adapted, the only one, for the purpose.

Centuries on centuries rolled by, and the fulness of time came; and then the great scheme of the justification and acceptance of the sinner was unfolded in the wondrous dispensation of the incarnation, in the introduction into our world of a second Adam—a new head and representative of the race—one not fallen, not sinful, but who, though made of a woman, made subject to the law, and a partaker of that very flesh, (which in all other men was sinful flesh; but in him, through his divine nature only, "the likeness of sinful flesh,") was righteous with the very righteousness of God.

This event was an overwhelming witness to the benevolence of God. It is appointed for that very purpose. There is, on the other hand, the actual accomplishment of a substitutory righteousness, in the person of the new Adam; but there is also in the provision of such a righteousness, and the vicarious sufferings of such an infinitely worthy substitute, an undoubted manifestation of that benevolence, which it has been man's peculiar sin to doubt from his fall in Eden unto this day. "God commendeth his love to us in that while we were yet sinners Christ died for us." "God made him who knew no sin to be sin for us, that we might be made the righteousness of God in

him." He who receives this witness has realized the fact which hitherto he doubted—the loving-kindness of Jehovah to his creature. By an extraordinary acting of that benevolence and mercy, infinitely surpassing all the profusion of paradisaical felicity in Eden, he is brought to see the folly of his mistrust. He rests on the sure foundation of the atoning sacrifice his belief that God is love; and thenceforth the controversy between the Creator and the creature is ended. He has been brought back by practical conviction to that allegiance from which he revolted—to that implicit trust which was the proper and prominent feature of his pristine state; and he has been reinstated in his right position in God's scheme of moral progress towards perfection. He is accounted righteous, or justified and accepted, and he has received a principle, the true and only principle of a real and approvable righteousness—the life of God in the soul.

Now, viewed abstractedly and apart from the colouring and accidental peculiarities of the two cases before us, the justification of Abraham, and that of the believing sinner under the Gospel dispensation, they are in principle identical. Each has been brought by a divine manifestation adequate for the purpose, to an entire and cordial repose on the benevolence of God. The "faith of our father Abraham, and the faith in the Gospel message, are equally the turning point of the state. Abraham's faith was imputed him for righteousness, and "he that believeth is justified from all things from which he could not be justified by the law;" "his faith shall be imputed to him (for righteousness,) if he believes on him who raised our Lord Jesus from the dead." There is an unity of principle and of acting in the matter to bring about an unity of result—the reconciliation, acceptance, and repose of the fallen, sinful, and mistrusting soul. The difference lies only in the accidents, *i. e.*, in the kind of revelation by which the mistrusting mind is lifted up from its infidel degradation, and restored to that filial trust which the highest an-

gels exercise and delight in, and which is the true happiness and elevation of the creature. And thus not only is this identity real and recognized in Scripture—"They which be of faith, the same are the children of Abraham;" "they which be of faith are blessed with faithful Abraham." Not only is it a normal case or a ruling instance—a pattern or specimen of the mode of gracious working: "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham," *i. e.*, not only is it a previous and pattern instance of the very acting, by which every mistrusting sinner is brought back to child-like reliance; but more than this—the instance of Abraham's justification and acceptance on his belief of the promise, was *the* instance on the occasion of which God gave the gracious irreversible promise of a free and gratuitous salvation to a lost world. God gave the inheritance "to Abraham and to his seed," *i. e.*, to all "who shall be blessed with faithful Abraham" by promise; and that promise to Abraham and his seed was, "that he should be the heir of the world." It was the blessing of a free justification and acceptance—a real gratuitous salvation—to all, both Jews and Gentiles, who shall ever avail themselves of the atoning sacrifice of Christ, the descendant of Abraham. And the Holy Spirit in the development of the harmony of divine operation at all periods of the world, points attention, for our confirmation and encouragement, to one fact of remarkable accuracy and minuteness in the arrangement—that when God gave the gracious inheritance to Abraham by promise, and raised him up through faith to a justified and restored state, he especially provided, that it should take place when the patriarch was as yet uncircumcised—in order that he might properly and adequately represent the countless multitudes of the various nations of the whole earth, who were to be brought by faith within the bond, and to receive the blessing of this covenant of promise; and it is shown that he afterwards received the sign of circumcision, a

(sacramental) seal of the righteousness which he had, being yet uncircumcised; in order that as the normal instance of a justified believer, in whose person the whole covenant of promise for the whole redeemed race was transacted, he might stand in a suitable relation to all, to both Jew and Gentile, to those who had the law and those who had not the law; in fact, "that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them: and the father of circumcision to them who are not of the circumcision only, but who walk in the steps of that faith of our father Abraham, which he had while he was uncircumcised." Who shall say, when they see such instances of minute pre-arrangement, that God is not a God of order and of predetermining purpose? In this respect of a justifying faith, Abraham is "the father of us all," the root of the whole genealogical tree of believers. And in his very instance, the promise which must issue in fulfilment was given to all the seed. It was an irreversible decree of extraordinary grace, making over by "a promise in which it was impossible that God should lie," the glorious certainty of salvation to all his chosen race. And this course was taken, that it might manifestly be "by grace—to the end that the promise might be sure to all the seed," *i. e.*, that, being purely a matter of gracious promise, to every individual of the whole seed, it might be sure in its practical fulfilment to each of the seed; because it is made to depend, not in any way on human effort; but simply upon Almighty goodness and faithfulness working out the accomplishment of its own gratuitous promise.

The inspired apostle enters also upon another important view of the assuredness of this covenant of promise. Long after the promise was given, a new dispensation, the Mosaic law, was established on divine authority. It might be natural to suppose that a dispensation so strict and limited in its character, might have been intended to modify the largeness or absoluteness of the original grant.

St. Paul affirms, however, that "the law," which was 430 years after the time of Abraham, could not "disannul the covenant which was conferred before of God in Christ," that it should make the promise ineffectual, for he says, "if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." And then he goes to work somewhat elaborately, to shew what was the object of the legal or Mosaic dispensation. It was, he says, added because of transgression. It was to be a means of concluding all under sin, (by the law is the knowledge of sin,) and to shut up men to the faith which was afterwards to be revealed. It was, in fact, a training schoolmaster to bring us to Christ, that we might be justified by faith. It had no other working, but to bring out the practical conviction that in respect to personal obedience we were totally lost, and that nothing but grace, nothing but a free promise, nothing but a sovereign gift, could meet the ruin in which, by his own wilful act, man lay, and to lead him to look out, therefore, cheerfully and confidently, and without reserve, but with entire filial satisfaction to a salvation secured to him individually, as a matter of divine covenant, in the day when "Abraham believed God," as an appointed normal instance of saving faith, "and it was imputed to him for righteousness."

There is something most interesting and elevating in this contemplation; to see on the face of the inspired record that God, drawing aside the veil of mystery which natural reason could not have penetrated, discloses to us that as far back as the days of Abraham, the father of the Jewish race, he did give the promise of a gratuitous salvation to all his chosen people—"to Abraham and his seed," *i. e.*, to Christ—and all who, believing in Christ, are in Christ: that is to Christ personal, and in him to Christ mystical, which is his whole body, the Church. And thus as a matter of divine purpose and decree, "it was made sure to all the seed," because it was a covenant engagement between the eternal Father and the eternal Son.

It brings together in near and intimate connexion the several portions of a book written at different ages of the world. It combines in one harmonious whole the scattered history of the Church, and of its saints; and interlinks the salvation of the last believer who shall be brought into the fold on earth, with the early faith of the patriarch when only a thinly sprinkled population was yet spreading forth after the flood.

But it also carries out the mind to a yet more remote analogy, and to the consideration of a yet more momentous covenant, than this promise of grace to the father of the faithful. Our heavenly Father condescends to disclose to us an event by which, in a normal instance of justifying faith in one sinner, he secured to the whole seed the boon of everlasting life. This is a step towards the comprehension of that earlier covenant in an inconceivable eternity, when it was said, "Ask of me and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession." And when the covenanting Messiah said, "Deliver them from going down into the pit, for I have found a ransom." "The council of peace was between them both." And the incarnate word draws the veil in a measure from the mystery of that arrangement, when he says, "All that my Father hath given me shall come unto me." "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand."

How the disclosure of this great fact lifts up the mind to the certainty of the accomplishment of God's sovereign will! We look out with an instructed mind on the seeming complexity and confusion of the starry heavens; and we learn that all the motions, and the combinations, and the perturbations, and the relative and collateral influences are all the harmonious products of one law, and the appointed issues

of one eternal mind. And so by the teaching of the one book of inspiration, we are led to look at the salvation of each individual in the countless multitude that shall stand at last before the throne, and at all the varied detail of his providential and gracious training, as one determinate purpose, carried out in every such case, according to God's own mind, and in his own time and way, as directly and effectively as the volition of the human mind opens or shuts the eye or the hand. We admit the reality of the detail, and its seeming contingencies, and all the variety of its features in every case; but we learn in the school of revelation to view it more in the certainty of the divine purpose, and the accordant agency to accomplish that purpose, than in the seemingly independent action of the creature. Both in nature, providence, and grace, the mind thus penetrates with more distinct apprehension to the absolute agency of God; and sees more assuredly underneath the varieties of man's experience, the working of the divine law, as directly and inevitably accomplishing "the mystery of his will, according to his good pleasure which he hath purposed in himself." This is to "see God," this is to "live in God." This is to love God, and to live in obedience to Him. This is to have every thought brought into subjection to him. It is to see and feel that the creature is nothing, and that God is all in all. It is to have a full apprehension that God is infinitely good, that His goodness is absolute, that the happiness of all creation flows from the accomplishment of his absolute, and holy, and benevolent will, who is above all, and through all, and in all; and that no state of mind can be so happy for the creature toward an almighty and all-benevolent Maker and Ruler as the unqualified conviction that, in his own time, and by his own agents, for the fulfilment of his own eternal council, he will work and none shall let it.

LATIMER.

(For the Christian Guardian.)

THOUGHTS ON ST. MATTHEW'S GOSPEL.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—ix. 38.

WHEN Autumn is shedding his gifts without measure,
And pouring his beauties o'er valley and moor,
Go, gaze on the harvest-field waving its treasure,
And offering freely its bright, golden store.

Is there none who will offer a claim to protect it?
By no careful hand is it gladly laid by?
Will man in his folly presume to reject it,
And leave it all lonely to wither and die?

Ah! no, he will toil without rest or cessation,
Lest Winter's rude tempests its glories should blight;
For the children of this world, in their generation,
Are wiser by far than the children of light!

Can *these*, then, discover no glittering treasure,
No harvest of souls which is dear to their God?
Their hearts own no grateful sensation of pleasure,
To view the rich promise now scattered abroad?

For others the beams and the dewdrops are sharing,
Which long to our own favoured land have been given;
And far distant islands their stores are preparing,
All fit to be borne to the garner of heaven!

Oh! say is it right, then, the view be so cheering,
The harvest so plenteous, the labourers so few?
Should we gaze all unmoved on a love so endearing,
Which deigns its best blessings around us to strew?

Press on, ye anointed, ye servants of heaven,
Thrice honoured, your Master's commission to bear;
Press on, and believe that to you it is given
Full largely his triumphs, his honours to share—

And while in such service his presence attends you;
Think much of each soul, of its value, its worth;
Remember 'tis *His* whose loved Spirit defends you,
Whose home is in heaven, whose treasure on earth!

And O, may you thus, by his knowledge extending,
Supply the rich jewels his crown to adorn;
Thus gently from earth his redeemed ones be rending,
All brightly to shine on eternity's morn!

May *all* ne'er forget that to them it is given,
T'obey his commands, and assail him with prayer;
Entreaties may open the portals of heaven,
And send forth new lab'ers the burden to bear—

The harvest of souls is fast thick'ning around us,
Let none then be weary, let none then be faint;
Lest the blast of the terrible trumpet astound us,
O'erwhelmed with regret which no language may paint.

But O, may each *one* live, his talents employing,
A labourer at home in his own little sphere;
His trials o'erlooking, his labours enjoying,
When willingly spent in a service so dear.

That when his loved Master shall, full in the hearing
Of saints and of angels, acknowledge his name,
He may stand at his glorious throne without fearing,
And gladly sit down at the feast of the Lamb!

L. N.

"IN YOUR PATIENCE, POSSESS YE YOUR SOULS."

THERE are moments in the believer's experience, when an impenetrable cloud seems to have gathered over his prospects of the future: "troubled on every side, without are fightings, within are fears:" the light of God's countenance is hid from him: and, like Jacob, he refuses to be comforted, finding it difficult to believe that any favourable change of circumstances, any gleam of heavenly sunshine can reach him in a condition so forlorn. For to frail and dim-sighted man, the present trouble sometimes assumes so magnified an appearance as to conceal the bright realities that lie beyond. The fields of Paradise—his reserved inheritance—where are awaiting him the victor's crown and eternal repose, invite him to turn thitherwards his thoughts: but filled with agitating remembrances or fearful forebodings, his spirit has no power to indulge in consoling anticipations. Stunned with sorrow, he has no ear for the melody of heaven, to which, at other times, faith has delightedly listened. So apt is human nature to shrink back in the day of trial, if supporting grace be awhile withheld! To one thus sorely tempted—to him whose spirit repeated disappointments have lacerated—to him whom the many enigmas of the existing state of things—the strange phenomena of history, the inequalities of society, the persecutions to which truth and goodness are exposed, the widespread dominion of the "god of this world,"—fill with agonizing uncertainty—to him whose solitude the spectres summoned by his imagination from surrounding scenes of misery, haunt with irritating pertinacity—to him in whom is raging the continual warfare occasioned by the efforts of one "tied and bound with the chain of his sins," to reach that purer condition for which the renewed spirit pants—to all the "prisoners of hope,"—may be addressed the injunction of the Saviour, "In your patience, possess ye your souls."

The troubles of which Jesus had been speaking when he delivered this

exhortation, were among the most painful to which human beings can be exposed. He had warned his disciples that they were to expect the desertion and treachery of their nearest kindred, that some of them would be called upon to lay down their lives, and that they would be exposed to the hatred of all. No common calamities are these: and if to persons about to undergo *them*, these words were addressed, how much more strongly do they claim obedience from others whose sufferings are far inferior! The perplexities which beset the Christian's path are, it is true, often of a peculiarly painful character: he is told that he has "need of patience:" he is commanded to pray that he "enter not into temptation:" yet let him ever remember that an almighty arm is pledged to guide and support him. Though his career is so arduous that "heroic virtues are but the ordinary duties of the Christian," and in himself he is all weakness, yet he "can do all things through Christ that strengtheneth him."

1. Let the afflicted believer consider that earthly troubles, however severe, can be but temporary. The martyr's protracted agony, over the narrative of which we shudder, at length reached its termination: the fierce rage of the wicked against the just is at last forced to remit its tortures for want of fuel on which to prey. The stream that is apparently motionless is yet moving onwards to the sea: and the black, sluggish tide of a miserable life, is bearing the sufferer on to the ocean of eternity. To one who cares not to look beyond this sublunary scene, the affairs of this life may naturally be considered as of supreme importance: nor can we wonder that he should eagerly catch at those fleeting pleasures which he considers his only portion. To him the very brevity of life affords an additional reason why he should lament over the absence of any one of its joys: the very thought of death is an incentive to "crown himself with rosebuds, before they be

withered." But the Christian though in the world, is not of it. Through the favour of divine mercy, he has been made a "child of the Highest." His hopes, his joys are not limited to a span, like those of other men: the sunny landscapes which may gladden him here, are not the only visions of beauty on which he expects to gaze: they are to him but the types of lovelier prospects, of a more lasting inheritance: and thus, being conformed to the image of his Father who is "patient because eternal," it becomes him to look across time's puny barrier to that eternity in whose brightness all the dark spots of life will merge. He may bring into comparison with the present a boundless future: to the heat and impatience of momentary excitements, to the vexatious cavillings of earthly ignorance, he may oppose the sublime calm, the satisfying wisdom of eternity. Let him, then, boldly cast glances of anticipation into coming glories, and permit their reflection to gild the dark cloud of the present, from which they are separated by so short an interval. The brevity of earth's joys he is ready to admit: let him not forget that its sorrows also are but short-lived.

2. Afflictions are necessary and remedial. In the economy of the universe, every individual, every atom performs its part. Linked each to each in the great whole, all things act and re-act upon each other. From what causes our sufferings spring, to what ends they are tending, we may find it impossible fully to discover: let it suffice for us to believe that they, like all other things, are working together for good. But far more than this: they are remedial: they are the chastisements of a tender Father, and are declared to give a proof of sonship to those who are partakers thereof. Great are the benefits of affliction, when blessed by the sanctifying Spirit: a more decided renunciation of the world, an increased tenderness of conscience, a juster estimate of earthly advantages, a warmer spirit of benevolence, and a keener insight into the spiritual world, are some of the blessings to

be obtained by its means. Who that has really felt the evil of sin, does not sigh for its conquest: and how can we know what stern instrumentality may be necessary to keep under so fierce a foe? And who that longs for an increase of evangelical graces, dares complain of the means used to produce their growth? "Ah, yes!" some sufferer may say, "if I perceived any spiritual improvement, I should not feel my troubles thus severely: but with me the very reverse seems to be the case." Wait, O afflicted one! hope, and pray in faith. It is into the ploughed and broken ground that the seed is cast, which in due time covers the black soil with the stately corn.

3. In being the subject of affliction the believer resembles his Lord. When the Son of God visited our earth, it was not to share any happiness or wisdom that man could bestow: our happiness is His own gift: our scanty wisdom is but a ray from the sun of infinite truth. But yet man possessed a secret lore, to be admitted into which Deity "must needs" descend from heaven: that lore was—suffering. From human wisdom He could learn nothing, seeing that "He knew all things and needed not that any man should ask Him;" but yet among us was the Captain of our salvation made "perfect through sufferings." He endured temptation, fasting and weariness: He "sighed," He "groaned in spirit," even while preparing to communicate inexpressible gladness by His acts of mercy: He wept over the coming miseries of obstinate men: He was deserted by his friends in his most trying hour: He bore torments and disgrace: He stooped to death, and that the death of the cross. Thus was "He in all points tempted like as we are, yet without sin:" and "in that He himself hath suffered, being tempted, He is able to succour them that are tempted."

If, then, we have a heavy cross to bear, let us strive to remember that we are bearing it "after Jesus." The Christian is not left in solitary isolation to mourn over his lot: he is one of a numerous company who have all

been familiar with suffering: and his Great Leader was "a man of sorrows and acquainted with grief."

4. The Christian's "light affliction which is but for a moment worketh for him a far more exceeding and eternal weight of glory." How the unsightly form of affliction is to be made to assume the loveliness of celestial rapture, we cannot tell: but the believer knows that He who has promised is able also to perform even a marvel such as this. So great sometimes seem our afflictions, that we should think it much to attain even an *equivalent* of joy; but the future glory of the redeemed will be "far more exceeding, and eternal;" it will bear no proportion to the scanty measure of past tribulation: for its duration will be infinite, its delights perfect. *Here* we sit in a lowly obscure spot which a floating mist can shade: but *hereafter* the believer will be raised to high places, above cloud and change, whence he will look down over a wide scene of glory—the new heavens and the new earth, the blessed work of God's creating and redeeming love. What glorious

visions may meet him there! What lessons of wisdom may there be imparted by the eternal Spirit! What wide-reaching views may be gained of the panorama of the universe, and (more, far more!) of Him who called it into being! What ardent love, what adoring gratitude to God and his Christ, will glow within the ransomed multitude admitted to the ineffable splendours of the beatific vision! To this central point have the hopes and wishes of heaven-taught men ever tended: they may have differed widely in other things: but purity and the knowledge of their Maker—rest from sin, and rest in God—this is the ultimate boon they have sighed for. Oh joy, when they shall all receive this costly gift in heaven! There, "freed from the travail of his soul," will the Son of God rejoice over His rescued family, who, as they partake of the holy delights of His Father's house, will find ever new cause of gratitude to Him who enjoined and enabled them "in their patience to possess their souls."

M. N.

NOTES OF A JOURNEY IN THE HOLY LAND.

CHAPTER VI.

(Continued from page 521.)

BEFORE leaving Jerusalem altogether, there are, amongst many other things worthy of remark, a few which I would note down. I have already said something of the convents in the city; and indeed a great deal might be said about them, as they form a very important feature in the place. Jerusalem, at some times of the year, is really not itself; it is filled with a population, quite different to its usual inhabitants, which increases the ordinary number by half as much again, probably. All these foreigners are lodged in the convents:—the Armenians in the Armenian convent; the

Romanists in the Latin; and the Greeks in the Greek convent; and so on. One afternoon we went to the Armenian convent. The evening service of the church was just over, and crowds of the most extraordinary dressed beings were pouring out of it. These pilgrims chiefly come from the most out of the way parts of Asia Minor, Persia, and Armenia; and really to see them here, might partly save you the trouble, of travelling into their own countries to look after them. Directly they came out, they all collected in the outside vestibule, busily putting on their shoes, which they

take off, for the same reason that we take off our hats. The few that remained in the church were very deeply engaged in praying at the various paintings, with which the church is ornamented. So the Armenians do not scruple to pay worship to these sort of things. The church is most richly fitted up, for the convent is extremely rich. And the immense number of paintings, and inlaid mother-of-pearl ornaments, on all of which a darkish sombre light—"dimly religious"—is thrown, shew off to great effect. The view from the top of the building is very extensive, and gives you as good an idea of the city, as any other place in Jerusalem. But not the least interesting and curious view, is that immediately below you, of the convent itself. It is quite a little village, with its streets, and lanes, and courts, and separate rows of cottages—all enclosed within walls. At the time we were there, a part of the pilgrims had arrived, and there were about 2000 in the convent. At the height of Easter, there will be perhaps 5000! We had a good view of the internal economy of many of their dwellings. You could not say much for the room or cleanliness; but being pilgrims, no doubt they put up with pilgrims' comforts. And their journey must have the effect, of making them satisfied with anything, that they meet with at the end of it. All the poorer pilgrims (which form by far the greater part of the whole,) are provided for, during their stay, gratis; the richer ones pay their share, and usually something over, for the good of the convent, and the support of those who cannot pay.

The Armenians extend all over Turkey, Syria, Egypt, Persia, Armenia, and Russia; and a few are to be met with in the more civilized parts of Europe. The Church is supposed to have originated in Armenia, from which it takes its name; and to have sprung up about the beginning of the fourth century. They have a regular ecclesiastical government, of patriarchs, bishops, and clergy. The latter are divided into regular and secular; of which, the former are monks, and the latter the parochial clergy, who re-

ceive their ordination only on condition—that they will marry! Their other requisites are not much more formidable, consisting only in the being able to read, and to assent to the orthodox creed! They have perfectly right opinions as to the nature of our Saviour; and hold to the decisions of the general Councils of Nice, Constantinople, and Ephesus. All other councils they anathematize. They practice confession; hold transubstantiation; and worship saints and angels. They are not nearly so bigotted as the Latin, and other churches; and it has been said, that attempts to enlighten them would not be attended with very improbable good results. Were they ever to come to a right knowledge, and a right practice, they might be of immense use in assisting to convert their fellow-countrymen—Mohammedans, Jews, and other Eastern Churches like themselves. What a field for missionary enterprise!

We went one evening to the Latin convent, seeking to get admission, but could not succeed. All was locked up, and the monks gone out into the country. We heard, however, that they were shortly expected, in a large procession from Bethlehem, it being the anniversary of some religious day. So we made our way to the gates outside the city; and there was a scene that we had well-nigh lost. Half the city was out here, promenading about—men, women, and children. But then the men were all squatting by themselves, satisfied with their pipes as a substitute for the society of the women,—who were walking about *alone*, in their long, flowing, and graceful robes, and graceless head-dresses, which so entirely conceal their faces. Altogether forming a very striking contrast, to any scene of the kind you would ever see anywhere in Europe! All classes and ranks were out here; but there being no *middle* class, all that you see, are either those connected with the government and the Pacha, or with the mobocracy. Of the lowest of the latter were the lepers, who sat in a row, besides the road, pursuing their usual wretched occu-

pation, of attracting attention by sighs and groans. On the other side, a little way from them, was the Pacha with his retinue, all seated, after the European fashion, on chairs, smoking and conversing, though in the proportion of about twenty puffs to one word. The procession never came after all; at least not while we were there; for as the sun went down, the people began to return into the city by degrees, and at sunset all would be in, and the gates closed. It is only by means of a most extensive bribe, that you can get them open again, before the following morning.

Jerusalem is pretty rich in antiquities, which are constantly being dug up from amongst its ruins. In company with Mr. Ewald one day, whilst strolling through the bazaar, we came upon an old silversmith, who had a real ancient Jewish shekel to sell, which was quickly taken possession of. They are very clever, however, at making counterfeit coins, and especially some which pretend to be of the date of Moses! There is a huge head of the lawgiver with a pair of ram's horns, on one side, and some Hebrew characters on the other. Unfortunately these are *square* characters, which we know did not come into existence till after the captivity.

Mr. Ewald was very kind in taking us all over the city, especially through the Jewish quarter, with which he is very well acquainted, as his labours almost entirely lie there. We were fortunate in coming in for an interesting and curious ceremony one day—a Jewish wedding. We heard it was going to take place in the morning, but, after repeated calls, there was nothing beginning till the afternoon.

We entered the Jewish synagogue some time before anybody else, and so had plenty of time to observe things there. It was a small room up a flight of steps, attached to the court of a private house; and was fitted up with seats, all the way round, against the wall. In the centre was a kind of reading desk, on which were placed some large books; a cupboard at one end contained the sacred law of Moses. The wedding guests

began to fall in by degrees; and amused themselves with talking and laughing, till the chief Rabbi entered, a venerable old man, with a long, white beard. Then, the prayers commenced, and with them, I think, the most painful position that I ever was in, in my life. They all began at once, standing up, and walking about, to mutter and mumble their prayers; running gradually up and down the scale in their intonations. Every now and then, they would raise their voices to a higher pitch than usual, and then a kind of howl burst out. All the time, they were moving about up and down the room, looking so grave; twisting their bodies round, and backwards and forwards, in every possible position; not a muscle seemed quiet the whole hour that the devotions lasted. And it appeared as if they had no objection to allow any kind of thoughts to enter their mind; for I observed occasionally some of them making remarks to others, and even considerably relinquishing their gravity, all the time that the body-moving was going on as usual. This lasted nearly an hour, I should think, and the whole scene was so ridiculous, that it was with the utmost difficulty one could restrain one's risible faculties, which the religious nature of the proceedings rendered most absolutely necessary. I never in my life longed more, for just half-a-minute's hearty relief laugh, outside the door. Towards the end of the devotions, the bridegroom was placed sitting under a canopy at the end of the room, and blessings were pronounced upon him by the chief Rabbi. The happy fellow was a boy about twelve years old; his intended, whom we presently saw down stairs, (for no women are admitted into the synagogue,) was about five-and-twenty! There was a large room below, already full of women, attendant on the bride. When we moved down stairs, all that could get in, did—the rest were satisfied with looking through the windows. The chief Rabbi took his seat in the middle of the room, and before him stood the couple, bearing each a candle in their hands. A great deal was then read and sung; when the

Rabbi took a large silk cloth, and threw it over both their heads and shoulders. Then the marriage covenant was read, during which time the venerable old man held in his hand a glass-bowl of wine; and it was all finished up by his suddenly dashing—wine, and glass, and all to the ground. Whether thereby significantly intimating, that there was an end to all her hopes of peace and quietness, I don't know; but the poor bride looked very pale and wretched, as if she had been pushed into the business, and did not like it at all.

As I was greatly interested with the Jewish Mission here, I made a few notes of what I heard, and what I observed, which it may be worth while, perhaps, to insert. At present, the party employed here, include Dr. Gobat—the Bishop; Mr. Veitch, his chaplain; Messrs. Ewald and Nicolayson, missionaries; and Dr. Macgowan, a resident physician; with one English assistant-surgeon. I believe that Mr. Nicolayson was the first to arrive in Jerusalem, which he did in the year 1825. There was then not one European resident in the city! But he came during the time of the Greek war; and the Greek convents being in want of money and sympathy, he easily obtained lodgings in one of them. In 1832, the Egyptians took possession of Syria, and, from that time, it began to be visited much more by Europeans. About then, also, a French and an English consul took up their quarters in the city. Now, there is this party of English, which I have mentioned, and a few other French and Germans besides.

The main object of the mission is, of course, the conversion of the Jews. This, however, is no such easy work; they are a people so proverbially tenacious of their own religion, that the number of converts is very few.* I understood they varied from two to five a-year, sometimes more, sometimes less, sometimes none. But, besides that the natural character of the Jew is a great obstacle to his conversion,

* Such a thing as an *oriental Jew* changing his faith, has, I believe, never been heard of!

his position in Jerusalem greatly increases his difficulty. All the Jews here, with a few exceptions, are Europeans—Spanish or German; and have come over, either to end their days in the Holy Land, or to accompany those who have come for this purpose. So they have no settled employment, no means of obtaining a livelihood; and are dependent upon their European brethren entirely for support. This is sent in the shape of money to the chief Rabbi, who has the entire management of it. And he gives it out, as it is wanted, to the various families. Now, directly any one of them is suspected of wavering in his religion, this support is stopped immediately; and the convert, then, has no means whatever of living; he becomes entirely dependent upon the Jews' Society. This deters many from openly professing Christianity; and is the cause of great difficulty to the missionaries. What are they to do with their converts? There is no employment for them in the place. And though they tried to employ them in the building of the new church, yet, being raw hands at such work, the scheme quite failed. They are at present attempting a new plan, engaging them in the weaving of woollen stockings, which the Turks have lately taken into their heads—(probably a *fashion*)—to wear a great deal. The chief work that the Mission is doing, seems to be creating a spirit of inquiry. The actual conversions, at present, shew but a very poor result of their labours. But we cannot tell, what may be the *ultimate* result of all the truths, which have now found their way into so many of the Jews' minds. Numbers of them, that dare not openly avow their shaken faith, come daily to the missionaries—some for argument, some for instruction. Not many years ago, it was next to impossible, to engage a Jew fairly and calmly even in an argument.

The schools for the children of converts, had only been lately established when we were there. There were already sixteen children, of ages from five to twelve years. They have

an English master and mistress, and are taught English. They also had, until lately, a college for the young men. But this was found not to answer, for some reason which I did not quite discover. Not the least useful part of the whole establishment, (indeed I am inclined to think it the *most* important,) is the hospital, which is under the superintendence of Dr. Macgowan. Three days in the week, Dr. M. attends here, and all Jews that wish, may come for advice. You usually see between one and two hundred standing outside the door. On another day, others of other religions may come. Of course all advice is given gratis; and the effect that it all has upon the peoples' minds is wonderful. It seems almost the *only* way of really and effectually getting hold of their minds, to cure their bodies first. I shall have occasion to remark this again, when we come to Damascus. There are several rooms fitted up in the hospital for the reception of patients; they are always full.

Certainly, those who are engaged in this mission have a most interesting field of labour; and one cannot but pray that all their efforts may eventually be crowned with success. However great the difficulty may be in converting the Jews, (and truly it seems to man *almost* insurmountable,) no doubt it is a duty to give the scheme a fair trial. We *may* some day, before long, hear of some wonderful effect proceeding from all these numerous stolen visits to the missionaries. I wish success to all missionary projects; but to these kind friends of ours at Jerusalem, I do indeed, especially, from the bottom of my heart, wish, "God speed."

Every morning, we were awakened at an early hour, by the band of a Turkish regiment passing underneath our window. I never heard such music before! The general effect (and it must be also rather distant,) is remarkably good; and when accompanying a regiment of heavy Turkish dragoons, must be most imposing. But if you come to examine into it critically, it certainly seems to be *entirely* void of time or harmony!

What the rules of Turkish music are, I should be curious to know, for they must be very different from ours. Perhaps, as unlike as Turkish reckoning of *time* is to English time.

Our dragoman contrived to purchase in Jerusalem an English watch; and this was brought to me every night to regulate. After a few nights had passed by, he came no longer; and I asked him what his watch was doing? "O," said he, in his broken jargon of Anglo-Franco-Arabic, "it would not go well English time, so I make it go Turkish time, which it likes much better!"*

One of the last things that happened to us at Jerusalem, had well-nigh been a most unfortunate incident; whereby both our worthy servants Selim, our dragoman, and Um-Kahlil our cook, had nearly deprived us of their valuable services altogether. It appeared, from evidence, which we collected after they had recovered their stupified senses; that the old man, Um-Kahlil, having felt the evening rather cold and chilly, provided himself with a small charcoal fire, which he placed in the middle of his little room. And then, pipe in mouth, retired early to his mat on the floor; for it is a peculiarity of Arab servants, that they don't know what beds are; and so you never have under *any* circumstances to provide them with any. Selim was out in the town, enjoying himself at some Café or other, and returned at a late hour. He took no notice that there had been a fire, (for it was now out), and setting himself down on *his* mat, presently was joining Um-Kahlil in a chorus. However, before long, he happened to awake, and feeling very uncomfortable, thought he would just get a breath of fresh air, outside of the door. But on attempting to stand, he fell violently

* The fact is, that Turkish time being always reckoned from sunset, there is the greatest irregularity; and in order to keep correct time, their clocks and watches ought to be altered every day. So, if the truth were known, Selim who was very proud of his bargain,) preferred, that his daily alterations should be attributed to the irregularities of the *time*, rather than to the irregularities of the *watch*.

down on the floor over the old man, quite stupified. He immediately suspected there was something wrong, for Um-Kahlil was not at all disturbed by anybody falling on the top of him; and, making a most vigorous effort, he burst open the door, dragged Um-Kahlil out,—and then sank on the ground exhausted. When he came to himself, he found the old man still in a state of insensibility;

and it was not till after repeated applications of cold-water dashings, that returning consciousness assured him, that he was not entirely gone. Poor Selim made his appearance next morning, with his eyes half starting out of his head, and blood-shot; most vehemently accusing his fellow-servant for nearly suffocating him with the fumes of charcoal.

CHAPTER VII.

March 13th.

At length we were obliged to take our leave of *Jerusalem*. How reluctantly did we do it! For how should we have enjoyed a stay of many days, in the society of kind friends, who had so warmly welcomed us! And how should we have wished to have wandered at leisure, over the places of interest in and about the city; comparing the Scripture accounts with the scenes as they now appear; and trying to realize many a well-known and familiar story! It requires time and quiet, to enter thoroughly into the spirit of these things. Little, is a bustling journey adapted, for reflection and meditation. But engagements at home, which obliged our return by a certain month; and the very occasionally-calling steamers on the coast of Syria, which bound us to be at the sea by a certain week; made it impossible for us to stay. We sent off our mules an hour or two before us in the morning; and we ourselves (staying a time to see the last of our friends,) followed about one, in the afternoon.

After issuing from the city by the Damascus gate, we passed through a grove of olive trees, and in a short time gained the rising ground, known by the name of the hill *Scopus*; lying nearly due north of the city. From this we took our last leave of Jerusalem—sitting there within its embattled walls, exposed to wars and rumours of wars without,* and to

endless differences of religious excitement within. How little is Jerusalem now a city at unity with itself! The mosque stands by the church, but murders any Christian stepping within its precincts. The Latins, Greeks, Copts, and Armenians, though all professing the name of Christ, are continually abusing his most eminent maxim, and living at mortal enmity with each other. One would think, that if Paul and James, and a few of the first of the Christians, were to rise from their graves, and see now into what the doctrines they preached had turned, they would but be too glad soon to quit again the sad scene. Can they be conscious of what passes on earth?

marauding party of Arabs; or a popular insurrection. The very fact of these reports shew, that there is *some* truth in some of them; and so there is; but you never know what to believe, until you come to the place where all is occurring—and see for yourself. Just as we were leaving Jerusalem, there was a report in the town, that Damascus (where we were going,) was in an insurrection; that the populace was in possession of the Pacha and the city, both of which they were going to make away with; hundreds were already slain. We sent to the Pacha of Jerusalem (through our consul) to know the truth of all this. But he could not tell us much about it; the reports had been heard, and in a day or two might be confirmed. However, we could not wait, and went off, in a state of uncertainty as to whether we should find the Pacha or the people the masters in Damascus, when we got there. The accounts we heard were terrible; and we were strongly advised not to go; as the people of Damascus are more bigotted against Christians than any other Moslems; and we might come in for their unrestrained wrath.—But, let us get to Damascus first.

2 M

* There probably never was a country so troubled with alarms as Syria. You hear of nothing but reports of dangers on all sides of you; at one time it is the plague; at another the cholera; then a

On this hill *Scoopus*, Titus first formed his camp. And Josephus gives a very interesting account, of how his soldiers were so vigorously attacked by the Jews, when they least expected: that had it not probably been for the personal bravery of Titus himself, they would have suffered a signal defeat. The Jews were accustomed to come rushing out of their city gates, with such violence, as to carry all before them; and they often sadly disordered the Roman ranks in this way.

There is something melancholy in taking leave of a place of any kind. But to look upon Jerusalem for the last time;—a city so full of early association,—just once to have seen it,—and never more;—in the future, it will look like a dream. The peaks of minarets gradually grow less and less, as we descend the other side of the hill;—now they are all gone! We turn round, and putting out of mind the past, are intent only upon what we are now about to undertake.*

Travelling in Syria, is really much less safe than travelling in the deserts. There, you have little chance of being attacked, and if you are, there is your escort of Arabs, who will fight for you to the last. But here, there are but yourselves, and your servants, who are almost worse than nothing. Before danger appears, your dragoon will strut about with his huge pistols and scimitar, and talk desperately big; and the muleteers declare they fully understand what to do in case of an attack. But when the alarm comes they understand the best part of valour to be discretion, and get off where nobody can find them; and your dragoon if he does not commit the whole party, by some fearful blunder or

rashness, is sure to sneak behind you. Such cowards are these fellows! Your safety lies in your own pistols and prudence; the one to make a show of resistance, (more than anything else,) and the other to tell you when it is necessary to use them. For in these cases there is little time for words. We were in company during the latter part of our tour, with some of our countrymen, who gave us an instance of Syrian attacks, in their own personal adventure. They were encamping—a large party of them—in the plain of Esdraelon. They had travelled a long day's journey, and by the time their tents were pitched, it was quite dark. While sitting quietly in their tents, discussing, I believe, sundry pots of preserved English meats, they were alarmed by a sudden and distant trampling of horses, which was presently answered to, by a tremendous disturbance amongst their own quietly tethered animals, which immediately broke loose, and were scampering off in all directions. This was followed up before another minute passed, by a volley of twenty balls whistling through the tops of their tents. However, long before this happened, they were all out, and ready with their arms; and a return fire sent the marauders off at a galloping pace in another direction. They did not seem inclined to renew the attack that night, finding their game so well prepared for them.

We were but a small party, consisting of myself and my friend; our dragoon and cook, who were Arabs; and two muleteers, Syrians. Moving onwards at a trotting pace, we soon saw *Scoopus* far behind us, and were approaching places of different interest. About two miles to our left, on an eminence, lay Nebi Samwil, the reputed burying-place of the prophet Samuel. But however tradition hold this, it must have erred here, for the Ramah or Ramathain-Zophim of Samuel—his birth-place, residence, and burying-place—was amongst the mountains of Ephraim, far away from here. If this place really have any connexion with Samuel, it may possibly be Mizpeh, where he used periodically to come to administer justice. (1 Sam. vii. 16.)

* Those who wish to have a good idea of the *History* of the Old and New Testaments, should follow it well up with a good map, that they may know the different positions of places. And for this purpose, there is no better map published, than that by the Useful Knowledge Society—*Palestine in the time of our Saviour*—at the low price of 9d. coloured. All the maps of this Society are remarkably good, as well as their plans of cities. We used hardly anything else when travelling.

The other Ramah we presently passed a little to our right. Its modern name is Er Ram; and it is but a collection of very poor stone and mud hovels, piled up together on a hill. A few ruins of the time of the Crusaders are also about. The place is interesting, as being that mentioned by Jeremiah, (xxxi. 15.) and again quoted by St. Matthew, (ii. 18.) "In Ramah there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Saul's residence, Gibeah of Saul—now Jiba—is on our right; Michmash—now Makmas—also to our right, but a little off the road, out of sight—places that recal many a past imagination. Bethoron, now Beit-ur, is a mile or two on our left. The country about here is very undulating and rocky. The vallies are tolerably fertile, and somewhat tilled; but the hills and rising ground, almost entirely unfit for culture, as they are at present. Our path was rough and bad, sometimes owing to the rocks, sometimes to the swamps. At half-past four, after three hours and a-half ride, we arrived at Bierah, where we found our tents ready pitched, at a little distance from the village, close by a khan.*

From underneath the building, was gushing out a copious spring of fine clear water, at which a number of half-clothed Arab children were amusing themselves. I was pleased with a trait of apparent honesty in them. We had thrown away some small thing as useless, and one of

those little creatures having picked it up, approached us with it. He was vastly pleased, when he found he might justly and legally appropriate it. But honesty is a rare quality in this part of the world. While our dinner was cooking under the superintendence of our old Arab cook, Um-Kahleel, (who was, by the way, wonderfully neat and clean to-day, after the Jerusalem baths, clothed in his largely-folding white surplise,) we strolled about, and were much struck upon finding it suggested by travellers before us, that this was the place where the parents of our Lord missed their son on their return home from the passover. It is very likely. For this was on their road to Nazareth, and it was after they had made their first day's journey from Jerusalem, that they missed him. Now though this place is not a full day's journey, yet on leaving a town it was very usual only to go a little distance the first day, in order that they might easily send back for anything they might have forgotten. This is always the case now with caravans, as I find by inquiry; and Bierah is always made the first resting-place after leaving Jerusalem.

March 14.

The weather seems to have cleared up on purpose for us. It is strange how it has always favoured us. We cannot help constantly remarking it. Sunday was wet and stormy; yesterday rather calmer; but now it seems quite settled to be fine. Seldom have I enjoyed a day more than this, with the sun shining smilingly upon the lovely country, and the wind blowing gently and refreshingly upon us. Now we were passing the place, somewhere here, where Deborah had her dwelling-place, "under the palm-tree between Ramah and Bethel." And a little further on, we came to some ruins down in a little valley, which, from their position and name, Beitin, I concluded, along with other travellers, to be the ancient Bethel. But few remains are now to be seen: only extensive foundations, and a small grove of olives a short way off. Silently did we sit here, as we thought on all the interesting scenes connected

* The khans are stone buildings, which have been raised many years ago by the Turkish government, for the convenience of merchants, and others travelling in the country;—there being no other possible accommodation anywhere else along the road. They have been usually allowed to fall into sad repair, and many of them seem of little use. Indeed to Europeans they would be of none at all, as they are so full of all manner of vermin, that you had far better sleep anywhere rather than in them. The natives however (who do not mind such trifles,) make considerable use of some, huddling themselves and all their beasts into the smallest possible compass, to keep themselves warm on a cold night.

with this spot; in all its history, from the time that Jacob first passed through it in his way to his distant friends, and called here upon the name of God; to the time of Jeroboam, when the golden calf was put up, to prevent the people from going to Jerusalem.

We observed many *caves* about here, near the road; most of them had evidently been partly formed by the hand of man. These were anciently a great deal used, as I have before remarked, when giving a description of the convent of Marsaba. Sometimes they were used as dwelling-places; (See Gen. xix. 30.) sometimes as burial-places; (Gen. xxiii. 20.) also as hiding places, (1 Sam. xiii. 1; 1 Kings xviii. 4.) and by robbers, (Jer. vii. 11.) now, they occasionally afford a night's shelter to the poor weary pilgrims.

Now we were in Samaria, and already the country began to shew decided signs of improvement. Down in a valley to our left, beautifully situated, was Yebrud. It was itself on a small hill, clothed with olive trees. Further on, the vallies became exceedingly fertile; they appeared standing thick with corn; and the almond trees and vines, and the fig trees were just putting forth their leaves—everything shewed the native richness of the country. About noon we passed a rough-looking party of armed men, sitting by the side of the road, apparently in consultation about something or other. On our approach, they suddenly broke up, and most of them made off towards the hills. What their intentions were, I don't know, unless they were lying in wait to liberate a poor unhappy looking fellow, whom we shortly afterwards met, with his feet heavily ironed, and his arms extended forward most uncomfortably by two stiff pieces of wood. Two or three Turkish horsemen were guarding him. Further on in the day, we came upon a large body of pilgrims, reposing themselves and their horses on the grass, by the wayside. They were a strange set, of both sexes, and all sizes, ages, and dresses, and came, I believe, from some remote part of Asia Minor. They are now all crowd-

ing into the Holy city, to be there in time for the celebration of Easter. We met several parties of them afterwards, and we invariably found them very civil, saluting us with their salaam as we passed.

About three quarters of an hour after we passed them, we arrived at the edge of the hill, from which looking down, there is a very pretty view of the valley beneath, with the village *Lebban*—the ancient Lebonah—nestling at the bottom on one side. On descending the hill, which is very steep, we passed by a large subterranean tank, full of rather muddy rain water. We have observed several of these, and they all appear of ancient date. Indeed there is no reason why they should not, many of them, be of the times of the Kings of Israel and Judah. They have probably always been of the greatest use in this country. It must have been these sort of reservoirs that Hezekiah stopped up, in order to cut off Senacherib's supply of water for his army—(2 Chron. xxxii. 3.)—for we cannot suppose that he could have stopped the running brooks, though our translation leads us to suppose it. The Saracens, in the times of the Crusaders, did precisely the same thing; they concealed or disguised all these places by some means, and so rendered the condition of the Europeans sometimes most desperate.

A little to our right, lay Shiloh, where once "the whole congregation of the children of Israel assembled together, and set up the tabernacle of the congregation." And here the ark rested, during all the days of Joshua and the Judges, till it was taken by the Philistines in the time of Eli. All that is to be seen now is the ruins of what has been a Christian church apparently. The natives now call it *Seilun*.*

* It is not a little curious to observe, how very nearly the *modern* names of most of the places in the Holy Land, are allied to their *ancient* names. This is of great use in attempting to find out the identity of localities; for if you would, from independent circumstances, expect a place to be in such and such a situation, and find that there is a modern town now there, bearing a name sounding *very much like*

Hawarah, is a large village a mile or two on, which is pleasantly situated on the west side of a considerably sized plain, on the slope of a hill. Down here, were numbers of men and women busy working at the land. The plough was in full use; and the cattle, and the sheep, and the sinking sun, made it altogether a very interesting rustic scene. Had it not been for the strange dresses, and the peculiarity of some of the implements, you might have almost fancied yourself in England. The plough is a most simple contrivance, entirely of wood, and appears to be carried home every night on the shoulder, for the sake of safety. As the various parties were going away to their rest after their day's work, we were struck with the custom that the women have of carrying their children. They either make them ride astride on their shoulders; or put them in a bag, which they have fastened round their neck; so that by this economical method of saving room—we will not say of trouble or weight—three or four children may be conveniently carried at once, one on either shoulder, and a couple more in the bag behind! One of these was a very ancient custom, and illustrates Isaiah xlix. 22.

After this we turned to the left, round the shoulder of Mount Gerizim, and presently came in sight of a large piece of rich low land, which there seems little doubt is the parcel of ground which Jacob gave to his son Joseph. (Gen. xlviii. 22.) Joseph's tomb (Exod. xiii. 19.; Josh. xxiv. 32.) is a conspicuous object, lying on the opposite side of the valley. Tradition may rightly have preserved this place. It is kept up in repair by the Jews; and is but a small mosque-like-looking whitewashed building. We

passed a gushing fountain of water, before we rounded the hill, and another clear spring nearer the town—but neither of these answer to the description of Jacob's well, though travellers have so often mistaken them. Still, Jacob's well is still here, a little lower down in the valley. It is a considerable size, being about seventy feet deep, and nine in diameter. The woman of Samaria might well remark the impossibility of getting water, without something to draw with. However it is never in use now, little or no water being in it. There seems to be little doubt, that this was the well at which our Saviour sat, while he talked with the Samaritan woman. It answers in all respects to the description; and there is none other like it anywhere in the neighbourhood at present. It is no objection, that there are wells in and nearer the city, where she might have gone for water, instead of coming out all this distance—for she may have resided in a village out of the town; it does not say where she lived.

The evening now began to close in as we turned again round towards the west, and entered the deep and narrow valley in which lies *Sychar*. A thin grey mist was rising up from the land, which mingling with the little smoke from the town, covered the lower part of the valley, and seemed to give great additional height to the mountains. There is Mount Ebal on your right, and Mount Gerizim on your other side, both rising up very steeply to a great height. As they mount higher, they gradually recede (of course) one from the other; and whilst picturing to ourselves the assembled multitudes pronouncing the blessings and cursings on both hills, we wondered that any human voice should be heard from one to the other. Perhaps it is not necessary however, to suppose this. A grove of olives and rich orchards led us into the town. We made quite a sensation passing through it, with our large caravan. All the men and dogs came out to gratify their curiosity, as if they were quite unaccustomed to the kind of thing. The

that you are looking for, there is a fair presumption, at least, that you have hit upon the right spot. This similarity of names is owing chiefly to the similarity which exists between the Hebrew and Arabic. The Jews, so tenacious in other things as well as this, always kept the original names of their places. And when the country changed hands, the Arabs, finding no difficulty in pronouncing the Hebrew words, retained them as they were.

town was closely built, the narrowness of the valley seeming to have the effect of squeezing it up, in as small a compass as possible. And like all other Syrian towns, there was a fair proportion of dirt. Every thing that is to be thrown away, as usual, is collected in the middle of the street, which here has a deep gutter running down the middle of it; and when you have got about half way through the town, you come upon a most violent stream of water rushing down a small street on your left, which presently falls into the gutter, and continues in it till it gets out into the country. So that some parts at all events are kept clean. This water was in some places so deep, that not only were our legs, but our baggage in great danger. The mules had to find their footing on the rough pavement, under water as well as they could; I expected every moment to see a catastrophe—a port-manteau or canteen rushing down with the stream. After we had got through the town, we came to an open space, where the stream, having on its way irrigated some beautiful gardens, again made its appearance. We pitched our tents close besides it, and once more were lulled to sleep by the sound of running water.*

The modern name of this place, Sychar or Shechem, is *Nablous*, a corruption of its former name, *Neapolis*, which it derived from the Romans: it was in their days a place of some importance. On the summit of Gerizim there are a few remains, but none that we may consider very ancient, though no doubt the stones themselves have once formed some of the original idolatry-places of the Samaritans. They would still perform their worship here, but the Turkish government will not allow them; so they have to perform it at their own houses. Ibrahim Pacha when he had Syria, was much more liberal, and let them do what they liked. Some of the descendants of the ancient sect of the Samaritans

still reside in Nablous, but there are a very few of them. In all, they do not number more than one hundred and sixty, and are found no where else but in this place. They still hate the Jews, and the Jews them, with as great vigour as in our Saviour's time, when we know that "the Jews had no dealings with the Samaritans." Every body knows the history of the Samaritans, their disagreement with the Jews, and how it first shewed itself. It is a most remarkable thing, that this should have continued through so many ages and centuries, unmitigated. And it is a singular instance of the way in which God works: often bringing a positive good out of an apparent evil. This disagreement of the Jews and Samaritans has no doubt been the means of preserving to us, so many of the books of the Old Testament entire, and uncorrupt. Rival parties with the same religious books in their hands, were exceedingly jealous of each other, lest there should be the least ill usage of what they deemed so sacred. The Samaritans believe in common with the Jews, that a Messiah has still to make his appearance; but they do not call him by this name. It is rather difficult, however, to know on what they found their expectations, for most of the prophetic passages, which are usually applied to the Christ, they explain away. That reference in Genesis xlix., particularly, they make out to refer to Solomon. They believe in the unity of God; and in the prophetic mission of Moses, whose five books they receive, and none others but them. On all the other books, received by the Jews and ourselves in common, they look with great suspicion. They also believe in the doctrine of the resurrection and of a general judgment.

March 15.

A lovely sunny morning only discovered to us afresh the beauty of our position, which we had but dimly observed in the dark of the previous evening, and by the light of the crescent moon. Nablous behind us, lay compact amongst its groves of

* It is a very ancient custom pitching besides a stream. We find it constantly mentioned in Scripture. 1 Sam. xxix. 1.

trees, sending up its thin curling smoke into the recesses of the rocky heights. The high mountains, which towered above on both sides, seemed to help to keep off the intense heat of the sun, and to render the narrow valley fertile as it was in its gardens and orchards, in which olives, fig-trees, vines; mulberry and almond trees were vigorously flourishing. This was the ancient Shechem, where the ten tribes revolted from the in-judicious Rheoboam. It was the capital of the kings of Israel, till Omri built Samaria.

We proceeded down the valley for about an hour; following the course of the stream, as it ran through a wood of olives, and meandered about from side to side of the valley, for the purpose of watering the various gardens, and turning the numerous mills. When we were out of the valley, towards the north, the view of the town on looking back was very striking. Leaving this, we now entered upon rich undulating ground, covered with flourishing crops. The wheat was springing up fast, and the barley was already in ear. The luxuriance of the wild flowers, though it improved not the culture of the grain, greatly enriched the beauty of the country. Large patches of the deep blue lupine, and of the scarlet anemone were scattered about all over.

There was a group of women, that we passed by, at a small stream, busy washing their clothes, by the very wearing-out process of beating them on stones, without the expense or luxury of soap. The younger women seem always to have the privilege, of wearing a wreath of stringed gold and silver coins over their foreheads. I was curious to see what these were, and tried to decoy a little child who was running about, with the bait of *baksheesh*, but the little thing would not come near me; she finally ran off in a screaming fright from the *Howajah*. Many of the women in Egypt are adorned in the same way; and some of them I have seen with many pounds' worth of gold coins on their heads. The winter rains have here and there made our road very bad; and as draining is unknown in this part of

the world, we often have to cross large swamps. To-day some of our mules were in a sad predicament, up to their girths in thick mud; it was with the greatest difficulty that we got them out. It was necessary to gallop our horses through, in order to escape a similar misfortune.

About two hours and a-half from *Nablous*, we came to the top of a ridge, from which, looking down, we had a full view of *Sebastiyeh*, the ancient Samaria. It is admirably situated on a hill whose sides are steep all round. Below are rich vallies, forming excellent land either for pasture or tillage. So that both for defence and for provision, Omri well selected his position. But when we talk of the position of Samaria, we can but tell where was *once* its situation. Now, nothing but rank grass, and trees, interspersed with a few huts and ruins, are to be seen. And yet the hill must have been once covered with houses and strong fortifications, for Samaria was an important place, and stood many a siege. The prophecy of Micah struck us, as being wonderfully fulfilled, "I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof unto the valley, and I will discover the foundations thereof." (Chap. i. 6.) The valley all around and below it, is literally strewn with building stones, many of them shewing evident marks of sculpture and architecture. The hill seemed all over to be a heap of rubbish; and protruding from its broken sides, were many remains of ancient walls and foundations. Amongst other of the more modern ruins, is one of the apse of a Christian church, but there is nothing worthy of mention.

From *Sebastiyeh*, you rise by a steep ascent, to the little village of *Barka*. Whilst in advance of our caravan, and resting till the camels came up, we were amused with observing the curious operations of the *scarabeus*, a large kind of beetle. They seem always to go to work in pairs, looking about for what they are wanting. When they have found it, (which is usually some manure lying in the road,) they detach a small piece,

and most carefully rolling it up into a perfect ball, proceed to roll it away to its place of destination. One keeps behind, and propels with its fore-feet, whilst the other in front, with his hind legs upwards against the ball, directs its progress. They seem to work uphill or downhill with equal perseverance; though in the latter case, they are frequently helped by gravitation, which often rolls them and the balls together down over and over, a long way. However this never damps their energy; immediately they have recovered themselves, they set to work again with fresh vigour. We were never able to stay long enough, to watch and see where it all was going to, but it was most probably to their nests somewhere, as a stock of provisions. We have seen these animals in many places; they abound in the valley of the Nile; in parts of the Arabian deserts; and we found them at their work at Tivoli.

From *Barka* we rapidly rose still higher, till at last, from the summit of a ridge of hills, we had a splendid view of the blue Mediterranean, and the open country all to the north of us. *Jebel-esh-Sheikh* was in clouds, and not visible; but we saw not very far short of him. The valley immediately below, looked like a sea of deep-green grass and crops. Then descending towards the right, we came through *Fendikumyah*, a pretty village on the slope of the hill, with a considerable quantity of wood about it. From this we came down into the valley, and proceeded up it in a north-easterly direction, over some very swampy ground, till we had *Sanur* in view. This is a moderately-sized village, very strongly situated on the top of a small conical hill, and is partly fortified. It held out seven months against *Ibrahim Pacha*, who was besieging it. When he had reduced it, in the usual spirit of Mohammedan conquerors, he almost levelled it entirely with the ground, placing his cannon just about where the track of the caravan passes.

Beyond this, lay a large piece of water, which filled up the whole plain, giving the appearance of an extensive lake; it is merely temporary however, and caused by the heavy

rains. It obliged us to make a considerable circuit, in order to gain the hill on the other side. On our way round, we fell in with a small party of Bedouins, who seemed disposed to be troublesome, if we might judge from their gestures and demeanour; for, of course, we were perfectly unable to understand two words of what they said. We rode on, looking very dignified, without taking the slightest notice of them; and they desisted from annoying us. In such cases, you may generally look at your dragoman as a barometer. If he stalks along apparently undisturbed, you may be pretty sure there is not much to care about. But if he looks at all alarmed or flurried, however he may try to pass it off, you may be preparing yourself for a little piece of work. We continued to rise out of this plain, till we reached a ravine, down which we came, upon *Kabatiyah*, a large village. We have never experienced much annoyance on passing through the towns or villages. The people are usually quiet, and confine their incivilities to a stare, or a short exclamation against the infidels, which does not do so much harm. There is most noise made, when the mules happen to wander out of their path, on to some cultivated land; and then the women are generally the screeching remonstrants.

A long narrow defile, in which a large party of merchants and pilgrims from Damascus were encamped with their camels, led us to *Jenin*. This place is identified with the ancient *En-gannim*, mentioned *Joshua xv. 34*. As the place has a very bad name, we procured a guardia for the night, from the governor, whom our dragoman represented as being a very obliging and civil man. The town is beautifully situated, on the edge of the great plain of *Esdraelon*, and overlooks a great part of it. Mount Carmel is seen stretching out towards the west, and Mount Gilboa towards the north. A few palms were scattered about here and there among the houses—the first that we have seen in Syria; and a thick cactus hedge lay between us and the town.

(To be continued.)

DETACHED THOUGHTS.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES i. 27.

THE Apostle here opposes Christian conduct to the observance of merely external rites, or to an outward profession, unaccompanied with inward feeling; and in doing this, he shews us what Christian sympathy ought to do in a world of suffering, and Christian holiness in a world of sin. We might at first suppose that active benevolence would *naturally* so occupy the thoughts and feelings, that spirituality of mind *must* be the result. But the daily experience of God's children too often accords with that of Dr. Chalmers, when he says, "I feel thoroughly assured, that unless fortified by prayer, the fruit of my intercourse with society even for objects of Christian usefulness, will be a relapse into the ungodliness and carnality of nature."

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled, &c.—MATT. v. 3-10.

HERE are eight steps leading to true happiness. They have been compared to Jacob's ladder, the top whereof reacheth to heaven. We must remember that they are intended to give us a description of every true Christian under different circumstances. In the third verse we meet with the very first step in our return to God, and we find this illustrated in the Prodigal Son, at the time that he came to himself, and said, "How many hired servants of my Father's house have bread enough and to spare, and I *perish with hunger*." In the fourth verse we are taught, that we must pass through the valley of tears to glory. From the fifth we may learn that trials will continually assault us, but that their amount and magnitude will be of little consequence, if we possess that

"meekness" of spirit which allows of their passing over us, and leaves us in possession of all that is *good* for us upon earth. Still, however, the child of God is not satisfied with this attainment, although the wisest man has pronounced it more honourable than military conquest. (Proverbs xvi. 31.) He is therefore represented as "hungering and thirsting after righteousness," (verse 6.) He feels that something far beyond his *own* is needed to appear before God in judgment, and that before he is fit for the happiness of heaven, his increasing holiness must prove his preparation for it. Such a state of mind would in theory lead us to suppose, that universal approbation would surround it. But this never can be the case so long as light tends to shew the darkness around it. The Christian must have his bitter enemies, whose conduct towards him will prove his farther advance towards glory, and lead him to imitate his blessed Saviour when he prayed for his murderers, "Father, forgive them, for they know not what they do." A spiritual knowledge of God *here*, as well as the knowledge of him *hereafter*, seems to be implied in the expression "they shall *see* God;" and the "purity of heart," (verse 8.) includes simplicity of design, as well as freedom from pollution.

The conduct spoken of in verse seven, must proceed from the same principle as that referred to in verse nine, but the latter extends further, beyond *self*, and reminds us of Joseph's vine, which was "to run over the wall." (Gen. xlix. 22.) The Christian must not live unto himself. However unthankful the office, when any good is *likely* to follow, he must strive to make peace between brethren, and if disappointed he must be fully satisfied with being *called* the "child of God," having the assurance that this is no empty title, involving expenses and responsibilities he is unable to meet; but one which secures the *possession* of every thing capable of making him happy for time and for eternity.

THE CHURCH PORCH.

In the church porch of St. Botolph, Aldgate, the wife and children of Dr. Rowland Taylor watched all night, knowing that he must pass that way on his journey towards Hadley. The Sheriff allowed the martyr to halt, and he knelt in the porch with his family, and repeated the Lord's Prayer before they parted.

THE old church porch is bleak and grey
That juts upon the trodden way ;
But in the shadow, mournful eyes
Are lifted to the midnight skies.

The midnight streets have long been mute,
There is no voice of harp or lute,
Yet watchers by their sorrow worn
Beneath that arched portal mourn.

A child, with dim but eager eye,
Is heeding every passer by,
And far along the shadowed street
Lists for the sound of trampling feet.

"What is the deadly sin ye rue,
That weary penance here ye do ?
Why watch ye in so cold a bower
When long is past the midnight hour?"

"For him, they count a perjured priest,
For him, they count earth's last and least,
For him, who is my father dear,
This mournful vigil, keep we here."

"I've heard it, o'er and o'er again—
The trampling of the horsemen's train—
And yet, oh yet, they are not nigh
Who lead my father forth to die."

"Look up, fair child! they are at hand,
Thy father and the armed band—
The tread of iron hoofs I hear—
Look up, fair child! for they are near."

With many a sword, without a torch,
They tarry at the ancient porch;
Although the martyr hastes to die,
They tarry at one bitter cry.

A little space, the porch within,
Such is the grace the mourners win,
They fold the hand and bend the knee,
The saddest group that eye could see.

And yet not sad—they are not so—
Who on the Master's errand go ;
And yet not sad—for those who stay
Shall hear his call some after day.

Still human sorrow, human fears,
Will struggle forth in human tears,
And broken are the words of prayer
That fall upon the chill night air.

How oftentimes that prayer hath gone
From lips unwatched and hearts of stone,
And leavened with an evil leaven
Hath found no listening ear in heaven ;

Prayer, that hath oftentimes been told
On beads of ebony and gold,
By glistening tear-drops numbered now,
Where in the dust the mourners bow.

Lord! thou hast been at hand to heed
That prayer, in hours of mortal need,
And sweeter than Arabian spice
Hath been the heart's own sacrifice ;

Surely that prayer this bitter night,
The vigil of a deadly fight,
Will knock, and loudly at thy door,
As when it rose from fires of yore.

And through the sharp temptation kept
He who hath halted not, nor slept,
Faithful to death, unscathed shall stand
In glory at thine own right hand.

Hooded and watched, he goes his way
To craving flames that will not stay,
And the sad watchers in their home
Pray earnestly "God's kingdom come."

R. C.

Review.

REJOICE, AND WEEP! a Discourse delivered in the Abbey Church, Bath, at the celebration of the Jubilee of the Church Missionary Society, Nov. 1, 1848. By the Rev. JOHN EAST, M.A., Rector of St. Michael's, Bath. Hamilton, Adams, & Co., London.

WE confess that we regard our Church Missionary Jubilee as affording no ordinary token for good in a national point of view. And this, not so much because of the ready co-operation in its celebration, which has been so largely given in high and influential quarters, or the extra sums that have been raised, but because of the pledge which is thus substantially given for an extended interest and more adequate support on behalf of the missionary work. We are evidently hastening into critical and most eventful times. If our nation is to be preserved amidst the general wreck that surrounds us, she must rise more fully to her manifest duties, and become more adequately the salt of the earth. Gladly would we indulge the hope that our Jubilee is presenting a pledge for this. Eagerly do we catch at every symptom of promise, and while we rejoice over the spirit in which the Jubilee has been celebrated throughout the land,* we cannot fail to augur well from one of the most cheering facts that the society has ever yet presented, and to which we adverted in our last number, viz., that the college for training missionaries, at Islington, is full to overflowing, and numbers of applicants are rejected because they cannot be received. If the Lord puts it into the hearts of his servants to offer themselves for missionary work, we have faith to believe that He to whom belong the silver and the gold, will not fail to provide the means for their support. And we

should not hesitate to say to the committee, refuse none who are suitable for the work: increase your accommodation, or place the overplus with suitable clergymen, never doubting but that if missionaries are sent to you for your adoption, the Lord will provide their sustenance.

The spirit which has pervaded the Jubilee commemoration has been as gratifying throughout the provinces as in the metropolis. Perhaps we cannot convey a more correct idea of it than by referring our readers to the sermon preached in the Abbey Church, in Bath, by Mr. East, who was selected for that service as being the oldest clergyman in that city, and the most conversant with the early history of the society. "Sorrowful, yet always rejoicing," is truly the apt motto of Christians in their personal and individual experience; and Mr. East thought justly that what characterizes Christians individually, applies equally to the Church collectively; and consequently, he is led to represent this Jubilee season of our church as one of weeping as well as rejoicing, taking for his text "Rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.)

With respect to the joy of our Jubilee, New Zealand is referred to as exhibiting the fruits that have been produced by the labours of our missionaries.

"A man of sound judgment, who knows New Zealand well, gives it as his deliberate conviction, that from that field alone has been gathered unto God a harvest of glory, which in comparison would yield to no other from the days of St. Paul. Yet it is only little more than two-and-thirty years since our first humble band, not of clergymen, but of lay mechanic missionaries, settled in those lands of cannibal barbarity. It was in that same sixteenth year of

* We have only heard of one exception to the excellent spirit which has prevailed, and that was in Dublin. While we deeply regret the interruption that took place by the attack on the Archbishop of Dublin, we equally regret if any adulatory and unmeasured compliments induced it. There is an immense improvement in our religious meetings in this respect; and having only the newspaper account, it may be that there was nothing objectionable in this respect.

our society, that the first fruit was gathered in the person of Mowhee, a young New Zealander, sent to this country in 1816, by the Rev. T. Marsden, who first heard of the Saviour from the lips of a pious naval captain, in the hut of his parents, before a mission to his country was ever thought of, and who prematurely died in London, while under training for the missionary work."

Mr. East proceeds to another very cheering source of joy:

"This blessed Jubilee likewise connects our spiritual exultation with that of numerous brethren, and sisters, and their children, of missionary families and their congregations, who, on this very day, are encircling the mighty globe with a bright girdle of joyful praise and believing prayer. We seem to realize the forcible language of the society's sixteenth report: 'This blessed country is the heart of the moral world. The special goodness of God has caused to flow into this land, in full abundance, the streams of life; and has communicated to it an energy, by which they are impelled through every land.' Each member—the tenderest fibre of the vast body, partakes of the joyful sensation that fills the heart. To-day, as the revolving dial of heaven gives the varying hours of different lands at a hundred and two missionary stations, we rejoice with them that rejoice and keep the Jubilee festival, in the far land of Sinim: on Hindostan's vast plains and mighty streams: amidst the spicy groves of Ceylon, and the evergreen islands of the West; by the Red Sea and the Nile; in Minor Asia and in Greece; by Western Africa's sunny fountains, and amidst the first snows of a Canadian winter; on the repulsive shores of British Guiana, and through evangelized New Zealand. Think of our 139 ordained missionaries, European and native, with 43 catechists, and lay teachers, and 1300 native teachers, and 30,000 scholars, and 13,000 communicants, and multitudes of attentive hearers, all realizing that they are one with us. The Gospel alone ever gave such a day as this to men

of every clime, separate in the flesh, but united in spirit. Varied are our tongues in song, but all our joys are one.

"In Britain, also, the rejoicing companies are not few. In every chief city and in numerous towns and villages, the society has friends and members. Its affiliated auxiliaries and associations are many, and to-day most of them, if not all, keep high festival. Our beloved and revered Primate leads the mighty throng, and preaches in London before the parent committee; the Rev. Canon Dale having previously pleaded the great cause in St. Paul's. The Archbishop of York takes the same course at York; the Bishop of Winchester in his cathedral, and the Bishop of London at St. George's, Bloomsbury; while the Bishop of Oxford will give us his advocacy in that same university church, wherein the venerable Cranmer witnessed a good confession on the eve of martyrdom for those precious truths that we are now rejoicing to spread through the earth.*"

The time of the society's institution may further awaken our joy and thankfulness.

"Our rejoicing is heightened when we remember THE TIME of our society's institution. Deeper gloom never rested on all nations than at the close of the last century. It was as when 'the earth was without form and void, and darkness was upon the face of the deep.' But that was the time chosen of God to prepare the way for a new era of Christian light. 'The Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.' 'Amidst the most desolating wars, and under the most discouraging aspect of public affairs,

* It is just three centuries since good Cranmer, with other prelates and divines, brought to completion and published the first reformed service of the reign of Edward, "the Order of Communion." It was printed in 1548. And now, in 1848, the Book of Common Prayer, for which so largely we are indebted to Cranmer, is becoming, through our Church of England Missions, the Prayer Book of every land.

the Lord introduced a hitherto unknown impulse of religious union, philanthropy, and zeal. While 'judgment began at the house of God,' the degenerated Christian Church; while the heaviest calamities afflicted and oppressed the nations; while the oldest empires were plucked up by their very roots; amidst the general confusion sprang up the Tree of Life, to spread its shade and to scatter its fruits over all the earth."

And truly one of the most gratifying sources of rejoicing is the fact, that for this long period of nearly fifty years, the Church Missionary Society has uniformly and continuously upheld the sound Protestant evangelical truth of Scripture, and done what human means could possibly do to keep out error in all its various characters, and send forth labourers determined to know nothing but Jesus Christ and him crucified. Amidst the heterodox and pernicious influences that have been at work in our church, this is a fact which cannot fail to stand prominent in our calls to thankfulness and praise.

Truly then is it observed:

"We 'rejoice' that what was begun in deep personal humility, but on the very highest principles, and with the most determined energy, has been carried on in the same spirit. 'This society,' said one of its fathers in the third anniversary discourse,— 'this society, I can safely assert, mean to prepare the way of the Lord, by exhibiting the only remedy for fallen nature, namely the cross of Christ, and the regenerating influence of his Spirit; and that in the most simple and unequivocal manner' possible. They have seen folly and disappointment inscribed on every other remedy, or unscriptural modification of the true remedy, and that in every age, and in every place, and depend alone, under God, upon the truth as it is in Jesus.' While its founders resolved that it should be conducted upon those principles, which they believed to be most in accordance with the Gospel of Christ, and with the spirit of the reformed Church of England, they were equally determined, in the

expressive language of the Rev. Josiah Pratt, that its management should be kept 'in evangelical hands.' In such hands it has remained for fifty years, and prospered. In such hands may the God of all grace ever keep it! Were the helm to fall into other hands, we should expect nothing else for our gallant ship than for her to be stranded on the shoals of mere moral divinity, or to be wrecked upon the rocks of ancient Romanism, or of a modern and modified Popery under a specious Anglican name. **OUR SOCIETY MUST REMAIN PROTESTANT AND EVANGELICAL, OR PERISH."**

Most refreshing is the following picture of our missionary labours:

"And now, 'Lift up thine eyes, and look from the place where thou art, northward and southward, and eastward and westward.' What hath God wrought by our society, and by its supporters employing also other means! Ethiopia is stretching out her hands unto God, in more than one of her many provinces. New Zealand is a diocese of the church of Britain. Eastern India has its four-fold episcopate, its numerous body of missionary clergy, its churches, schools, and evangelized towns and villages. For that establishment, which has added four vast dioceses to the English church, our Buchanan laboured and wrote, and our own Wilberforce toiled, and employed his persuasive eloquence in the senate. He, who at one time could hardly obtain from the government of his day, from Pitt himself, a solitary chaplain for New South Wales, lived to see greater things than his large heart ever dreamt of,—or perhaps even his faith ever ventured to implore in prayer. On every continent, almost on every island, and in every kingdom, doors are opened; and, without in the least disparaging other bodies of labourers in the same holy cause, the Church Missionary body might be addressed in words similar to those of Paul to the Thessalonians: 'From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.'"

Amidst the causes of weeping, Mr. East justly laments the want of a more extended support—

"While, therefore, we rejoice, and are thankful to God to them, that now, in its Jubilee-year, we are favoured with the vice-patronage of his Grace the Archbishop of Canterbury, and the vice-presidency of the Archbishop of York, and sixteen of the twenty-five English prelates, and six of the thirteen Irish prelates, and ten of the seventeen colonial prelates,—and with the countenance and support of, probably, about three thousand of our sixteen thousand clergy,—and while a goodly array of nobility and gentry appears in our lists of members,—yet the cause of the society is not regarded as the cause of the whole Church. Rejoicing that our God has enabled our institution to live and work down many prejudices; to overcome much opposition and gigantic difficulties; it is still our grief, that the office of patron, reserved for a prince of the Royal Family, remains vacant; that its claims are set aside by the great majority of both our clerical and lay members; and that there are yet **TEN THOUSAND CHURCHES**, in England alone, in which it finds no advocacy, and **SEVERAL HUNDRED TOWNS**, each with above a thousand inhabitants, where there is no Association in aid of it!"

We really could not have credited the fact unless we had heard it stated on authority, that there are yet **TEN THOUSAND** churches in which the Church Missionary Society finds no advocacy. Deeply do we regret, not merely the failure of a more extensive support to the society, but the loss of a real benefit and privilege to so large a portion of our church. Surely the example of our bishops, and the impulse of the Jubilee will tell a different tale before long!

If we have to weep that more is not done for the society, it is not from the poverty of the country, trying and distressing as the times unquestionably are—

"It is not that our country is too poor to give further aid. The Church

Missionary Society arose and flourished amidst the pressure of taxation and national trouble, beyond all precedent. It arose in the very heat of the revolutionary war, and it almost suddenly sprang into vigour of action, and wide extent of operation, and large resources, at the time when the deadly conflict had reached its crisis, in 1813, and our country had **ONE MILLION AND FIFTY-THREE THOUSAND MEN IN ARMS**, and the expenditure of one year was **ONE HUNDRED AND SEVENTEEN MILLIONS!** 'Mightily,' observes the Rev. E. Bickersteth, 'as the missionary spirit has grown at home, it must yet be admitted it burns very feebly and inadequately in our church; though the wealth of Britain is very great, and its chief wealth is in the Established Church.'

"It is our sorrow that men give not of their substance to the Lord with that holy alacrity, which marks a cheerful giver."

More hopeful as matters are in this respect, Mr. East truly says:

"Sadly few of the class of men we need come forward and say, 'Here am I, send me!' Our younger clergy are too generally attached to the soft comforts of a home ministry, to be ready to 'endure hardness as good soldiers of Jesus Christ,' and go forth to 'fight the good fight of faith' in heathen lands; and not a few are spending the prime of their days in the cultivation of a barren and thorny divinity, which will leave them and the Church without fruit, and God without honour from their labours."

"In Southern India our missionary success has been increased **SEVEN-FOLD**, but our missionary labourers only **TWO-FOLD**. The fields have been white unto the harvest, but the labouring reapers have been few and insufficient. In proof of the interest taken by those who dwell around our Missionary stations abroad, both Europeans and natives, the amount of their contributions last year to our funds was greater, than the whole average yearly income of our Society, through the first twenty years of its existence."

"So far are we from having any reasons for self-complacency at what we have been doing, either at home or abroad, the men who have done most lie at their heavenly Master's feet, and would have all their fellow-servants join them in the penitent cry, 'Enter not into judgment with thy servant, O Lord.' 'We are called to weep with them that weep' tears of bitterest sorrow, under a sense of their unprofitableness; the coldness of their love; the weakness of their faith; the tardiness of their zeal; and the indolence of their most arduous labours for Christ and the souls of men. What might not have been done, (speaking after the manner of men, and admitting without any reserve the doctrine of the Divine Spirit's sovereignty, in 'dividing unto every man severally as he will,') had it been with us, as with the Thessalonians, whose 'faith grew exceedingly, and whose charity every one toward another abounded:' had we been more devoutly men of prayer, self-denial, and self-consecration: had our hearts been more spiritual, our temper more heavenly, our conversation more unworldly, our gifts to the treasury of the Lord's missions more suited to the bounty of the 'liberal, who deviseth liberal things,' and less of constraint or conventional habit?"

Truly touching is the following reflection:

"Looking to the average of life in heathen lands, TWO GENERATIONS of men must have passed away during these fifty years of our feeble, and hesitating, and timid missionary work. More than twenty millions of these wretched beings depart into a miserable immortality every year. Twice six hundred millions of men have died in the misery of sin and entered a hopeless eternity, since it was determined here to do 'something' for them.

"For the greater part of these fifty years, no hostile fleets swept the intervening oceans, and forbad the transit of missionaries. No armed hosts lined the shores of the nations and forbad our landing. We have enjoyed more than thirty years of

European peace, and the whole globe has been accessible to British enterprise and commerce. And what has been done? Surely, surely, we have more cause to weep over what is left undone, and even unattempted, than to be elated by what has been accomplished."

Mr. East next regards the Jubilee as a season of *Hope*:

"And now, Lord, what wait we for? Truly our hope is even in thee.' We may have been too fondly depending upon, and expecting too much from men. Now, 'my soul, wait thou only upon God, for my expectation is from Him.' The Lord being our helper, guide, and teacher, we shall no longer make flesh our arm, reposing in human wisdom, confiding in human strength. It shall be in God, who cannot lie, that we will hope, and trust, and not be afraid. It shall not be in the soundness of our doctrinal views; in the wisdom of our plans; in the zeal and integrity of our committees; in the dignity of our patrons; in the wealth and liberality of our members; in the augmentation of our income; in the holiness, and self-devotedness, and talent of our missionaries; in the extent of our missions, or in the multitude of our converts. For all these advantages we will labour, and be thankful when they are ours; but they shall not be our dependence.

"The hope that animates us in the prosecution of our great enterprise is built upon the Rock of ages, the Lord himself. His every attribute is pledged to the furtherance of that Gospel, by the human preaching of which He is pleased to save them that believe. 'My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' We are in danger of calculating too largely upon the efficacy of wise human counsels, and laborious love of souls. A profane and unbelieving world may sneeringly address the friends of missions, as an American merchant addressed the great and good Morrison, when on his way to the vast field of his imperishable work:

'So you are going to China, and expect to do great things there!' His reply shall be ours. 'I am going to China: I do not expect that I shall do great things, but I expect that God will.'

Finally, the Jubilee implies the duty of *praise and prayer*:

"It is matter for loud thanksgiving unto God, that our day of Jubilee can be thus celebrated with us, in above one hundred important places in the heathen world. But He who, having 'the residue of the Spirit,' giveth more grace,' at the same time requireth more prayer. He loves to be importuned. 'Let every member of this Society charge on his conscience, a more steady and patient exercise of prayer for this and all similar undertakings. Let his private addresses to the throne of grace, and his prayers with his family, discover a soul deeply interested in the salvation of the world! Then will glorious times soon succeed. He who prepares the heart, will listen to the prayers which he has inspired. And when waiting faith has been exercised, it will receive its reward. * * * * Withal, in submission to the sovereignty of God, it behoves us to cherish INTENSE DESIRE for the conversion of men. Neither clerical nor lay support of missions will much avail without such desire."

The duty of personal efforts is powerfully urged:

"These duties also imply ardent and persevering personal efforts. All cannot be missionaries abroad. But all can be domestic and social missionaries—all can labour to interest others in this holy object. Let each do what he can, as in the sight of his heavenly Master, and inconceivably more will be accomplished, over which ages to come will rejoice. It is not only classical, but Christian, to learn from an enemy. My dear brethren, let us closely watch the movements of Rome, both at home and abroad. 'The children of this world are in their generation wiser than the children of light.' At the rise, and for the first thirteen or fourteen years of

this Society's existence, it was thought and said by Christian men, that the Papacy was asleep as to foreign missions. But is it now? No: it 'has awaked as one out of sleep; and like a giant refreshed with wine.' And much of that wine has been of British vintage. Rome is at work: so must Sion be. Greater is the Lord that dwelleth in Sion, and he is our strength. Babylon shall fall: but let the children of Sion be joyful in their King, for he shall reign for ever, and they shall reign with him. More silver and more gold must be cast into the mission treasury—there are noblemen—there are commoners of this realm, whose personal incomes equal or exceed that now received by the Church Missionary Society, from all its tens of thousands of subscribers. We are not allowed to regard this society's object as that of a common charity, which one may or may not support. The Lord demands the *means* of missions, as well as missionary agents from his people, when he charges it upon his church: 'Go ye into all the world, and preach the Gospel to every creature.' To refuse our aid, or to give it with a niggard hand, is to rob God and to defraud the souls of men."

And if any further motive were wanting to rouse us to an adequate sense of our duties on behalf of the heathen world, we may well gather it in the solemn appeal with which this interesting sermon concludes:

"We have been reminded of the truly affecting consideration, that few, if any of us, can witness another Jubilee of the Church Missionary Society. Let us do *what* we can *while* we can. Ere long, the wicked and slothful servant will have his eternal portion fixed with the unbelievers. Ere long, the often weary but faithful and persevering servant will be at rest. Oh! wondrous boon of grace and love! For him there will soon be no more sympathy in grief. He will rejoice with all that shall rejoice in one unbroken and everlasting Jubilee. May that faithful servant's lot be ours!"

RECOLLECTIONS OF ROWLAND HILL.

THIS great and good man was originally and singularly eccentric; but then his eccentricities never touched or impaired the fundamentals of truth, neither did they proceed from a wanton levity. He availed himself of the natural bias of his singularly constituted mind for the purpose of enforcing truth either practically or doctrinally; and if any one chanced to be upset by what appeared to be the ridiculous, he must have grievously failed to detect the *animus* of the man whose whole soul was engrossed with the most effectual enforcement of truth. If Rowland Hill was eccentric, he, at all events, steered clear of all the theological novelties and speculations of the day. No one ever maintained more entirely, through a long life, the consistency and stability of truth. He could scarcely speak with patience of the many "isms" which he saw rising up in the Christian world. Never did he fail rightly to divide the word of truth, and to dispense to all, in due season, the sound, wholesome bread of Scriptural Christianity. And whether we consider the immense congregation which he constantly addressed, the earnestness and beseeching with which he proclaimed Christ to his fellow-sinners, the assiduity with which he sought out and entreated all to come to him, or the lengthened period of his ministry, I often think that, perhaps, no one will be found in the last day, to have been the honoured instrument of sending so many precious souls to heaven, as this blessed man.

It appears from his biographer, that many anecdotes respecting him,

which have been generally received, are unfounded. I can vouch for the reality of the following: Mr. Hill was once preaching from the text, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) After a solemn pause he thus began—"Filthiness of the flesh!—that is beastly; filthiness of the spirit—that is devilish. Hence, if a man is given up to filthiness both of flesh and spirit, he is both a beast and devil conjoined; and where, then, is the boasted dignity of human nature? Who must not conclude that the sinner is abominable?"

On another occasion I heard him in his course of expounding the Epistles of Peter, on Friday mornings. He had come to the subject of female dress: "whose adorning let it not be," &c. I could not help thinking, that he conjured up one of the most ingenious and conclusive arguments against the love of dress which a preacher ever adopted. These were his very words: "I invariably observe that the ugliest women dress the smartest!" Of course from that day forward every female in the congregation would, in self-defence, become simple in her attire!

Our ancient pillars are fast failing us. Oh! that there may be no room to doubt that their mantle descends in all its entirety on those who come after them, and that the Spirit which dwelt in our venerable fathers is still as largely present with us in his saving influences.

SUPPORT IN TRIAL.

REMEMBER what schools God will place you in, my brother, and do not then quarrel with the dispensations of God. Thy faith may at this present moment be dark; thou mayest have trials where others little suspect

DECEMBER—1848.

their existence. Ah, one drop of bitter will often make the whole cup bitter; and this I know, one drop of sweet will make the whole bitter cup to be sweet! But if the Lord is placing thee in that school of

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experience, what is it for? It is in that school that thou art to learn out the varied excellencies of Christ, though it is oftentimes painful, and mortifying to our nature. We have bitterness sometimes from God's saints: *Christ is sweet!* Faithlessness in this world: *Christ is faithful.* Deeper discoveries of one's own sin than one had ever suspected; *His blood cleanseth, his righteousness justifieth, his grace is sufficient.* I find the ear of those who love me, at best partially closed. How often do we find it! They cannot listen to us; they have heard it so often, they

cannot listen to us; they are so occupied—occupied elsewhere by their own troubles. Do we wonder? But what lesson do we learn by it? I have one that bends his ear to me, stoops to listen to me, hangs over me, places his arm beneath me, never leaves me, never forsakes me. The sympathy of Christ! That one truth is enough to break our hearts; and the blood of Christ presenting us before God without a spot, and all this through free, unmerited grace; this is enough for every day, and hour, and moment of our existence."

THE HIDDEN LIFE.

THE thoughts of Christ are becoming exceedingly frequent with me. I meditate on his glorious person as the Eternal and Incarnate Son of God: and I behold the infinite God as coming to me, and meeting with me in this blessed meditation. I fly to him on multitudes of occasions every day; and am impatient if many minutes have passed without some recourse to Him. Every now and then, I rebuke myself for having been so long without any thoughts of my Saviour. How can I bear to keep at such a distance from him? I then look up to him and say—Oh, my

Saviour, draw near unto me: O come to dwell in my soul, and help me to cherish some thoughts wherein I may enjoy thee. And upon this I set myself to think of what he has done, and will do for us. I find the subject inexhaustible; and after I have been thus employed in the day, I fall asleep at night in the midst of some meditations on the glory of my Saviour—so I fall asleep in Jesus: and when I awake in the night, I do on my bed seek him whom my soul coveted: the desires of my soul still carry me to Him who was last in my thoughts when I fell asleep.—*Cotton Mather.*

A CHRISTIAN'S END.

WISE agents always consider their end before setting upon their work; and then direct their actions to that end they proposed. If the mariner launch, it is that he may get to such a harbour; therefore he sails by compass that he may compass what he sails for. A Christian should have always one eye upon his end, and the other upon his way. That man lives a brutish life, that knows not what he lives for: and he acts but a fool's part that aims at heaven, and lives at random. A wise Christian's end of living

is, that he may live without end; and therefore his way of living is that he may live continually to spend his life in the ways of life; he is walking in those paths, where he sees heaven before him. Oh my soul! what is it that thou aimest at? is it a full enjoyment of thy God? Why, then, while thou art present in this body, be always drawing near to the Lord: so when thou shalt be absent from this body, then thou shalt be always present with the Lord.

Intelligence.

FOREIGN.

FRANCE.—A few days past, a fresh body of colonists departed for Algeria. Whilst at the moment of departure a priest was addressing these poor creatures, one of our brethren distributed to them, in the name of the Bible Society, between 400 to 500 New Testaments, and some religious tracts, which were received with gratitude.

AUSTRIA.—The Archbishops of Salzburg and Olmutz are, in many respects, independent of the Pope, and in ecclesiastical matters were also independent of the emperor. Having enjoyed their share of independence, they can appreciate its advantages, and now desire complete emancipation, not only for themselves, but for others. The latter prelate, and his suffragan, the Bishop of Brunn,* have already taken the lead in memorializing the Constituent Assembly at Vienna for the emancipation of nearly twenty-nine millions of Romanists from all dependence on Rome. A portentous revival of councils in Germany is also seriously contemplated. Here is the rumour at least of an ecclesiastical as well as national disruption—a rising of religious independence, which cannot lead to any result favouring the unity of Romanism. To our eye, this constitutes one of the most important features in the present perplexing aspect of the Austrian revolution. In correspondence with the Pope, some months ago, a schism, perhaps then foreseen, was threatened in retaliation for any hostility his holiness might commit on Austria, or might sanction. The threat was weighty; but the Moravian schism comes not from Ferdinand. It may proceed from the hand which “shakes heaven and earth,” and the pre-sages of such a rending multiply. Already the clergy, seeing Europe

in action and the Pope in fetters, seem willing to move onward without him. No such movement can be ultimate, but must originate another; and once made, cannot be nullified. The independent Archbishopric of Olmutz has become the centre of an action which, especially in these times, cannot be ineffective.—*Christian Times*.

SWITZERLAND.—We regret to learn that the Head of the Deaconesses Institution at Eschallons, of which we gave an account in our October number, has been driven from her post by the strange spirit of persecution which is raging in professedly liberal Switzerland.

(From the *Morning Herald*, Nov. 1.)

It is impossible not to be struck—if the comparison occurs to the mind at all—with the prodigious difference which appears to exist at the present moment between the state, condition, and employments, of England on the one hand, and the various nations of the Continent on the other.

Never, we apprehend, since the dissolution of the Western empire, has Europe generally exhibited such a state of confusion, disorder, weakness, and disorganization as at the present moment. The south and the north, indeed, Spain and Scandinavia, are, as yet, but slightly affected by the earthquake; but all the central kingdoms “reel to and fro, and stagger like a drunken man, and are at their wits’ end.”

Why even the Papacy totters. Its hold on the public mind in Italy is gone. Not long since it was said in Florence, that on hearing the news from Milan, “Pope Pius wept bitterly.” On which fact a Florentine journal, *Il Popolano*, thus commented, in an article which was soon reprinted, and circulated by thousands in Tuscany and Lombardy.

* See *Christian Times*, No. 5.

"IL PAPA PIANGE!"

"The Pope weeps! Weep, ill-counselled Pontiff, weep for your vanished glory—acquired at so light a price, and lost at so costly a sacrifice of the blood of men, who idolized a vain man, an image of clay—the shadow of a man.

"Weep, Pontiff—weep for the nations you have betrayed; for the destinies of Italy which your fearful, timid, paltry mind could not grasp; sheltering yourself under the sublime mantle of a religion which you might have led back to its pure fountain heads, but to which, on the contrary, following the old custom of your predecessors, you have added your own contribution of shame and defilement!

"Weep, O Pontiff!—THOU SCETRED AND LIVING ANTI-CHRIST (*sceltrato e vivente anti-Christo*), weep for your dearly beloved Germans, and hurl at the heads of their slaughterers before proud Milan and unconquered Bologna—hurl all your thunderbolts—they have nor weight nor edge.

"The Pope weeps. Weep, Count Mastai, weep that the Providence thou trustest in has not yet granted the results aimed at in the destinies of Italy; for it is plain that the providence to which thou hast committed thy people means nothing more than thine ancient ally, the empire—that ever-faithless prop of the Simoniacal Papacy.

"In order that Rome might lie tranquil under the double yoke of thine own demoralizing policy and of northern despotism, thou hast, in vain, commended thyself to all thy saints—and so it should be. Hast thou not, in thy delirium of fear, reached to very blasphemy? Hast thou not dethroned the Eternal, and placed in his stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not, to these, rather than to Him, committed the guardianship of Rome, hoping, perhaps, that this Provisional Government in heaven, like Provisional Governments on earth, would be weaker and less watchful than that of the God of vengeance, the terrible God,

who stands for the defence of peoples, as thou dost for kings?

"Weep, weep, Father—no longer 'holy'—weep that your orders to desist from fighting were treated like a light breath; and, as the idle wind, your orders of blind obedience to the compacts with the enemies of Italy concluded in the silent and sinister depths of the Vatican.

"Weep, thou favoured of Loyola, for even if the followers of freedom fall by the German sword, the followers of Ignatius will not go scatheless.

"Weep, Pope—weep burning tears over the tomb thou hast dug for thyself; weep, for Italy will yet be a great and glorious fact, while the Popedom becomes a polluted name; weep, for while Italy rises more beauteous from the stake to which thou condemnest her, the Popedom will sink into putrefaction and decay, amidst the joyous shout of emancipated nations."

France, Austria, Prussia, Italy, Sicily, Naples, are all in turmoil, without prospect of amendment or hope of rescue. But what of Britain?

Why, much might be said of crimes and follies, much of talents abused or wasted. But there are some hopeful symptoms among us; and looking at the occupations of Vienna, of Berlin, of Paris, of Naples, and of Rome, on these first days of the coming winter, we could not help being struck with one remarkable point of contrast.

Yesterday, a commemoration sermon was preached in London, by the Archbishop of Canterbury; and another in York, by the Archbishop of York. The Bishop of London preached in Bloomsbury Church,—the Bishops of Winchester, Salisbury, Oxford, Norwich, St. Asaph, &c.,—in the cathedrals of their respective cities. In Manchester, last evening, *twenty-one* churches were open, and *twenty-one* sermons preached by as many different clergymen. The number preached in London, yesterday, we cannot arrive at; in the parish of Pancras alone there were *nine*. In Cambridge, and many other towns, every pulpit was occupied with the

subject last Sunday. Mr. Dale preached on the subject at St. Paul's Cathedral, last Sunday afternoon, to nearly 3000 people.

And what was the occasion for this religious celebration? It was the commemoration of the fiftieth year of the Church Missionary Society.

"It was in the year 1799 that a little band of clergy and laity met together, to form a society for this purpose, and in 1804, the first missionaries went forth, to Sierra Leone. In a few years, others were sent to New Zealand, then to India, and to other fields. At the present hour, the Church Missionary Society not only is actively engaged on the rocky and wooded peninsula of Sierra Leone, among the liberated Africans; but has travelled a thousand miles to the eastward to Badagry and Abbeokouta. It has been driven from Abyssinia; but its missionaries have clung to the east coast of Africa, near Mombas, and have made good their footing there. In Cairo, that ancient seat of bigotry, the society is at work both among the Coptic population—the descendents of the ancient Egyptians—and among the Mahomedans. India has many missions of the society. The sandy plains of palm-girt Tinnevely; the rich woods of Travancore, clothed with all the splendour of tropical luxuriance; the great cities of Madras and Bombay; the long-neglected nation of the Teloo-goos; the domes and minarets of Agra; the rolling stream of the Ganges; and the highlands of the snowy Himalayas; have all witnessed the love of God in sending his servants to preach the Gospel, and the converting power of the holy Ghost. The opened door of China has been entered by the society. In British Guiana, in South America, amid the swamps and tangled jungles of the banks of the Essequibo, tribes before unknown to Europeans, and living like the wild beasts of the forest, have been evangelized, and are now 'sitting at the feet of Jesus, clothed, and

in their right mind.' In New Zealand the leafy glens and mountains, the lovely lakes and their rocky islets, have resounded with the prayers and praises of believers in Christ, who in their childhood were wholly ignorant of God, but who have heard of the living Saviour from the missionaries of the society. The negroes of the West Indies have also been the subject of our exertions. And far back in the prairies and woods of North-west America, amid the burning heats of summer, and the piercing frosts of winter, do our missionaries continue to win souls to Christ, and to gather large congregations of the Red Indian tribes to hear of his love, and to join in prayer to him."

The general results of its operations are thus summarily given:—

Missionary stations	102
European clergymen	125
Native and East Indian clergymen	14
European lay teachers	43
Native and East Indian lay teachers	1,299
Communicants	13,010

Besides tens of thousands of children, in its many different stations, under regular Christian instruction.

The object of the celebration of this week, as one part of which a general meeting will be held in Exeter Hall this day, is, "to thank God, and take courage." To look with gratitude at the past, and with new resolve at the future. It is proposed by one simultaneous effort, to raise a special fund of £100,000 in the present year, to be employed in effecting several great objects. Two donations of £1000 each, from individuals in the middle walk of life, were announced last week.

Such is the principal feature visible in English society, in the first week of this month of November, 1848. And, certainly, no one will deny, that it presents a singular contrast to the occupations of most of the continental nations and cities, at the same moment of time.

HOME.

LONDON COMMITTEE FOR THE RELIGIOUS IMPROVEMENT OF ITALY AND THE ITALIANS.—A meeting of Christian brethren was held in Freemasons' Tavern, London, on Friday the 6th of October, at which Sir Culling Eardley Eardley, Bart., presided. There were present Rev. T. R. Brooke, rector of Avening; Rev. A. Brandram, secretary of the Bible Society; Rev. A. S. Thelwall, secretary of Trinitarian Bible Society; Rev. W. Bevan, secretary of the Evangelical Alliance; Rev. J. Robinson, secretary of the London City Mission; William Jones, Esq., secretary of the Religious Tract Society; Rev. W. H. Plumptre, rector of Eastwood, Notts.; Rev. Edw. Craig, minister of St. James', Pentonville; Rev. Dr. Hoby; Rev. J. A. Walker, rector of Gallo; Rev. W. Arthur, of Paris; Rev. Dr. Alder; Rev. Dr. Carlile, of Parsons-town, Ireland; Rev. Ridley H. Herschell; Rev. Dr. Kidston, United Presbyterian Church; Rev. Dr. Giacinto Achilli; Sir T. W. Blomfield, Bart.; Hon. Arthur Kinnaid; F. F. Goe, Esq.; George Hitchcock, Esq.; Lewis H. J. Tonna, Esq.; Capt. Sullivan; J. Wallis Alexander, Esq.; James Whitehorne, Esq.; Lewis A. Jones, Esq.; together with many others.

After prayer by the Rev. T. R. Brooke, L. H. J. Tonna, Esq. submitted to the meeting extracts from a voluminous correspondence with friends of Gospel truth in various parts of Italy, by which it appeared, that in the providence of God many openings have offered themselves, both for the dissemination of the pure word of God, and of sound religious publications, and even for the preaching of the Gospel. It appeared also, that many friends were ready to devote themselves to the cause of sacred truth in Italy; and that committees for this purpose had also been formed both at Geneva and New York. The facts narrated were of a *deeply interesting* nature, but, from prudential motives, are not published.

It was then unanimously resolved:

"That a committee *ad interim* be formed, to be called 'The London Committee for the Religious Improvement of Italy and the Italians.'"

"That the main object of this Committee shall be to communicate with existing societies, to further their labours for Italy in various ways; to collect and administer funds; and to obtain and transmit information for the promotion of these several objects.

"That such objects shall especially be—

1. The circulation of the Holy Scriptures and tracts.
2. The promotion of colportage in Italy.
3. The maintenance, wherever practicable, of Italian preachers.
4. The opening of a place of worship in London for Italians.
5. The availing itself of all providential openings for the furtherance of the Gospel in Italy.
6. The encouragement of the brethren associated in Italy, or Committees of Home Societies formed or to be formed there for similar purposes, by remittances of money and other means.
7. With a view to the concentration of the powers employed for this purpose, to act in harmony with Committees in Geneva, New York, or elsewhere.

"That the following gentlemen be the Committee, with power to add to their number:—

Bevan, Rev. W.	Kinnaid, Hon. A.
Bickersteth, Rev. E.	Noel, the Hon. and
Clarke, Rev. Owen	Rev. Baptist W.
Cox, Rev. Dr. F. A.	Paul, John Dean,
Eardley, Sir Culling	Esq.
E., Bart.	Robinson, Rev. J.
Herschell, Rev. R.	Scott, Rev. George
H.	Steane, Rev. Dr.
Jones, Lewis A. Esq.	Thelwall, Rev. A. S.

"The Rev. Edward Craig, 6, Barnsbury Park, Islington, and Lewis H. J. Tonna, Esq., 6 A. Whitehall Yard, *Honorary Secretaries*."

A fund was commenced, which, in donations and subscriptions, amounted to more than £120.

OPIUM.—We grieve to hear it stated, in the *Medical Times*, that the importation of Opium has recently been doubled. We fear that in many parts of England the lower classes are increasingly adopting it in the room of intoxicating liquors. This is a point worthy of serious attention.

FRENCH LITERATURE.—Cheap editions of translations of French novels being now freely circulated, especially by hawking booksellers at the railway stations, it is desirable that it should be universally known that they are reputed to be in general

of extremely immoral tendency. The *Record* says: "The present state of the French press in this department, is sufficient to throw suspicion on whatever comes from it. We need no further evidence of this than the words of the French attorney-general in the recent trial for perjury arising out of a fatal duel between two men of letters in Paris. 'We hope,' he said, 'that the present condition of men of letters is momentary; that these men will resume the dignity of the character they have lost, and that they may be listened to without danger.'"

CONCLUDING ADDRESS.

It is not an easy matter to present any thing novel in offering a parting word at the close of the year—nor is it indeed necessary, nor, to a certain extent, desirable: for in so far as in past days friends have been bountiful and untiring with their valued succour, it cannot be otherwise than desired that they should continue to be so; and in this case nothing can be more seasonable or becoming than the sameness and repetition of annual and grateful acknowledgment.

And here we are thankful to have no room for novelty. We have been well supported by valuable and interested contributors. We venture to assert that papers have appeared in our pages during the last year of peculiar weight and import. To our kind fellow-workers, "M. N." and "LATIMER," our thanks are specially due; nor is the Poetry of "H. T." and "L. S." less worthy of a special acknowledgment. We think, too, that some of our Reviews, and particularly those referring to the Romish Controversy, cannot fail to have recommended themselves to our readers. And in proportion as we indulge these feelings of grateful satisfaction for what our friends have enabled us to be, is our desire for an extended circulation of the **CHRISTIAN GUARDIAN**. We are more and more persuaded that the days into which we are thrown, increasingly require a fearless and uncompromising maintenance of truth as well as detection of error: and it cannot be denied, that, to say nothing of other points, as it respects cheapness and popular character, the **CHRISTIAN GUARDIAN** occupies ground and is adapted for a very large portion of the members of the Church of England, for which there is in existence no other suitable provision.

We beg leave to suggest this consideration to our clerical brethren in particular; and to request them to consider whether it would not be worth their while to make some recommendation of our work amongst their respective flocks. How easy it would be for each clergyman who approves of the **CHRISTIAN GUARDIAN** to obtain half a dozen or a dozen subscribers; and for each present subscriber to secure another!

And we beg the Clergy to bear in mind how desirable it is for them to possess and uphold a vehicle, through which they can themselves at any time bring publicly forward such matters as may seem to them of importance.

It is not of little moment that, in these days of expansive benevolence, such a channel should be kept open and conveyed as extensively as possible throughout the land, to make known what that benevolence is contemplating, and what objects it has in view. We confess that we have not an object of greater interest, to our own mind, than that of opening out the world's necessities on the one hand, and of bringing before our readers the tangible means of supplying them, on the other.

Events, which are thickly crowding upon us in all directions, press upon us the conviction that all should be made acquainted with what is going on in the world, in order that all may sympathize with the coming glories of the Saviour, and be in haste to enrol themselves amongst the faithful servants who shall be found at their posts of duty when the Master cometh. We have specially our eye on such foreign and domestic Intelligence as bears upon these grand points: and of this, the wonderful days in which we live afford no lack. The only difficulty is, to select.

Now, if we seem to any of our readers to arrogate too much to ourselves, we beg them to consider that we can only venture to submit these remarks in consequence of the conviction we possess of the *quantum* of value which our work has acquired from *others*. For ourselves, in the management of the work as a whole, we are too well aware of our many imperfections and defects to entertain any feelings of self-satisfaction.

Our remarks, and our venturing to commend the *GUARDIAN* to an enlarged adoption, must only be connected with what others have enabled it to possess of unquestionable value.

What last words may have to be offered at the close of another year, who can venture to predict? Was there ever a year so fraught with tremendous events as the one now ending? We are becoming so accustomed to such events, that they almost cease to affect us. In the meanwhile, we feel it a privilege to be permitted to bear publicly our testimony to truth, and to advance, in however feeble a degree, the interest of our Redeemer's kingdom: but oh, how much greater a privilege it is to receive that truth into the heart, and to have that kingdom within, which is righteousness, and peace, and joy, in the Holy Ghost!

NOTICES TO CORRESPONDENTS.

INELIGIBLE—"H. S."—"E."

UNDER CONSIDERATION—"Random Thoughts."

TO APPEAR—"Vinet, on the affections of Christ."—"O. F. R."

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